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DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
(CURZON COLLECTION.)



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THIS VOLUME IS DEDICATED TO
SIR EDWARD DENISON ROSS
BY THE COUNCIL OF THE
ASIATIC SOCIETY OF
BENGAL.

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LIST OF ABBREVIATIONS.

AD.=A.D.

agric.=work, or writer, on agriculture.

AH.=A.H.

anecd.=work, or writer, on anecdotes, tales, etc.

Ar.=Arabic.

astro.=work, or writer, on astrology.

astron.=work, or writer, on astronomy.

Aum=J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in München, München, 1866. (*References are to pages*).

b.=بن or ابن, son of.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abd-ul-Muqtadir, Calcutta, 1911. (*References are to numbers*).

Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr.=work, or writer, on biography.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published). (*References are to numbers*).

Bl=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I-II, Paris, 1905, 1915. (*References are to numbers*).

Br=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge, Cambridge, 1896. (*References are to numbers, but the Roman figures are replaced by Arabic ones*).

Br. Lit. Hist.=E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdaws), London, 1908; II (From Firdaws to Sa'di), London, 1908; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920; IV (A history of Persian Literature in modern times), Cambridge, 1924.

Brockelmann=C. Brockelmann, Ge-

schichte der Arabischen Literatur, vols. I-II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

calligr.=work, or writer, on calligraphy.

comt., coml.=commentary, commentator.

comp.=composed.

cond.=condition, state of preservation

d.=died.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale Publique de St.-Petersbourg, St. Petersburg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).

ER=E. Sachau and H. Ethé, Catalogue of the Persian, Turkish, Hindustani and Pushti Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (*References are to numbers*).

EIO=H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I, Oxford, 1903. (*References are to numbers*).

Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. Eight vols. London, 1867-1877.

encycl.=encyclopedia, or encyclopaedist.

epist.=work, or writer, on epistolography.

Eur.=European (paper).

f., ff.=folio, folios.

Fl=G. Fluegel, Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, three vols., Wien, 1855-1867. (*References are to pages*).

Fleischer, Dresden C.=H. Fleischer, Catalogue codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831. (*References are to pages*).

Fleischer, Leipzig C.=H. Fleischer, Catalogue librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmae, 1834. (*References are to pages*).

- fragm.* = fragment.
- geogr.* = work, or writer, on *geography*.
- GIPh = H. Ethé, *Neupersische Litteratur*, in *Grundriss der Iranischen Philologie*, vol. II (Strassburg, 1896-1904), pp. 212-368. (*References are to pages*).
- Gotha C. = W. Pertsch, *Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha*, Wien, 1859. (*References are to pages*).
- gram.* = work, or writer, on *grammar*.
- hagiol.* = work, or writer, on *hagiology*.
- Hājjī Khalfā = *Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfā compositum*, ed. G. Flügel, seven vols., London, 1835-1838.
- Hind. = Hindustani, Urdu.
- hist.* = history, or historian.
- Horn = P. Horn, *Geschichte der Persischen Litteratur*, Leipzig, 1901. (*References are to pages*).
- Ind. = Indian.
- Ind. libr.* = Libraries in India.
- IvASB = W. Ivanow, *Concise Descriptive Catalogue of the Persian MSS. in the Collection of the Asiatic Society of Bengal*, Calcutta, 1924. (*References are to numbers*).
- JA = *Journal Asiatique* (Paris).
- JASB = *Journal* (and *Proceedings*) of the Asiatic Society of Bengal (Calcutta).
- JRAS = *Journal of the Royal Asiatic Society* (London).
- Krafft = A. Krafft, *Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien*, Wien, 1842. (*References are to pages*).
- leg.* = work, or writer, on *legends*.
- Leyden C. = *Catalogus Codicum Orientalium Bibliothecae Academicæ Lugduno-Batavæ* (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtmann), six vols., 1851-1877, Lugduni Batavorum. (*References are to pages*).
- lex.* = work, or writer, on *lexicography*.
- lith.* = lithographed, lithograph.
- l.* = number of lines on a page.
- Madr = *Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah*, by Kamālū'd-Dīn Ahmad and Abdu'l-Muqtadir, Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).
- mathem.* = work, or writer, on *mathematics*.
- mechan.* = work, or writer, on *mechanics*.
- med.* = work, or writer, on *medicine*.
- Mehron = A. F. Mehren, *Codices Persici, Turcici, Hindustanici varique alii bibliothecae regiae Hafsiensis, Hafsiensis*, 1857. (*References are to pages*).
- moral.* = work, or writer, on *moral philosophy*.
- Morl = W. Morley, *A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland*, London, 1854. (*References are to pages*).
- mus.* = work, or author of a work, on *music*.
- nast.* = *nasta'liq*.
- occult.* = work, or writer, on *occult sciences*.
- off.* or *offic.* = *officer, martinet, etc.*
- Or. = Oriental (paper).
- orn. pr.* = work, or author of a work, in *ornate press*.
- p.*, *pp.* = page, pages.
- p.* = poetical work, or poet.
- pap.* = paper.
- Pers. = Persian.
- philos.* = work, or writer, on *philosophy*.
- Pizzi = Italo Pizzi, *Storia della Poesia Persiana*, two vols., Torino, 1894. (*References are to pages*).
- polit.* = work, or writer, on *politics*.
- Pr = W. Pertsch, *Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften*, Berlin, 1888. (*References are to pages*).
- R = C. Rien, *Catalogue of the Persian Manuscripts in the British Museum*, three vols., London, 1879-1883. (*References are to pages*).
- Ros = Baron V. Rosen, *Collections Scientifiques de l'Institut des langues orientales. III, Les Manuscrits Persans*, St.-Petersbourg, 1886. (*References are to pages*).
- RS = C. Rien, *Supplement to the Catalogue of the Persian Manuscripts in the British Museum*, London, 1895. (*References are to numbers*).

RsBr=E. Desimoni Ross and E. G. Browne, Catalogue of the two collections of Persian and Arabic MSS., preserved in the India Office Library, London, 1902. (*References are to pages*).

S=size (length and width of the pages of the MSS.).

S.=Sayyid (in the indices only).

shik.=shikaasta.

Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854. (*References are to pages*).

suf.=work, or writer, on *Sufism*, or a *Sufi*.

urn.=surnamed, or with the takhallus of.

tech.=work, or writer, on *technology*.

theol.=work, or writer, on *theology*.

theos.=work, or writer, on *theosophy*.

tol.=tolerably.

Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae, 1849. (*References are to pages*).

tr., transl.=translated, translation, translator.

tr. *Sanskrit*. =translation, or translator, from the Sanskrit.

v., vol., vols.=volume, volumes.

— v=(after a folio-number) verso.

vet.=work, or writer, on diseases of animals.

vulg.=vulgar (handwriting).

w.=wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft.

PREFACE.

This volume completes the description of the Persian Manuscripts in the library of the Asiatic Society of Bengal, and deals with those belonging to the so-called "Curzon Collection."

This collection is the result of an attempt to acquire by purchase such valuable Persian and Arabic MSS. as could still be traced to the possession of small private owners in India. Such MSS. not only remain inaccessible to students and therefore useless to research, but they are also in constant danger of rapid decay or complete disappearance. The idea of making this attempt, aided by financial grants from the Government of India, is due to Sir E. Denison Ross, who at the time of suggesting it, in 1903, was the Philological Secretary to the Society. The Government—no doubt favourably influenced by the then Viceroy, Lord Curzon of Kedleston, who took a warm interest in the scheme and wholeheartedly supported it—sanctioned the necessary grants in the next year (1904).¹

The Council of the Society, in honour of the memory of Lord Curzon, has resolved to name the collection the "Curzon Collection," in supersession of its previous informal designation as the "Government Collection."

To show likewise its deep appreciation of the far-sighted policy of Sir E. Denison Ross, to whom the creation of the collection is due in equal measure, the Council furthermore resolved to dedicate the present volume to him, in order to perpetuate the memory of his signal service to scholarship.

Since the inception of the scheme till 1910 a large number of MSS. have been purchased. After that year, when Sir E. Denison Ross left India, the details of the undertaking have undergone various modifications. The rapid growth of the collection necessitated limitation in new acquisition, and the available money from 1910 to 1923 has been largely devoted to work in connection with the arrangement and administration of the volumes acquired. From 1910 to 1923 only about 70 volumes were added to the collection. Since 1923 new purchases have been resumed on a larger scale and about 40 new volumes have been acquired annually. Of these latest acquisitions a fair number (10²) belong to those included in the list of rarer works given below.

At present the collection contains 712 manuscript volumes

¹ Letter No. 880, dated the 14th June, 1904.

² Namely Nos. 315, 332, 398, 446, 525, 574, 692, 694, 702, 706.

of Persian works, which are described in the present Catalogue, and, in addition, about 1,000 volumes of Arabic and Urdu MSS. Since the beginning of the collection two lists of acquisitions have been published.

(1) A list of Arabic and Persian MSS. acquired during 1903-1907 (1106 nos.).

(2) The same, during 1908-1910 (540 nos.).¹

A group of MSS. belonging to the earlier purchases has remained without a printed list, as have also the latest acquisitions, as their list has not yet been closed.

Attempts have been made before to compile a descriptive catalogue, but without definite results.

The compilation of the present Catalogue was begun on the 1st July, 1924, after the completion of the Catalogue of the older Persian collection of the Society.² The working conditions have considerably improved, and this circumstance has enabled the making of a closer study of every manuscript, here described, than was possible in the case of the work on the older collection.

The principles on which this Catalogue is compiled, are generally the same as those of the preceding one, which have been unanimously approved by many leading specialists.³ A great number of minor improvements have been introduced, however, in the technical details of the work. They will be explained further on.

Although the present Catalogue is quite independent from the preceding one, dealing with the older Persian collection, it seemed advisable, for the sake of economy in space, not to give again a full description of the works which have already been fully dealt with in the previous publication. For these works only references are given to that Catalogue. Students working in this library, will obviously find no inconvenience in this.

The works here described belong chiefly to the Muhammadan literature produced in India. The rarer items—such as constitute precisely that portion in every collection which gives it its individuality—are almost all of Indian origin, and only a few of them have been produced earlier than the last two centuries.

With regard to its copies the collection is of quite modern

¹ These numbers do not coincide with the actual number of volumes, especially in the second list. Although many volumes containing several independent works have been given only one number, some others have several numbers, given to each separate item contained. In many others some items are also numbered separately, while others, also independent, have been overlooked or disregarded. Besides, a certain number of MSS. cannot be traced.

² W. Ivanow, *Concise descriptive catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal*, Calcutta, 1924.

³ I take this opportunity to express my great indebtedness for valuable suggestions and corrections to Profs. R. A. Nicholson, C. Huari, and Mr. A. Storey.

origin; MSS. belonging to the last two centuries constitute almost 90% of it. It is interesting to find that this collection contains a rather large proportion of dated copies, almost half of the total. The earliest MS. is No. 405 (737/1337); copies dating from the IX/XVc. are only 5 in number. Those dating from the X/XVc. number 29, and from the XI/XVIIc. only about 70—a total which is comparatively very small, just as in the case of the older collection of the Asiatic Society of Bengal. All other MSS. belong either to the XII/XVIIIc., or, in still greater numbers, to the XIII/XIXc.

The copies in which the place of transcription is mentioned constitute about 11% of the collection (83 in number). Of these only six early MSS. have come to India from other countries.¹ To these may be added several others amongst the earlier copies, the appearance of which clearly indicates their non-Indian origin.

The collection, as we see, may be justly regarded as a valuable supplement to the earlier acquisitions of the Society. Together with the latter it forms quite a rich library, of some 2,200 vols., representing with a considerable degree of completeness the Persian Muhammadan literature of India from about the IX/XVc., to our days.

In conclusion I express my profound gratitude to the President of the Asiatic Society of Bengal, Sir Rajendra Nath Mookerjee, who supported this undertaking, and to the General Secretary, Mr. Johan van Manen, who not only proposed to the Council the preparation of this Catalogue, but who has also greatly facilitated the work. Moreover, as in the case of the former Catalogue, he has actually participated in it, revising my English both in manuscript and in proof, devoting to this much of his scanty leisure.

W. IVANOW.

*The 16th January, 1926,
Calcutta.*

¹ These were copied: four at Samarkand—No. 574 (923/1517); No. 513 (973/1566); No. 11 (beg. XI/XVIIc.); No. 436 (1013/1606); one in Persia, at Bārfurūsh, in Gilān (982/1574) (No. 253); the sixth is a striking instance of the surprisingly large distances over which MSS. sometimes travel: it was copied in Qasān, on the Volga river, in 1687/1676 (No. 323).

RARE WORKS IN THE COLLECTION.

With a view to uniformity, a review of the present collection is here given on the same lines as in the Catalogue of the older Persian collection of the Society (pp. xv-xxvi). Those books chiefly are here mentioned which may be looked upon as rare—in general, or in the European libraries—and especially those which are for the first time described in the present Catalogue.

I. HISTORY.

The works on history in the present collection are not numerous; there are several which may be regarded as rare, though not of special importance.

Ā'ina-i-bakht (comp. ca. 1069/1659) (No. 7).

Tuhfatu'l-akhyār (comp. 1078/1666) (No. 5), both being brief compendia of general history.

Quite modern, but not common, are two local histories, of Kashmir and of Oude:

Hishmat-i-Kashmīr (comp. 1245/1830) (No. 42).

Waqā'at-i-dīlpadhār (comp. 1253/1837) (No. 46).

Of the works dealing with the history of other countries than India, only one deserves mention as being comparatively rare:

Qandiyya (VI/XIIc.), on the history of Samarkand, chiefly with reference to the shrines and places of worship in that city (No. 349).

More interesting are the works, not specially devoted to history, but containing historical information:

(a) Historical documents:

Inshā-i-Marwārid (beg. X/XVIc.) (No. 130), a rare collection of original documents belonging to the end of the dynasty of the Persian Timurides of Herat.

Gulshan-i-balāghat (beg. XI/XVIIc.) (No. 131). A collection of interesting letters concerning political matters connected with Persia and India, about 1000/1592.

Munsha'āt-i-Mād'hūrām (comp. 1120/1709) (No. 150); containing documents from the time of Aurangzib.

Gulshan-i-sa'adat (comp. 1131/1719) (No. 153), documents referring to Indian politics of that period.

Musawwadāt-i-Kewāl-Rām (comp. in the middle of the XII/XVIIIc.) (No. 157). Also official correspondence of the same times.

A collection of official letters, etc., referring to the later Safawides (No. 158).

Nāfi'u't-tālibīn (comp. 1213/1799) (No. 135), an interesting historical commentary on the well-known *Mukātabāt-i-'Allāmī*.

(b) **Poetico-historical works.** There are only a few works of this class in the present collection. All of them are quite modern :

Kār-nāma (end XII/XVIIIc.) (No. 302), dealing with the history of the war against Ahmad Abdālī.

Fath-nāma (1199/1785) (No. 303), a history of the Balūchi chieftains in Sind.

Zafaru'z-zafar (ca. 1857) (No. 317), the story of the Indian Mutiny of 1856.

(c) **Other auxiliary sources.** Amongst these may be mentioned :

An autobiography of Muhammad Fayḍbakhsh of Kākori (ca. 1230/1815), giving information concerning the politics of the time (No. 87).

Shaltāgiyya (XI/XVIIc.) (No. 669). A political pamphlet, dealing with Gilan and Mazandaran.

Tanībhu'l-ghāfilīn (comp. 1233/1818), referring to Indian matters (No. 670).

Biographical works of interest, also of modern origin :

Mī'rāju'l-khiyāl (ca. 1257/1841) (No. 60), dealing with 23 poets of the early XIII/XIXc.

Hadā'iqu'sh-shu'arā' (comp. 1262/1846) (No. 702). An interesting universal *tadhkira* of poets.

Ishārat-i-Binīsh (comp. 1265/1849) (No. 61), giving a collection of 66 biographies of the poets of XIII/XIXc.

Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān (comp. 1191/1777) (No. 62). Biographies of Urdu poets, chiefly of the XII/XVIIIc.

The biographies of saints are also modern, but they are circumstantial and often give interesting references to the general contemporary life.

Ganj-i-Fayyādi (ca. 1147/1735) (No. 80).

Ashjāru'l-jamāl (middle XII/XVIIIc.) (No. 81).

Raudatu'l-qayūmiyya (ca. 1154/1751) (No. 82).

II. POETRY.

Although poetical works constitute the most numerous class in the collection, those which are rare or remarkable amongst them are comparatively few.

(a) **Biographies of poets and anthologies.** The biographical works have already been mentioned above, in the section of history (Nos. 60, 61, 62, 702). Amongst anthologies the important ones are Nos. 322, 323, 326, 702, as containing biographical notes on poets besides quotations of their poetry.

(b) Works on poetics, etc. Only two are comparatively rare, although they are of modern origin :

Shajaratu'l-Amānī (comp. 1206/1792) (No. 181).

Risāla dar gāfiya (comp. XIII/XIXc.) (No. 182).

Poetry of different classes is mostly represented by well-known compositions. Those which may be regarded as rare are chiefly the works of quite modern Indian poets.

(a) Epics ; only a few :

Ganj-i-ma'ānī (comp. 941/1535) (No. 251).

Sikandar-nāma-i-jahālī (comp. 1141/1729) (No. 290).

Bahr-i-gham (comp. 1250/1835) (No. 313).

Bahr-i-mawwāf (comp. end XIII/XIXc.) (No. 315).

(b) Romantic poetry. The rare works in this group are still fewer than in the preceding one :

Dastūr-i-himmat (comp. 1096/1685) (No. 275).

Two lengthy *Mathnawīs* by Mun'im (end XII/XVIIIc.) (No. 308).

As a peculiar development of the Persian literature cultivated in India, it is necessary to note the appearance of various prose versions of the well-known romantic poems of the classical writers. The phenomenon may be partly explained by the decay of Persian learning in India, especially during the last century, causing the original works to become unintelligible to the majority of educated Muhammadans, but also partly by a general decay of intellectual life, a result of the exhaustion of creative power. Three such compositions, in hideously bombastic prose, are described under Nos. 246, 259, 314.

(c) Lyric poetry, as usual, contains a greater number of rare works, mostly the *diwāns* of modern Indian poets, whose compositions have not met with appreciation from the public.

First of all mention should be made of some valuable *kulliyāts* :

Of *Ubayd-i-Zakānī* (No. 227), a modern, but good copy.

Of *Malik Qumī* (beg. XI/XVIIc.) (No. 264).

Of *Ta'thīr* (beg. XII/XVIIIc.) (No. 287).

Of *Rūhī* (beg. XII/XVIIIc.) (No. 292).

The *diwāns* are by the following poets :

Mu'in (end IX/XVc.) (No. 240).

Walī Dasht-i-bayādi (beg. XI/XVIIc.) (No. 260).

Kirāmī Shāmlā (XI/XVIIc.) (No. 267).

'Inwān (middle XI/XVIIc.) (No. 269).

Walā (XI/XVIIc.) (Nos. 271 and 272).

Kirāmī Kashmīrī (beg. XII/XVIIIc.) (No. 289).

Nū'mat (XII/XVIIIc.) (No. 294).

- Gharīb (end XII/XVIIIc.) (No. 300).
 'Alī Akbar (end XII/XVIIIc.) (No. 301).
 'Alī Asghar (beg. XIII/XIXc.) (No. 307).
 Akhtar (beg. XIII/XIXc.) (No. 310).
 Masarrat (beg. XIII/XIXc.) (No. 312).
 Mumtāz (middle XIII/XIXc.) (No. 315).
 Tafta (end XIII/XIXc.) (No. 316).

III. THEOLOGY.

This section is perhaps the most incomplete and casual in the present collection. There are, however, several works which are not common:

- Tafsīr-i-Zahidī* (comp. in 519/1125) (Nos. 332 and 333), in two vols., slightly incomplete in the middle.
Ni'mat-i-'uẓmā, a large Shi'ite *Tafsīr* (comp. 1115/1704) (No. 337).
Mughnī-nāma (comp. 932/1526) (No. 363).
Manhajū'l-faḍīlā (comp. 937/1531) (No. 396).
(Fiqh-i-madhāhib-i-khamsa) (X/XVIc. ?) (No. 398).
Tuhfa-i-ithnā 'ashariyya (beg. XIII/XIXc.) (No. 401).

IV. SUFISM.

The Sufic literature, mostly Indian, is better represented, and there are many works which may be regarded as rare.

(a) Sufic hagiology:

- A biography of Shāh Minā (X/XVIc. ?) (No. 70).
Riyāḍu'l-awliyā' (comp. end X/XVIc.) (No. 704).
Jawāhir-i-Farīdī (comp. ca. 1033/1623) (No. 72).
Firdausiyya-i-quḍsiyya (end XI/XVIIc.) (No. 78).
Ganj-i-Fayyāḍī (comp. ca. 1147/1735) (No. 80).
Ashjārū'l-jamāl (comp. ca. 1151/1738) (No. 81).
Rauḍatu'l-qayūmiyya (comp. ca. 1164/1751) (No. 82).
Uṣūlu'l-maqṣūd (comp. ca. 1220/1811) (No. 83).
Manbahāt fi 'ilmi'l-amwāt (comp. 1292/1875) (No. 84).

(b) Orthodox Sufism, and generally works belonging to the earlier Sufic tradition:

- Sawānīh*, by Ahmad Ghazālī (beg. VI/XIIc.) (Nos. 406, 407).
Fihī mā fihī (end VII/XIIIc.) (No. 417).
Ma'danu'l-ma'ānī (end VIII/XIVc.) (No. 425).
Mawāṭin (comp. 856/1452) (No. 431).
Irshādu'l-murīdīn (X/XVIc.) (No. 433).
Manāẓir-i-akhaṣṣu'l-khawāṣṣ (comp. 1050-1640) (No. 439).

Anwārū't-tahqīq (comp. ca. XI/XVIIc.) (No. 442).
Kanzu'l-hidāyat (comp. ca. 1080/1670) (No. 445).
Risālatu'l-Mas'ūdī (ca. XI/XVIIc.) (No. 447).
 Works of Muḥammad Balgrāmī (end of the XIII/XIXc.)
 (No. 459).

(c) **Sufico-poetical works :**

Nāz-u Niyāz (comp. 930/1524) (No. 248).
Tuhfa-i-Qāsimī (comp. 1012/1604) (No. 261).
Mathnawī-i-Walī-rām (comp. ca. 1055/1645) (Nos. 270,
 462, 27).
Qisṣa-i-ḥaqīqat-i-rāy (XII/XVIIIc.) (No. 293).

(d) **Sufico-magical works :**

Makhzan-i-da'wat (comp. 1037/1628) (No. 437).
(Asnād-i-ashghāl-i-Shaftāriyya) (composed in 1045/1636)
 (No. 438).
Khulāṣatu'l-awrād (XI/XVIIc.) (No. 446).
Burhānu'dh-dhākīrīn (XII/XVIIIc.) (No. 450).

(e) **Sufico-controversial works :**

Two pamphlets, on prayer to 'Abdu'l-Qādir Jilānī (XI/XVIIc.) (No. 443).

(f) **Popular Sufic works, Nos. 479-482.**

V. **FOLK-LORE AND ALLIED MATTERS.**

(a) **Tales, anecdotes, etc.** There are only a few tales or collections of anecdotes which seem to be still unknown :

Dilgushā (comp. 1039/1630) (No. 707).
Maṣharu'l-i-jāz (end XI/XVIIc.) (No. 708).
Muṣaffar-nāma (beg. XII/XVIIIc.) (No. 117).
Nigāristān-i-Amin (comp. 1232/1817) (No. 123).

(b) **Works on Magic, etc.** The works in this group, Nos. 641-662, may be regarded interesting. Only five of them have been described in other catalogues (Nos. 641, 642, 643, 651, 661).

VI. **SCIENCES AND ARTS.**

(a) **Encyclopaedias :**

Matla'u'l-'ulūm wa majma'u'l-funūn (comp. 1262/1846)
 (No. 486).

(b) **Ethics, etc.**

Tahqīqāt dar bayān-i-aḥwāl-i-mawjūdāt (ca. X/XVIc.)
 (No. 493).
Khulāṣatu'l-ḥayāt (end X/XVIc.) (No. 497).
Ḥaqqu'l-yagīn (end XI/XVIIc.) (No. 499).

- Anisū'l-wuzarā'* (middle XII/XVIIIc.) (No. 501).
Maṭālī'u'l-Hind (comp. 1223/1809) (No. 505).
Kathīru'l-manja'at (comp. 1232/1817) (No. 506).
Gulzār-i-i'tibār (comp. 1281/1865) (No. 509).
Minhāju'l-mubīn (logic, end VII/XIIIc.) (No. 512).

(c) **Lexicography :**

- Farhang-nāma* (beg. VIII/XIVc.) (No. 516), very valuable.
Dastūru'l-afāqil (comp. 743/1343) (No. 517).
Dur-i-durrī (comp. 1018/1610) (No. 525).
Farhang-i-khānī (comp. 1174/1761) (No. 527).
Muhaddhibu'l-asmā' (ca. X/XVIc.) (No. 542).

(d) **Grammars (Persian) :**

- Muthmir* (middle XII/XVIIIc.) (No. 550).

(e) **Astronomy, Mathematics, etc. :**

- Durratu'l-masāhāt* (comp. 890/1485) (No. 572).
 A work on astronomy (comp. 923/1517) (No. 574).
Mu'iniyya (ca. X/XVIc.) (No. 575).
Jāmi'-i-Bahādur Khānī (comp. 1249/1833) (No. 580).

(f) **Medicine :**

- Fawā'idu'l-insān* (ca. 1003/1595) (No. 592).
Tibb-i-Aurangzibī (end XI/XVIIc.) (No. 600).
Mu'aliyat-i-Nabawi (beg. XII/XVIIIc.) (No. 604).
Tibb-i-manẓūm (ca. XII/XVIIIc.) (No. 607).
(Qarābādīn-i-'Alawi Khān) (middle XII/XVIIIc.) (No. 609).
Tuhfatu'l-Musthā (comp. ca. 1161/1748) (No. 610).

(g) **Zoology, etc. :**

- Bāz-nāma* (comp. ca. 570/1176) (No. 616).
Shikār-nāma-i-Ikhānī (VIII/XIVc.) (No. 617).

(h) **Varia. Translations from Sanskrit and Hindi :**

- Tarjuma-i-Mahābhārata* (No. 677).
 „ „ *D'harm-shāstar* (No. 687).
 „ „ *Karm-bibāk* (No. 692).
Bhakt-Ūrbaśī (comp. 1162/1749) (Nos. 693, 694).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. GENERAL REMARKS.

The principles followed in the compilation of the present Catalogue are on the whole the same as those followed in the catalogue of the older Persian collection of the Society (pp. xxvii-xxxiii).

1. **Description.** In this collection the volumes containing several works are fewer in number; it was therefore easier to observe the principle to describe every separate work in a separate note. Exceptions have been made in the following cases:—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former Catalogue. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar in names containing the definite article *ال*. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of *'Abd al Rahīm*, as is given in different catalogues, the form of *'Abdu'r-Rahīm* is used; or in the Genitive case, with *Ibn* or *Abū*, forms like *'Abdi'r-Rahīm*.

The *hamza* (*ء*) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as *Tadhkirat-u'l-auliya'*, but the Persian form as *Tadhkira-i-auliya'*.

Table of transliteration:—

ا a, i, u	ث th
ب b (<i>ء</i> bb)	ط t
پ p (<i>ء</i> ph)	ج j (<i>ء</i> jh)
ت t (<i>ء</i> t'h)	چ ch (<i>ء</i> chh)

ح h	ظ z
خ kh	ع 'e
د d (au d'h)	غ gh
ذ dh	ف f
ڌ ď	ق q
ر r	ک k, g (k' h)
ز z	گ g (g' h)
ژ zh	ل l
س s	م m
ش sh	ن n
ص š	و w, u (ū)
ض ď	ه h
ط t	ی y (i).

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: ay for *ای*, and au (or aw) for *او*.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nur'ast*).

Note 4. The dash (·) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article *ال*; (c) with the Persian *iḡāfa*; (d) with the Persian conjunction *و* when it is pronounced like u after words ending with a consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes do *not* coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

The library marks given have the following meaning:—

I indicates the MSS. which have been included in the printed list of acquisitions of 1903-1907.

Ia indicates a group of MSS. belonging to acquisitions of the same years which had never been included in the printed list.

II indicates the MSS. included in the list of acquisitions of 1908-1910.

III indicates the latest accessions, 1911-1925, a list of which has not yet been published (some 37 MSS. previously acquired which, it was found, had not been registered at all, have been included in this group).

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld's *Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung*, Leipzig, 1854.

(e) In the indices, and in repetitions of the same date, when the year in the Hijra era begins about the middle of the Christian year, and therefore corresponds to two years of the Christian era, only the *second* year is given, e.g. 881/1476-1477, is given in the indices as 881/1477.

4. **References to various publications.** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest being given first.—

(a) *General works* on Persian literature.

(b) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible.¹ (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

¹ To my great regret the following catalogues were not accessible to me:—

(a) Kahl, *A Catalogue of Persian and Turkish MSS. in the Tashkand Public Library*, Tashkand, 1898 (*in Russian*).

(b) B. Dorn, *Das Asiatische Museum d. K. Akademie zu St. Petersburg*, 1846.

(c) Rehateck, *Catalogue of the Arahie, etc., MSS. in the Mulla Firuz library*, Bombay, 1873.

(The latter has now been acquired by the Society, but only when this Catalogue was already in the press).

(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions.

5. **Quotations.** In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. Only the early MSS., dating from the XV and XVIc., written in Persia and Turkestan, are reliable and neat in their orthography. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists for 90% of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a *sic*.

6. **Description of the appearance of MSS.** In the present Catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions:—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(b) Number of folios.¹ If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S), are here given in *inches*, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *judicals*, or border lines. This detail has been added as it is often essential for the identification of a copy.

(e) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

(f) General type of the handwriting.

(g) The state of preservation of the MS.

(h) Notes on fly leaves, or margins, seals, if found in the MS., or details as to lacunas, damaged folios, etc.

(i) Vignettes, etc., if found in the copy.

¹ As a result of energetic measures taken by the General Secretary, Mr. van Manen, the folios of all MSS. in the collection have at last been numbered.

III. NOTES ON THE INDICES.

I. Persons' names. (1) All references are to the *serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows:—

ART	HAFIZ	SAYYID
ABI	HAJJĪ	SHAYEH
AL (Arabic definite article in all its modifications).	HAKĪM	SHAH
	IBN (<i>b.</i>)	SULTAN
AMĪR	KHWĀJA	also: Persian <i>idāfa</i>
AQA	MAKHDUM	(-ī)
B. (<i>ibn</i>)	MAWLĀNA	Arabic case terminations -ū, -ī.
BABA	MĪR	
	MĪRZA	
	MĪYAN	

In this volume great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, and disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Din, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on pp. ix-xi.

II. Titles of works. (1) References are to the *serial numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally, in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title), are:

AL-(Arabic definite article, in all modifications),	MAJMU'A
BAYAN	MUKHTAṢAṢ
DAB	MUNTAKHAB
FĪ	RISĀLA (-T)
INTIKHĀB	SHARḤ
KITĀB	TARJUMA (-T).

Also the Persian *idā'a* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

III. **Principal subjects.** In the present Catalogue the index of subjects has not been restricted to the fragmentary works, or others of which proper titles are not known. The index deals with *all* works, described in the volume treating of the same topic, chronologically arranged. The subjects under which references are given are only the most salient ones.

Indices IV-X are arranged on the same lines as in the former Catalogue.

I. HISTORY.

1. General History.

1.

طبقات ناصري

Ṭabaqāt-i-Nāṣiri.

I 645.

A good, but very incomplete copy of the general history by Abū 'Umar Minhājū'd-Dīn 'Uthmān b. Sirājī'd-Dīn al-Jūzjāni, from the creation of the world to 658/1259-1260. See Bl 244-247, EIO 14-15, EB 10, R 72, Morl 21, Aum 67, etc. *Ind. libr.* Bk 451. Cf. also Elliot, *Hist. of India*, II, 259-383. Part of it, relating to the history of India, has been published by W. Nassau Lees, *Biblioth. Indica*, 1864, and translated by H. G. Raverty, the same series, 1873-1881.

The present copy although clearly written and often giving very interesting and good variants to the readings of N. Lees' edition, is extremely fragmentary, and its leaves have been bound in a confused order. The opening folio is numbered as the '4th,' but, indeed, much more than only three leaves are lost in the beginning. In fact, the text begins with the early Abbāsīd khalīfs, i.e. in the beg. of the IV *ṭabaqa* (at the end of it there is a lacuna between ff. 9 and 10).

The following *ṭabaqas* are complete: V (f. 10v), the kings of Persia; VI (f. 27v), the kings of Yaman; VII (f. 34), the Ṭāhirīdes; VIII (f. 36v), the Ṣaffārīdes; IX (ff. 38-39, 90, 41, 42, 44, 43v), the Sāmānīdes; X (ff. 43v, 45-46), the Būyīdes; XI (ff. 46-52v, 63-64), the Ghaznawīdes. *Ṭabaqa* XII (ff. 64-66v, 67-73v), the Saljūqīdes, is incomplete, and of the XIII (ff. 73v-75), the Sanjariyya kings, or *atābegs*, there is only a small fragment. *Ṭabaqa* XIV (on the kings of Sistan, etc.), is entirely lost, together with the greater part of the next, XV (ff. 78, 129-130v), on the Kurdish kings of Syria. Of *ṭabaqa* XVI (ff. 142-149, 53), on the Khwarizmshahs, there is only the end.

In the second half, as compared with the text of N. Lees' edition, there are in the MS. lacunas corresponding to pp. 55, l. 4 (fr. b.) to 58, l. 11; 70, l. 6 to 79, l. 11; 82, l. 11 to 106, l. 12; 116, l. 14 to 123, l. 10 (it is very peculiar that in the MS. there is no interruption in the text, f. 82v); 169, l. 3 to 171, l. 3 (fr. b.); 230 top to 233, l. 3 (fr. b.); the text in the MS. breaks off on p. 328, l. 3, i.e. in the beg. of XXIII *ṭabaqa*.

Copied probably in the XI/XVII c.

Ff. 151 (numbered 4-154; their correct order is: 4-6, lac., 10-39, 90, 41, 42, 44, 43, 45-52, 63-64, lac., 67-75, lac., 78, 129-130, lac., 143-149, 53-65, lac., 169-171, lac., 40, lac., 87, 85, 86, 82-84, 85, 89, 91-103, lac., 154-155, 131-141, 76, 77, 79-81, lac., 103-128); 8 14 x 8.5; 8.25 x 4.75; ff. 21, within *ṭabaqa*. Thick, in some places, double, yellow Or. pap. Clear neat, of Khomsani type. Cond. rather bad. Many folios have large holes due to white ants or worms.

2.

حبيب السير

Habibu's-siyar.

I 989.

A short fragment of the *second* vol. of this work (for references see IvASB 34). It contains only the *first juz'* (ff. 1v-78v), dealing with the twelve Shi'ite Imams and some eschatological theories connected with the twelfth of them; and the beginning of the *second juz'* (ff. 78v-80v), dealing with the origin of the Omayyad Khalifate. The text breaks off on ff. 77v, l. 12 of MS. D 134 (IvASB 36). Beg. as usual (cf. EIO 86 and EB 72):

الحمد لله الذي جعل للتبيين اسلي صدق عليا و يومت الحج

At the end (f. 81v) there are a few lines from Suyūṭī's (d. 911/1505) *Jam'u'l-jarāmī* (see Brock., II, p. 147, No. 56) with a Persian explanation.

Copied apparently in the xii/xviii c.

Fl. 81: S 0.25 x 0.3; 7.5 x 3.75; ll 25, no jadwals. Blue Or. pap. Ind. cleant. nat. Cond. tol. good, although the MS. is considerably damaged by worms. A few seals on f. 1; only one is legible, and contains the date 1231/1816. A few notes in the margins.

3.

لب التواريخ

Lubbu't-tawārikh.

II 344.

Scanty remnants of a copy of this history, which was composed ca. 948/1541-1542 by Yahya b. 'Abdī'l-Latif Qazwīnī (d. 966-962/1553-1555), and was dedicated to the Safawide prince Bahram-Mirza (f. 1v). See B1 327-335, EIO 101-103, EB 88-93, R 104, Flügel, II, 71, Leiden C., III, 6, Krafft, 87. *Ind. libr.* B1 6, Bk 469. Cf. also Elliot, Bibl. Index, 129 sq., Hist. of India, IV, 293-297. There is an old Latin translation, 1783, in A. F. Büsching's *Magazin*, vol. XVII.

The work is originally divided into four *qism*s (the index is given on ff. 1v-2), but the copy contains only the beg. of the *first qism*, dealing with the history of Muhammad (ff. 2-4v), a fragment (ff. 5-9v) of the *second qism* (on Persian kings), and two pages (ff. 10-10v) from the *third qism* (on the Atābegs). Beg. as usual:

حمد و حبس خدائي و است که خلایق جهان اله

Copied towards the end of the xiv/xv c.

Fl. 10: S 8 x 6; 6.5 x 3.25; ll 23, within jadwals. Brownish Or. pap. Good Ind. nat. Cond. bad. Dirty, worm-eaten. Notes and seals (dated 1247/1831) on f. 1 and on a fly leaf at the end.

4.

تاریخ الفی

Ta'rikh-i-alfi.

I 125-126.

A good copy of the general history of the Muhammadan world after the death of Muhammad, already referred to in IVASB 41. The present transcript contains only the part dealing with the years 1-503 after Muhammad's death, and divided into two volumes (years 1-170 and 171-503), with continuous folio numbers. Beg. as usual:

آغاز کتاب در بیان امری که واقع شده در سال اول رحلت النبی

The copy, apparently written by different scribes, dates probably from the end of the xi/xvii c. or the beg. of xii/xviii c. A *fihrist* on the fly leaves.

2 vols. Fl. 507 (1-265 and 266-507); 8 13 x 8.75; 10.5 x 5.5; ll. 30, no *paravals*. Different Or. pap. Good Ind. cust., in some places rather calligraphic, about fifteen different hands. Cond. generally good, only fl. 405-453 are decaying.

5.

تجملۃ الاختیار

Tuḥfatu'l-akhyār.

III 92.

The *first* vol. of a general history, comp. at Murādābād in 1076/1666 (f. 1v.) by Muhammad Ṣafi b. Walī of Qazwin for Aṣḥāt Khān, a local official. As in the copy described in R 125, 1980, the present one ends with the story of the Khwarizmshahs. The headings of all chapters, and the names of the rulers are omitted, although space is reserved in every case, probably for writing in red ink. The title, given on f. 1v, is added above the line in a different handwriting. But beneath it there is *تجدد سلاطین متقدمین*, which also seems not genuine, inserted in a different handwriting.

The author gives the usual legends of the ancient prophets, sages, Persian kings, Muhammad, 12 Imams, and the first four khalifs. The story of the Omayyades begins on f. 61; the Abbasides, f. 79v; the Persian local dynasties begin on f. 90; the Tahirides, f. 90; the Saffarides, f. 90v; the Sāmānides, f. 91v; the Ghaznawides, f. 94; the dynasties of Tabaristān, f. 97v; the Buyides, f. 100v; the Ismailis, f. 105; the Saljūqides, f. 108; the Atābegs of Mosul, etc., f. 115v; the Ghūrides and early Muslim rulers of India, f. 123; the Khwarizmshahs, f. 126v-130v (incomplete at the end).

At the end (f. 131) there is an incomplete and inaccurate index of the biographies of eminent men, etc., inserted in the narrative. On fl. 132-134v there are notes mostly of historical contents, dealing with the 'first king who has been crowned,' and

other similar matters. Some poetical scraps are also found on f. 1. Beg.

تَنَاوَسَتْ بَشَرُ حَضْرَتِ أَنْبِيَاءِ كَابِي زَا كَدِ طَبَقَاتِ سَمَوَاتِ الْخَمِ

Copied in the xii/xviii c.

Fl. 134; S 13×9.5; 11×7.25; 11 20, no *jadwala*. Greyish Or. pap. Ind. nast. Cond. not good, especially towards the end where the MS. is slightly injured by moisture. Occasional notes on the margins.

6.

مرآة العالم

Mir'ātu'l-'ālam.

II 502.

A general history from the creation of the world to 1078/1667, usually ascribed (cf. f. 3) to 'Abdu'r-Rahmān Bakhtāwar Khan (d. 1096/1685), the head eunuch of Aurangzib, but in fact compiled by Muhammad Baqā. See GIPh 214, Bl 350, EIO 124-125, EB 114-116, R 125-127, 880, 1080, Morl 52-56, etc. *Ind. libr.* Bh 12 (extr.), Bk 477. Cf. also Elliot, *Hist. of India*, VII. 145-165.

The work is extremely concise, only the history of the Indian Timurides is dealt with in a more detailed manner. It contains also a great deal of biographical material, which is of rather little value on account of the shortness of the notes, mostly extracted from the well known *tadhkiras*. There are apparently only a few notes on the author's contemporaries. The compilation is divided into seven *ārā'ish*, each subdivided into several *namā'ish*, *payrā'ish*, etc. The present copy, dating from the beginning of the XII/XVIIIc, is in an exceptionally bad state of preservation, and very incomplete. It has been 'carefully' pasted over with 'transparent' cheap paper which now, probably only a few years since this has been done, has made entirely illegible, and useless for students almost the whole of the copy. The folios are badly misplaced. The contents of the work are as follows:—*Ārā'ish* I (f. 3) Pre-Muhammadan history, prophets, *ḥukamā*, etc.; II (somewhere about f. 20) Muhammad and his time; III (about f. 67) Omayyades, Abbasides, and their time; IV (?—apparently very little of it remains here) Timūr, Safawides, etc.; V (f. 113v) Indian history; VI (f. 153v) Indian Timurides. Very little indeed remains of this section, as well as of the next, the VII *ārā'ish* (originally dealing with the history of the first ten years of Aurangzib's reign). Apparently only the end of it is preserved. The *afṣā'ish* (f. 173) is divided into 3 *namūds*: the first (f. 173) on famous calligraphers; the second (f. 177v) on different '*ajā'ib*'; and the third (f. 184) on some remarkable buildings. The *khātima*,

which may be complete (f. 186), deals with poets. Beg. abruptly with the *mugaddima*:

مقدمه در فکر نخستین چیزی که خلعت خلعت پوشیده ام

Fl. 204; S 11.5 x 7; 9.5 x 4.35; ll 25, within jadhwa. Brownish Or. pap., good Incl. nast. Cond. hopeless. A mediocre vignette. A seal, dated 1211 A.H.

7.

آنکه بخت

Ā'ina-i-bakht.

III 35.

A brief conspectus of general history and biography to about 1669/1659. The arrangement of the material corresponds very closely to that in the *Mir'ātu'l-'ālam*. The information given here is very brief, and for many dynasties only lists of rulers appear in the text. The name of the author is not mentioned in this copy. The work is dedicated to Aurangzib (cf. ff. 2 and 4v), and it is stated in the introduction (f. 3) that the narrative is to come to an end with the story of the four campaigns of that ruler, which decided his supremacy (وقایع چهار معرکه). The latest date referred to here probably is 1669/1659 (on f. 93). The title, as given at the top of this note, is rather doubtful. The place in which it appears on f. 3 is injured, and only the following expression can be read:—

از پرتو بارقه خرد پیش از م آنکه بخت بر نمود Under the words *Ā'ina-i-bakht* there are traces of figures (in red), so that the expression is here probably given as a chronogram. A similar chronogram is given in R 126 for the date of completion of the *Mir'ātu'l-'ālam*, i.e. 1078/1668 (in the form آنکه بخت; here, however, it is clearly written آنکه بخت and this gives only 1068/1658). The author at the end of the book promises to write a detailed history of Aurangzib.

All these indications suggest that this work is the same as the history written by Bakhtāwar Khān (see the preceding No.), referred to in R 126 as "an account of the four battles by which Aurangzib won the throne, entitled *Chahār ā'ina*." In the original text of the *Mir'ātu'l-'ālam* (see the preceding No., f. 184) where it is mentioned, this is expressed exactly in the same terms as given above (f. 3 of the present work). There is little doubt therefore that both works are identical. The present one may have really been composed in 1068/1658 (and completed in 1069/1659), as indicated by the chronogram, and probably is the original draft of the *Mir'ātu'l-'ālam*, which contains additional details, besides the history of 10 years of Aurangzib's reign. Apparently no other copies of this work have been so far described.

It is divided into forty *mu'ā'inas* (their fihrist is given on ff. 3-4v): 1 (f. 5) Prophets; 2 (f. 9v) Muḥammad; 3 (f. 17v) the four original khalīfs and the 12 Shī'ite Imams; 4 (f. 22) the founders of the four Sunnite schools; eminent Sufis to the X/XVle.; 5 (f. 33v) ancient kings of Persia; 6 (f. 42) ancient sages; 7 (f. 47) Muhammadan early philosophers; 8 (f. 51) Omayyades; 9 (f. 52v) Abbasides; 10 (f. 56) Tāhirides; 11 (f. 56v) Ṣaffārides; 12 (f. 57) Sāmānides; 13 (f. 57v) Ghaznawides; 14 (f. 58) Bōyides; 15 (f. 58v) Saljūqides; 16 (f. 60) kings of Sistān; 17 (f. 61v) Khwarizmshahs; 18 (f. 63) Atābegs of 'Irāq; 19 (f. 63v) Atābegs of Fārs; 20 (f. 63v) Ismā'iliis; 21 (f. 64v) آل عبد المزمى; 22 (f. 65) Qarākhātā'is; 23 (f. 65v) Mongols; 24 (f. 66) ایلکانیه; 25 (f. 66) چوپانیه; 26 (f. 66v) Muẓaffarides; 27 (f. 67) Kurts; 28 (f. 67v) Sarbadārs; 29 (f. 68) ملوک طوائف; 30 (f. 68) Timurides; 31 (f. 69v) Qaraqoyunlu; 32 (f. 69v) Aqqoyunlu; 33 (f. 70) Safawides (to Abbās II); 34 (f. 70v) ملوک روم; 35 (f. 71v) the Uzbeg Khāns; 36 (f. 73) Indian rulers; 37 (f. 74v) Indian Timurides; 38 (76v) Aurangzīb; 39 (f. 96) local Indian dynasties; 40 (f. 102v-157) poets (in 12 *maqālas*). Beg.

سپاس نامه که سیرنگران اصحاب تحقیق الهم

Copied towards the beg. of the xū/xviii c. A note on Bakhtāwar Khān on the fly leaf.

Ff. 157; S 6.5 x 4.5; 4.75 x 2.25; ll 11; within jadwala. Or. pap. Clear Ind. nast. Good. bad. Many folios badly damaged by worms. Several seals and عریضه dated notes on the fly leaf, dated the 23rd year of some ruler's reign.

8.

مرآت آفتاب تما

Mir'āt-i-āftāb-numā.

II 348.

A modern and very condensed compilation on general history, geography and biography of the Eastern half of the Muhammadan world, a sort of encyclopædia, chiefly concerned with India. As a history it deals with the events from the creation of the world to the thirtieth year of Shah-Ālam (1173-1221/1759-1806), i.e. 1202/1787. It was composed by the prime minister of the prince mentioned, 'Abdu'r-Rahmān Shāhnawāz Khān Hāshimī Banbānī Dihlawī (d. 1222/1807), who wrote it between 1216/1801 (the title is a chronogram for this date), and 1218/1803 (expressed by another chronogram at the end, here on f. 540v, عید المورخین). For details concerning the author's biography see R 131-132 and 1080. The book itself is described in ER 120, R 131-132, Morl 45, etc. Ind. libr. Bk 481, etc. Cf. also Elliot, Hist. of India, VIII, 332-333; JASB, vol. XVIII (old series), p. 233, No. 30.

As a work on history this book has very little value (cf.

Morley, p. 57). The same may be said about both its geographical and biographical parts. The first, because the information, derived from different sources, is mixed up, with no regard to the period to which it properly pertains. The biographical part does not contain any allusions to the prominent men contemporary with the author, but dwells on the celebrities of the past, repeating the statements of the well known *tadkhiras*.¹

The work is divided into a short *muqaddima* (f. 4), and two *jahwas*:

I *Jahwa* (ff. 5-428v), chiefly dealing with history and biography, divided into six *tajallis*: 1st *tajalli* (f. 5), on creation, cosmology, mineralogy, etc.; 2nd *tajalli* (f. 68) ancient prophets; 3rd *tajalli* (f. 121v) Muhammad and his time; 4th *tajalli* (f. 142) Sufis, divines, philosophers, poets, etc.; 5th *tajalli* (here called the *sixth*, f. 244) pre-Muhammadan and Muhammadan mediæval dynasties; 6th *tajalli* (f. 287v) Timurides in Persia and India.

II *Jahwa* (f. 428v), in 8 *tajallis*, dealing with geography and description of 'ajâ'ib. One *tajalli* is devoted to each of the seven *iglims*, and the eighth deals with seas and rivers.

The *khâtima* (the heading is omitted in this copy, f. 531) deals with 'wonders' and various anecdotes. Beg. as usual:

مقالی کہ خوشنوی قلی متالی و الفاظ ابدارش آرایش الہ

Copying completed on the 7th of Safar 1253/ the 17th Dec. 1817, for Nawwâh Nawâzish Khân.

Ff. 541; 8 10 x 6½; 8 x 4; ll 15, no *jahwas*. Or. pap. Good Ind. mast. Good. vol. good. Worm-eaten in some places. A few marginal notes and emendations.

9.

The same.

II 347.

Another copy of the same work, also good, but not as carefully executed as the preceding one. It is approximately of the same age. The *muqaddima* beg. on f. 2v. I *Jahwa*: 1 *tajalli* on f. 3; 2 *t.* on f. 44v; 3 *t.* on f. 74v; 4 *t.* on f. 85v; 5 *t.* on f. 138; 6 *t.* on f. 159. II *Jahwa* beg. on 237v. *Khâtima* on f. 297v. In some places rubrics are omitted. Beg. as in the preceding copy. An incomplete and worthless *fihris* is given on f. 303-304.

Transcribed in the beg. of the xii/xix c.

Ff. 305; 8 11 x 6,25; 8,5 x 4,5; ll 19, within *jahwas*. Yellowish Or. pap. Good Ind. mast. Good. fairly good.

¹ There are only a few Indian Sufis and physicians who lived about the time of the author and concerning whom he might have had first-hand information (see ff. 174v-176v and 203v-206).

10.

تاریخ خلفاء و سلاطین

Ta'rikh-i-khulafā wa salāṭīn.

III 72.

A very fragmentary extract from what may have been a work on general history. It deals with the usual legends about the pre-Muhammadan kings of Persia, here beginning abruptly with Dārāb; the early khalifs, f. 12; the Omayyades, f. 22v, and the Abbasides, up to Ma'mūn, f. 38v. The text begins and ends abruptly, and there are a very large number of lacunas; probably the whole of the period of Muhammad himself, and the reign of Abū Bakr are completely lost.

It would be a very complicated task to identify the work to which this fragment belongs, and this would be hardly worth while. The author does not mention his name and vaguely refers to his authorities as *āyāt-i-tawārikh*, etc. Only once Tabarī is mentioned (f. 33). Twice he refers to the 'compiler of the original of this extract' (*mu'allaf-i-āṣl-i-in*, f. 22v, 24). He obviously means by this the author of the work from which the extract was made. It cannot be a translation from Arabic because a Persian versified list of the Omayyade khalifs is ascribed to the same original author. Beg. abruptly:

حکایت گویند داریا چون بعد روم آمد اسفندر جامه پیکر انبیا

The colophon which is found in this book, is modern, and cannot be older than a dozen years. It is however dated [109/1697-1698 (here 1-1)], which probably is entirely fiction. The copy may date from the end of the 17/xvii c.

Ff. 40; 8 10 x 6.5; 5.5 x 3; ff. 15, within jawāls. Or. and sheep, modern European paper. (New margins have been pasted to the text.) Good ind. nast. Cond. tol. good, although in many places considerably damaged by moisture.

2 History of Muhammad and the Imams.

11.

معارج النبوة

Ma'ārij-u'n-nubuwwat.

II 345.

A comparatively old copy of this well known biography of Muhammad containing only the *muqaddima* and the first of the four original *rukns*. For references see IvASB 50.

It is incomplete at the beginning; the first folio is lost.

Transcribed at Samarkand (see the colophon on f. 70v) by Muhammad Zāhid b. Shāh 'Alī al-Bukhārī, probably about the beginning of the 17/xvii c.

Ff. 192; 8 14.5 x 19; 11 x 5.5; ff. 25, within jawāls. Good Or. pap. Rough nast. of Khorezmi type. Cond. tol. good, although paper is decaying along the jawāl lines. Only half of the full page 'naṣṣa (of mediocre quality) in the beg., and a vignette (mediocre) on f. 71v.

12.

روضة الحباب

Rauḍatu'l-aḥbāb.

I 466.

The *first maqṣad* of this well known biography of Muḥammad, see IVASB 53. In the colophon, which seems spurious and is written, together with the last five folios, in a handwriting different from that of the bulk of the volume, it is stated that the composition of this part of the work has been completed about 893/1489 (در حدود سنه ۸۹۳). Beg. as usual:

الحمد لله الذي من على المؤمنين إذ بعث فيهم

The greater portion of the MS. was probably copied in the first half of the xii/xviii c., but the beginning and the end are transcribed by a different hand.

Ff. 327; 8 11 x 7,5; 9 x 4,75; 11 27, within *jadwāl*. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Marginal notes.

13.

The same.

II 355.

Another copy of a portion of the same *first maqṣad*, only as far as f. 122v, l. 8 of the preceding MS. Beg. as in the preceding copy.

Transcribed in the xii/xviii c.

Ff. 160; 8 10,5 x 6,5; 8 x 4,25; 11 39, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good.

14.

روضة الشهداء

Rauḍatu'sh-shuhadā'.

I 467.

The well known work of Kāshifī dealing with the story of the martyrdom of 'Alī and his descendants, see IVASB 59. The present copy is incomplete at the end as there is no *khātima*. Beg. as usual:

ای شریعت درود تو دوائی دل ما ' آشوب بپای تو نظای دل ما ' الخ

Transcribed in the first half of the xiii/xix c.

Ff. 366; 8 9,75 x 6,25; 7,5 x 4,25; 11 17, no *jadwāl*. Or. pap. Vulgar Ind. nast. Cond. tol. good; slightly worm-eaten.

3. History of Iran and Turkestan.

(a) *Ante-Muhammadan Persia.*

15.

المعجم فی ائز ملوک المعجم

Al-murjām fī āthār mulūki'l-'ajam.

I 958.

The legendary history of the ancient and pre-Muhammadan kings of Persia. It was composed, in exceptionally bombastic

and inflated style, by Faḍlu'l-lah al-Husaynī (see f. 17v), who dedicated it to an Atabeg of Luristan, Nuṣratu'd-Din Aḥmad (d. 733/1332-1333), cf. ff. 5v, 10, 16, etc. See EIO 534-535, EB 285, Pr 420-421, R 811, Morl 132, Aum 78, etc. *Ind. libr.* Bk 517. Lith. Tehran, 1843. Beg. as usual:

اِنْ اَوَّلَ مَا يَقْدَحُ بِهِ الْكَلَامُ وَ يَنْجِيحُ بِهِ الْعَرَامُ الْحَمْدُ

The present copy has been transcribed by Muḥammad 'Ināyatullāh of Aysāllī (ابن‌ولی in Oudh), and completed the 15th Jum. I 1253/the 17th Aug. 1837. It contains numerous marginal glosses (in different handwritings) explaining rare words and obscure expressions. More notes on the fly leaves.

Ff. 151; 8.9 x 7; 7.25 x 4; ff. 10, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good.

(b) *Ghaznawideh*.

16.

Ta'rikh-i-Mas'ūdi.

تاریخ مسعودی

II 354.

The usual well known portion of the *Ta'rikh-i-Mas'ūdi*, dealing with the reign of Mas'ūd, son of Maḥmūd (421-432/1030-1041), see IvASB 71. The present copy, slightly incomplete at the end, and breaking off in the beg. of the year 432/1041, opens in a way slightly different from that in Morley's edition:

ذکر نامه که از زبان اعیان ملک بامیر مسعود نوشتند: ندکانی خدایند

عالم سلطان اعظم الخ

Transcribed in the xii/xviii c.

Ff. 281; 8.12.5 x 7.25; 8 x 4; ff. 22, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good, although in many places damaged by worms. Numerous marginal notes.

(c) *Timūr and Timurides*.

17.

Zafar-nāma.

ظفر نامه

I 650.

A comparatively old copy of Sharafu'd-Din 'Alī Yazdī's history of Timūr, which was completed in 828/1425, see IvASB 72. There are many seals and notes of former owners, some of them being dated 999 AH. (f. 1v), and later, 1031, 1035 AH., etc. The copy has therefore been probably transcribed in the middle of the X/XVIc. The last folio is lost and has been replaced by a page in a modern handwriting. Beg. as usual:

حمداً كثيراً مبرکاً لمن یونى الملك الخ

Ff. 306; 8.8.75 x 6.25; 6.75 x 4.25; ff. 21, no *jadwāl*. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture.

18.

The same.

II 366.

Another copy of the same work, comparatively good and well-written. Beg. as usual, see the preceding copy. Occasional marginal notes and glosses.

Dated the 10th Jun. 1127/the 14th May 1715.

Fl. 388; S 12 x 9,25; 7,5 x 4,5; ll 20-23, no *jadwals*. Greyish Or. pap. (originally), margins added, of cheap yellow Eur. pap. Ind. nast., different hands. Cond. tol. good; worm-eaten at the end.

19.

مقدمه ظفر نامه

Muqaddima-i-Zafar-nāma.

III 64.

The introduction to the *Zafar-nāma*, of which copies are rather rare, see IvASB 80. Beg. as usual:

افتتاح تاریخ جهانداري و نامه ظفر و بختياري النعم

A good transcript, completed by Murtaza-Qulī Qājār, at Jahānābād, the 4th Rab. 1167/the 21st Dec. 1856. The text on the last folio, in which there is a hole in the middle, is partly restored by a quite modern hand.

Fl. 125; S 8,5 x 4,75; 7,25 x 3,5; ll 15, within *jadwals*. Greyish Or. pap., made dirty by being sprinkled with some 'silvery' dye. Ind. nast. Cond. not quite good, pasted with 'transparent' paper.

(d) *Safawides*.

20.

تاریخ عالم آرای عباسی

Ta'rikh-i-'ālam-ārā-i-'Abbāsī.

I 132.

A comparatively good copy of the *second* vol. of this history of Shāh 'Abbās I, by Iskandar Munshi, see IvASB 89. Both *maqāṣids* (ff. 1v-176v, and 176v-231) begin as usual, the *first* (f. 1v):

عنوان صحیفه سلطنت و عالم آرای پادشاهان النعم

The *second* (f. 176v):

بعد از حمد و سیاس خالق آسمان و زمین النعم

The date of the transcription is rather doubtful, because the scribe expressed it very carelessly in the following way:

در روز دوم از ماه هشتم عشرینجم از ماه اول از الف دوم

This may mean anything; but the date 1022/1638 seems probable.

Fl. 231; S 12,25 x 7,25; 9,25 x 5,25; ll 31, within *jadwals*. Or. pap. Pers. nast. Cond. tol. good. Marginal notes on some folios. A seal on the fly leaf, dated 1099 AH., and another, dated 1104 AH.

(e) *Nādir Shāh.*

21.

Ta'rikh-i-Nādiri.

تاریخ نادری

II 359.

The well known history of the last Safawides and of Nādir (1148-1160/1736-1747), by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī; see IvASB 94. Beg. as usual:

بر دانایان رموز آگاهی و دقیقه بیان حکمتی الهی الخ

The present copy was completed the 17th Muḥarram 1229/the 9th Jan. 1814, by Sūhan Laḳ.

Fl. 131; S 10.5 × 6.75; 8 × 4.5; II 21, no jawala. Or. brownish pap. Ind. nat. Cond. tol. good. Slightly worm-eaten.

(f) *Afghans.*

22.

Muḥāriba-i-Kābul wa Qandahār.

معارفه کابل و قندهار

I 898.

An account of Afghan politics during the reign of Shāh Shujā', apparently the same as the one described in R 214. Cf. also BI 516. It similarly ends with the narrative of general G. Pollock's return with his force (Sept. and Oct. 1842). The book, as we learn from an introduction (ff. 1v-2r), has been originally written by Munshī 'Abdu'l-Karīm (cf. here No. 40), in Hindustani. As appears from the latter's preface (f. 3), it was composed by him in 1263/1847. This work has been translated into Persian by 'Abdu'r-Rahmān Khān b. Hajji Muḥammad Raushan Khān (ff. 2 and 66), and was completed in 1264/1848. Apparently this work has been twice lithographed: Lucknow, 1848, and Cawnpore, 1851. It is based to a great extent on the *Akbar-nāma*, composed by Qasim Jān (?—Khān ?), most probably identical with IvASB 889, which was compiled in 1260/1844. Beg. of the translator's preface (f. 1v):

برجم کشانی الویة لقریر نسایم معصدت الخ

Beg. of the original work (f. 2v):

بعد حمد مالک الملک من نثار جلالت طوة الخ

Dated the 5th Rajab 1288/the 20th Sept. 1871, by Mir Muḥammad (b.) Naurūz 'Alī. A librist is added on a fly-leaf.

Fl. 566; S 10 × 6.5; 7 × 3.75; II 18, no jawala. Bad machine-made Indian paper, thin and brownish. Ind. nat. Cond. good, but the paper is beginning to crumble.

4. History of India.

1. *General History of India, Sultans of Dehli, and Indian Timurides.*

23.

Ta'rikh-i-Firūz-shāhī.

تاریخ فیروز شاہی

I 134.

The well known history of the first five years of the reign of Firūz-shāh III of Dehli (752-790/1351-1388), as well as an account of his predecessors, beginning with Ghiyāthu'd-Dīn Balban (664-686/1265-1287). The author, Diyā'u'd-Dīn Baranī, to whom some other historical and religious books are ascribed, completed it in 758/1357 (cf. f. 9v). See Bl 557, EIO 211, Br 85, EB 172-174, R 910-920, etc. *Ind. libr.* Bh 61, Bk 546, etc. Cf. also Elliot, *Hist. of India*, III, 93-288; Nassau Lees' *Materials*, 441-446; JASB (old series), vol. 38, pp. 181-220, vol. 39, pp. 1-51, vol. 40, pp. 185-247. It was printed in the *Bibl. Indica*, 1862. The work is divided into eight books:

- I (f. 10v). Ghiyāthu'd-Dīn Balban (664/1265).
- II (f. 47). Mu'izzu'd-Dīn Kayqubād (686/1287).
- III (f. 63). Jalālu'd-Dīn Firūz Khiljī (680/1290).
- IV (f. 86v). 'Ala'u'd-Dīn Khiljī (695/1306).
- V (f. 132v). Qutbu'd-Dīn Mubarak-shāh (716/1316).
- VI (f. 148v). Ghiyāthu'd-Dīn Toghluq-shāh (720/1320).
- VII (f. 159v). Muhammad b. Toghluq (725/1325).
- VIII (f. 183v). Firūz-shāh (752-790/1351-1388).

Beg. as usual:

حمد و ثناء مر خدايي را كه اخيار و ائمه انبياء الخ

The copy is clearly written and dates probably from the beginning of the xii/xviii c.

Fl. 308; 8 10,75 x 7; 7,75 x 4; ll 21, within *jadwāl*. Brownish Or. pap. Ind. nat. Cond. not quite good. Worm-eaten. 9 bad vignettes, some of them are discoloured.

24.

طبقات اکبر شاہی

Ṭabaqāt-i-Akbar-shāhī.

II 361.

An incomplete copy of this well known history of India by Nizāmu'd-Dīn Ahmad b. Muhammad Muqīm Harawī (d. 1003/1594), see for references IVASB 115. The present transcript is written by several different copyists, on different papers, not throughout with the same care. The *muqaddima* is incomplete at the beginning; the first three folios do probably not belong to the work. The text really begins at the place corresponding to p. 6, l. 8 of the printed edition. The first *ṭabaqa* begins on f. 12; in the

II f. the heading is not given (it begins somewhere about f. 200); the III f. on f. 223v; the IV f. on f. 276; the V f. on f. 319. *Tabaqas* VI-VIII have apparently no headings, several folios are probably lost. The LX f. on f. 346. The beginning of the geographical *khâtima* also is not marked, and the greater part of this section is lost. Beg. abruptly:

اما بعد ' اکبر و انامل متفقند که شاعری النعم

Copied in the beg. of the xii/xviii c.

Ff. 351: 8.11 x 7; 8.75 x 5; ff. 21, no *jadwala*. Different brownish and bluish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

25.

The same.

I 643.

Another copy of the same work, incomplete both at the beginning and the end. It opens with f. 1v, l. 2 (fr. b.) of D 229 (IvASB 115), and ends with the narrative of the events of Akbar's 25th (here called 24th) year (988/1580), corresponding to f. 344, l. 5 (fr. b.) in the same volume.

Copied in the beg. of the xii/xviii c.

Ff. 167 (the first is missing): 8.11 x 6.25; 8.75 x 4; ff. 21, no *jadwala*. Or. brownish pap. Ind. nast. Cond. tol. good; worm-eaten.

26.

اکبر نامه

Akbar-nāma.

II 336.

A good copy of the *second half* of the *first volume* of the *Akbar-nāma*, by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602) see IvASB 122. It contains only the history of Akbar's accession to the throne and the first 17 years of the reign, and corresponds with the II vol. of the printed edition. Beg. as usual (after the heading: جاسوس مقدس النعم):

سلسله انتظام کار که آفرینش که مظهر حقیقت النعم

Transcribed in the xi/xvii c.

Ff. 201: 8.13.25 x 8.5; 10 x 5.5; ff. 21, within double *jadwala*. Thick Or. pap. Bold Ind. nast. Cond. good. A good vignette.

27.

جہانگیر نامہ

Jahāngīr-nāma.

II 449.

A modern copy of the original version of Jahāngīr's memoirs, see IvASB 142. Before the usual beginning some laudatory

verses are prefixed, and a portrait of Jahāngir himself, of very mediocre artistic value (f. 2). The verses begin:

بنام پادشاه پادشاهان
بلندی بخش تخت قبله کهان

The original text begins on f. 3, in a slightly different way:

از عذایات الهی بدینم دهم جمادی الدانی سنه ۱۰۱۴ هزار و چارده
هجری بهم روز یکشنبه الخ

The copy was transcribed at Lahore, by Rājārān, surnamed غوثه, towards the middle of the xii/xix c. (here 1916 of the Samvat era, probably 1833 A.D.)

Fl. 100; S 9.75 x 6.5; 7 x 3.75; ll 13, within double *jadwala*. Or. pap. Clear Ind. nast. Cond. very good. A had modern vignette.

28.

(فدائنامہ جہانگیري)

Iqbāl-nāma-i-Jahāngirī.

II 340.

The *third* vol. of this work, completed in 1029/1620, by Muhammad Sharif Murṭamad Khān (d. 1049/1640), dealing with the history of the reign of Jahāngir, see IV ASB 145. Beg. as usual:

شیر سلطنت و فرمان برائی الخ

The copy apparently dates from the xii/xviii c. Several folios at the beg. and the end of the volume are of more modern origin.

Fl. 127; S 8.5 x 6.25; 7 x 3.75; ll about 15 (portions of many pages are written in oblique lines), no *jadwala*. Brown Or. pap. Bad Indian *shikasta*, with pretences to 'elegance.' Occasional marginal notes.

29.

(تاریخ فتح کانگرہ)

(Ta'rikh-i-fatḥ-i-Kāngra).

I 625.

Six stylistically different versions of the same account of an expedition against the rebel called Sūrajmal and the capture of the fort of Kāngra, in the year 1027/1618. The style is particularly bombastic and flowery. The author's name is mentioned on ff. 31v and 50, in the colophons as جلال طباطبائی, i.e. Jalāl Tabāṭabā'ī. An account of him is given in R 258. The present work was composed shortly after 1044/1634-1635. See also Elliot, *Hist. of India*, VI, 517-531. The different versions begin on ff. 1v, 10v, 32v, 43v, 50v, 57v. Beg. as in the British Museum copy:

حضرت حکیم علی الاطلاق جل جلالہ در لڑال الخ

Dated the 11th Dhū'l-Qa'da 1257 / the 25th Dec. 1841.

Fl. 62; S 11 x 6.5; 7 x 3.5; ll 15, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good.

See
at ll.

30.

پادشاه نامہ

Pādshāh-nāma.

II 353.

The *second* vol. of this history of Shāhjahān by 'Abdu'l-Hamīd Lāhūrī (d. 1665/1665). In India it is often vulgarly called *Bādshāh-nāma*, see IvASB 149. The present copy is slightly incomplete at the end. On ff. 390v-400v and 410-414v, a list is given of the officials who occupied posts of different ranks under Shāhjahān (between f. 400 and f. 410 only one folio is missing, but a fihrist is inserted by mistake on ff. 401-409v). The last folio, 415, contains the beginning of an account of the Sufis and divines who flourished during the period. Occasional marginal glosses and notes. Beg. as usual:

سپاس و آلاء امانس دادار کرامت و کردگار بری انداز التمجی

A modern transcript, dating from the end of the xiii/cix c.

Ff. 415: 8-11.75 x 7.75; 8 x 4.75; 11 17, no jadwala. White and bluish European paper (water marks A.M. Pollata). Bind. neat. Cond. good.

31.

تواریخ عالمگیری

Tawārīkh-i-Ālamgīrī.

II 365.

A history of the first five years of Aurangzib's reign, the same as IvASB 159, usually ascribed to the authorship of 'Aqil Khān Rāzī (d. 1108/1698). The work is also called *Wāq'at-i-Ālamgīrī* or *Zafar-nāma-i-Ālamgīrī*. The present copy is not good, although apparently complete. Beg. as usual:

ابو النظر محیی الدین اورنگ زیب بہادر التمجی

Dated the 21st Dhū'l-hijja 1226/the 6th Jan. 1612 (not 1613 as it may also be read), or 1608 of the Sumbat era.

Ff. 91: 8 7.75 x 4.75; 8 x 3; 11 12, no jadwala. Or. pap. Bad Ind. shifasta and neat. Cond. not good. Worm-eaten. Scrappy notes at the end.

32.

خلاصۃ التواریخ

Khulāṣatu't-tawārīkh.

II 342.

General history of India, to the beginning of Aurangzib's reign, composed in 1107/1695 by Sujān Sing'h Dabir (see f. 4, bottom), or, as he is usually called in other copies, Sujān Rāy Munshī. See Bl 544-548, EIO 363-364, Br 84, ER 246, Pr 455-456, R 230-231, Mori 69-71, Aum 84, etc. *Ind. libr.* Bk 540, etc. Cf. also Elliot, *Hist. of India*, VIII, 5-12; Garcin de Tassy, *Hist. de la lit. hind.*, vol. I, p. 31; JA, 1851, p. 398; JRAS, 1894, pp. 733-768. The title appears on f. 3, bottom. There is no division into

chapters; but the book may be roughly divided into three principal parts: I, geographical, containing descriptions of different provinces of India (beg. on f. 232v-234v which are misplaced, continued on ff. 6v-86); II, tales about pre-Muhammadian rajas (ff. 86-131v); and III, Muhammadian period (ff. 131-415v). The appendix mentioned in EIO 362 is apparently not given in this copy. Beg. as usual:

نقش نیک خانہ کائنات و مصور کار کا مملکت النہ

Transcribed in the 28th year of some prince's reign, probably that of Shāh 'Alam, because its equivalent is given in the Fasl era as 1194; therefore the date must be approximately 1200/1786.

Ft. 415; 8.11.75 x 7; 8.75 x 4; ff 18, within double jadwāl. Brownish Or. pap. Ind. nast. Cond. good. Bad vignettes: ff. 231-234 to be inserted after f. 4.

33.

The same.

II 343.

Another copy of the same work, incomplete both at the beginning (corresponding to f. 25, l. 9 of the preceding copy) and at the end (f. 411v of the same copy). The geographical part ends on f. 31v; the Indian legends are given on ff. 31v-79, and the Muhammadian period on ff. 79-302v.

Copied in the beg. of the xiii/xix c.

Ft. 302; 8.10 x 6.5; 8 x 4.5; ff 13, within jadwāl. Or. pap. Ind. nast. Cond. fairly good.

34.

تاریخ حوادث خاں

Ta'rikh-i-Irādat Khān.

II 363

A history of India for a short period between 1118 and 1125/1706-1719, composed in 1126/1714 by Mubāraku'l-lah, surnamed Wadīh, with the title Irādat Khān, son of Kifāyat Khān Shikastanawīs. See EIO 389-390, R 938, etc. *Ind. libr.* Bk 579. Cf. also Elliot, *Hist. of India*, VII, 534 sq. An old abridged English translation, by J. Scott, was published in 1780. Beg. as usual:

الحمد لمن يقول فی حق الامہ ماتو (etc) بسورة من مخرجه النہ

The present copy dates apparently from the beg. of the xiii/xix c. It was transcribed by Gurd Hāfiḥ.

Ft. 117; 8.8.25 x 4.75; 0.25 x 3.25; ff 11, no jadwāl. Brownish Or. pap. Bad. stumbling Ind. nast. Cond. good.

35.

شاهنامہ منور کلام

Shāhnāma-i-munawwīr-i-kalām.

I 133.

Memoirs concerning the reign of Farrukh-siyar and the first four years of Muḥammad Shāh, the same as described in BI 604

and R 274. The author's name (f. 1v) is here given as Sīwdās Lak'hnavī. The title, as above, is also given on f. 1v. The work seems to be rather rare. Cf. Elliot, *History of India*, VIII, 331. It may be valuable for the copies of various official documents quoted *in extenso*. Beg. as in the British Museum copy:

حکایت بیقیات ایرک کرسی بی نیر بیجیون الہ

A very bad copy, completed the 2nd Muharram 1206/the 30th July 1794, and written in a very ugly and bad form of Shikasta with only few diacritical dots. The name of the scribe is illegible.

Fl. 100 (there is probably a lacuna after f. 94); S 7.5 × 4.5; 6 × 3; ll 13-15, no *jadwāl*. Or. pap. Ind. ind. shikasta. Cond. not good. Worm-eaten.

36.

(حکایت فتح نامہ شاہ)

(Hikāyat-i-fath-i-Nādir Shāh).

II 350.

A criticism of the actions of Muḥammad Shāh and his amirs at the time of Nādir's invasion (1151/1739), especially of Amīr-i-umara' Saṃsāmu'd-Daula Khān Daurān. The present little work deals with the same events as the *Jauhar-i-Samsām*, by Muḥsin b. Hanif, described in R 941, which is a much larger work, composed in florid, laudatory style. It is possible that there is some connection between both, the present work probably being a refutation of the former. There are, however, no direct indications in the text to this effect. The author's name and the title of the work are not given. Cf. Bl 614. It seems that this critical account has been written shortly after the events dealt with. Beg.

کیفیت سلطنت ملک هندوستان جنت نشانی الہ

Dated the 6th Sha'ban 1241/the 26th March 1826.

Fl. 39; S 7.25 × 4.75; 6 × 2.25; ll 11, no *jadwāl*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

37.

سیر المناخیر

Siyaṛu'l-muta'akhhirīn.

I 504.

The *second* vol. of this well known history of India by Ghulām Husayn b. Hidāyat 'Alī Khān Tabāṭabā'i, see IvASB 174 and 175. It contains the history of the period 1153-1195/1740-1781. Beg. as usual:

حمد و ثناء بادشاہ علی الطلاق و شکوہ حیات الہ

The copy was completed the 7th Ramadān 1258/the 12th Oct. 1842, by Kari-mu'd-Dīn Muḥammad Jajpūrī, surnamed Fakhr.

Fl. 150; S 10.25 × 7.25; 7.25 × 3.3; ll 17, no *jadwāl*. Or. pap. Ind. nast. Cond. not good, the greater part of the MS. being damaged by white ants in the lower part of pages.

38.

حیات نامہ

Ibrat-nāma.

I 652

A portion of the *first daftar* of this history of Shāh-'Ālam, by Khayru'd-Din Muhammad Allahābādī (d. *ca.* 1243/1827), see IvASB 177 (in the beginning it is called *دفتر سیوم*). It deals only with the period of the 11th-19th years of the reign of Shāh-'Ālam and corresponds to ff. 149v-268 of the first vol. of D 247. There are (ff. 175v-180) some additions in this transcript, which apparently are not found in that copy. The *first* has the heading (f. 175v):

آمدن ایلچ خان از اکبر آباد بلکنہو الخ

The *second* (f. 178):

از سوانح بتدویر امیند فوت شدن واجہ بندپریت الخ

The *third* (f. 179v):

از سوانح ملک نواب امیر الامرا مرزا نجف خان الخ

A *fihrist* is given on five leaves at the beg. of the vol.; at the end there is a note on the names of the fourteen *ma'shams*, based on Naṣīru'd-Din Tūsī, and scrappy notes. Beg.

اشعار دفتر سیوم از شروع سال یازدهم جلوسی ... بتألیف سیوم مہار
جمالی الاولی الخ

A bad and carelessly written copy, dating from the xiii/xix c.
FL 182; S 9.5 x 8; 7.75 x 4.5; ll 15, no *jadwala*. Or. pap. Bad Ind. shikasta and nast. Cond. not good.

39.

تاریخ مظفری

Ta'rīkh-i-Muẓaffarī.

I 137.

A comparatively good and early copy of this valuable history, to 1225/1810, by Muhammad 'Alī b. Hidayati'l-lah Anṣārī, see IvASB 182. It contains, in addition to a *fihrist* (on 9 folios), a special brief review of the contents (called here *مقدمہ دریم*, ff. 1-7). The text is divided into two vols.; the *first* (ff. 1v-266v) ends with the events of 1173/1759-1760, and the *second* (ff. 268v-380v) contains the narrative of Shāh-'Ālam's reign, and breaks off in the second year of Muhammad Akbar (i.e. 1222/1807). Beg. as usual (f. 8v):

حمیدی از حد (و) امتداد انزوں فقار بارکۃ شافعی است الخ

The date of the copy is expressed as follows:—

..... بتاریخ یازدهم رجب سنہ ۱۲۳۱ (or ۱۲۳۲) جلوس ابو نصر معین الدین محمد
اکبر شاہ ...

Most probably it must be read the 27th year, i.e. 1247/1831-1832.

FL 389 (there is a lacuna after l. 367); S 12 x 6.75; 9 x 4.25; ll 19, no *jadwala*. Brownish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

40.

ملخص التواريخ

Mulakhkhaṣu't-tawārīkh.

II 351.

An abbreviation of the *Siyaru'l-muta'akhhirīn*, mentioned above, see No. 37. It is apparently a copy from the printed "Moolukkhkhus-ool-tuwareekh, being an abridgement of the celebrated historical work called the Seir mootakherin, prepared chiefly by maulavi Abdool Kerim," Calcutta, Education Press, 1827. It is necessary to correct an inaccuracy in R 943: there was no other abbreviation of the *Siyaru'l-muta'akhhirīn*, as mentioned there, and called *Zabdatu't-tawārīkh*. The latter title appears on the Persian title-page of the *same* edition, and is mentioned in the brief preface by 'Abdu'l-Karīm, but not in the text and the colophon, where the form *Mulakhkhaṣu't-tawārīkh* is used. The author, Farzand-'Alī al-Hasanī of Monghyr (this may also be read as a patronymic, *Farzand-i-'Alī*), may be identical with 'Abdu'l-Karīm, and the difference in the title may be explained by a belated desire to change it after the text had already been set up in type.

For references see R 943, etc. *Ind. libr.* Bk 585, etc. Cf. also Elliot, *Hist. of India*, VIII, 199. The work is divided into three *daftars*: I (f. 7), dealing with the history of the Timurides, from Timūr to 1152/1739; II (f. 55v), history of Bengal and Patna for the second half of the XII/XVIII; and III (f. 100v), history of India for 1153-1195/1740-1781. The indices to the second and the third *daftars*, and the preface of 'Abdu'l-Karīm are given on ff. 2-6 (f. 1 is missing). Beg. of the work itself (f. 6):

حدید بیعتد : سیاس بیعد نثار بارگاه عظمت الهی

Transcribed by Dayjush'ih of Rudanli, and dated the 9th Bad. 11250, the 16th July 1834.

Ff. 148; 8 14.5 x 6.5; 10.25 x 6.25; ff 25, no jadvah. Thick Or. pap. Vulgar Ind. natl. Cond. good. Slightly worm-eaten in the beginning. Scrappy notes on fly-leaves.

II. Local Histories of India.

1. Kashmīr.

41.

واقعات کشمیر

Waq'āt-i-Kashmīr.

II 364.

The well known biographico-historical work on Kashmīr. As the biographical element constitutes its principal contents, it would perhaps be more appropriate to deal with this book in the section on biography, not history, as is usually done. The author, Muhammad A'zam b. Khayri'z-Zamān Khān, composed it between 1148/1735 and 1160/1747. The chronogram for this last date

found at the end of the book, has been incorrectly copied and gives only 1135 : *السنه ١١٣٥* (instead of the usual *١٢٠٥*). See Bl 629, EIO 513, EB 319, R 300, etc. *Ind. libr.* Bb 81, Bk 601, etc. Cf. also JASB, vol. XV (old series), pp. 409, 441, JA, vol. I, p. 366, vol. VII, p. 6; Wilson, in *Asiatic Researches*, vol. XV, pp. 2, 5; B. Dorn, in *Bulletin de l'Academie Russe*, vol. XIII, p. 352, etc. It has been translated into Hindustani.

The present copy does not contain the preface (in which the authorities of the compiler are mentioned, see R 300), and begins abruptly with a brief account of the native dynasties of Kashmir before the appearance of the Muhammadan rulers. The beginnings of the two other sections, i.e., the period of the independent local Muhammadan dynasties, and that of the Indian Timurides, are not properly marked in this copy. There are also many lacunas. The *khātima*, on the 'ajā'ib of Kashmir begins on f. 157v.

The chief point of the work is the glorification of the Sufi saints of Kashmir, other celebrities receive less attention. The biographies of the poets, connected with that province, are meagre, and give nothing new : Ashrāf ('Ināyat Khān), f. 106v; Dhūlī, f. 92; Fahmī, f. 96; Faṣīhī, f. 96; Ghānī, f. 105v; Mir Ilahī, f. 95; Istighnā, f. 106v; Jāyā, f. 121v; Kalīm, f. 94v; Mīhrī, f. 98v; Muḥammad Rāfi, f. 107; Nādīmī, f. 95v; Qudāsī, f. 92v; Salīm, f. 94; Sāṭī, f. 146; Tughrā, f. 93v.

It opens abruptly with the reign of *راجہ سند*.

Copied towards the end of the xii/xiii c. or in the beg. of the xiv c. Several folios in the beginning and in some places in the middle have been lost.

Ft. 164; S 11.25 x 7.25; 8.5 x 4.5; ll 21, within jawala. Brownish Cr. pap. Legible Ind. nat. Cond. not great. Much worm-eaten and badly mutilated by repairs in many places, especially in the beginning and end.

42.

حشمت کشمیر

Hishmat-i-Kashmīr.

III 63.

A history of Kashmīr, with brief notes on Tibet, Badakhshān, the hilly country between the Upper Oxus and Indus, etc. It was dedicated to W. A. Brooke (f. 1v), after whose title, *حشمت الدوله*, the title of the work was given. The author calls himself 'Abdu'l-Qādir Khān b. Qaḍī'l-quḍāt Waṣīl 'Alī Khān (f. 80v), and gives an account of the circumstances which led him to undertake the present composition (ff. 1-4v), fully dealt with in R 1016. The history has been completed at Benares in 1245/1830. It is divided into four *chamans* : I (f. 4v) on the history of Kashmīr; II (f. 58v) on Tibet and Qalmaqistan; III (f. 66) on Badakhshān; IV (f. 68v) on the hill tract inhabited by the Afghan tribes; and

a *khātima* (f. 79), a sort of summary of the history of these countries. Beg. as in R 1016:

بعد حمد خالق لطيف الخبير كه جماعه ابنيا النعم

The copy is dated the 25th Rab. II 1286/the 5th August 1869.

Fl. 89; S 10 x 6.5; 7.25 x 4.5; ll 13-19, no *jadwals*. Brownish Or. pap. Ind. nast., different hands (bad *shikasta* on some folios). Cond. tol. good.

2. Gwalior.

43.

گوالیار نامہ

Gwāliyār-nāma.

I 135.

A history of Gwalior, and especially of its capture by the British forces. The author is the well known compiler of the *‘Ibrat-nāma* (see above, No. 38), Khayru'd-Dīn Muḥammad Allah-abādī (d. ca. 1243/1827). He completed this work, as stated in the *khātima* of the copy described under the next number (not given in the present transcript), in Muḥarrām 1268/August 1793. The narrative is brought up to 1200/1786. See R 1028. Beg.

سپاس و ثنا صانعی را سزا است كه بر اصول النعم

The present copy has been completed the 1st Shawwāl 1268/the 19th July 1852, by Narāyandās, son of Talīkchand; it is not as good as that next described, but the latter is incomplete.

Fl. 85; S 10.5 x 6.75; 8 x 4.75; ll 9-11, no *jadwals*. Or. pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

44.

The same.

I 845.

Another copy of the same work, slightly incomplete. The introduction (ff. 1-2v) is missing here, and the text opens with آغاز گوالیار نامہ النعم. At the same time there is added a خاتمہ در سبب خاتمہ النعم (ff. 35v-36v) which is not given in the preceding copy. The text seems to be more correct; there are numerous emendations and alterations, apparently not by the same hand as that of the bulk of the MS. The copy was probably intended to be transcribed in a more elegant form, and on the margins there are 72 remarks مقام تصویر, apparently with a view to spaces for illustrations being reserved in the new MS. The date of copying is not given, but the transcript seems to be considerably older than the preceding one.

Copied in the beg. of the xiii/xix c.

Fl. 36; S 9.75 x 6.25; 7.25 x 3.75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

3. *Deccan.*

45.

(مجموعه)

(Majmū'a).

II 335.

Two short notes, pertaining to some events which took place about 1865, in the Deccan, by Ghulām Zaynu'l-'Ābidin. The present copy is most probably either an autograph, or a transcript from it.

1. (ff. 1v-6). *Ahwāl-i-gharq-i-Machhli-bandar*. A short note on an inundation at Machhli-bandar (which took place on the 1st Jum. II 1282 the 22nd Oct. 1865), together with several letters of different people referring to it. Beg.

تمیید سخن به تحمید رب المجید و بده کلام الخ

2. (ff. 11v-22v; ff. 6v-11 are left blank). An account, in florid, laudatory terms, of the death of Nawwāb Afḡalu'd-Daula Nizāmu'l-Mulk Aṣaf-jāh, the 13th Dhī Qa'da 1285/ the 25th Febr. 1869, and of the accession to the throne of Nawwāb Mir Maḥbūb 'Alī Khān Aṣaf-jāh. Beg.

ستلمس و قدایش فادریا ست که از ترتیب الخ

Transcribed towards the end of the xiith six-c.

Fl. 22; 8.7 x 5; 5.5 x 3.5; II 11, no jadhwa. Or. pap. Ind. nast. Good. good.

4. *Oudh.*

46.

واقع دایدر

Waqā'ī-i-dīlpadhīr.

I 1095.

A history of the court of Oudh, chiefly narrated in connection with the biography of Pādshāh Begam, wife of Ghāziyyu'd-Dīn Haydar, surnamed Shāh Zamān, the ruler of that province. It was composed in 1253/1837 (f. 2), by order of J. Doeswell Shakespeare, an assistant of the British resident at Lucknow, by 'Abdu'l-Aḥad b. Muḥammad Fa'iq (f. 1v). See R 961, where details of Pādshāh Begam's biography are given. Beg. as in R 961:

ابداری سیوف بایقه السه کشور کشایان معالی الخ

Dated the 13th Rab. I 1279 the 3d Sept. 1862, by Gaudanda'l.

Fl. 80; 8.10.5 x 6.75; 8.5 x 4.75; II 17-20, no jadhwa. Or. pap. Ind. nast. Good. 10d. good.

5. *Marāṭhas.*

47.

خانیة حالات مرثا

Khulāṣa-i-ḥālāt-i-Marāṭhā.

II 341.

A history of Marāṭha campaigns, between 1171 and 1169/1757-1785, the same as described in EIO 491, R 328 and

translated by A. Fuller in Elliot's Hist. of India, VIII, 267-297. It was composed in 1208/1793-1794, at Benares, by 'Alī Ibrāhīm Khān (f. 1v). Beg. as in EIO 491:

الحمد لله (sic) على نعمائه والصلاة (sic) على نبيه وأوليائه
وقائع بدائع انوار كرامت قاسم ابو (sic) الابرار است الت

A bad copy, dating from the XIX c., in vulgar stumbling handwriting, written by the same Qutb Hāshimī as in No. 34 in this collection.

Fl. 54: 8 1/2 x 4.25; 5 x 2.75; ff 13, no folwals. Blue Europ. pap. (watermarks C.F.A.). Bad, stumbling nast. Good, good.

6. Bengal.

48.

تواريخ بنگالہ

Tawārīkh-i-Bangālā.

III 30.

History of Bengal for the period of 1107-1160/1695-1756, by Munshī Salīmū'l-lāh, composed by order of H. Vansittart who was the Governor of Fort William in 1760-1764. See EIO 478, R 312, 1085, etc. Translated by Francis Gladwin, 'Narrative of the transactions in Bengal,' Calcutta, 1788.

The present MS. is somewhat defective at the beginning. The initial leaf is of entirely modern origin, and on ff. 2-3v there are spaces left blank probably with an intention to fill them in afterwards. Beg. (by a different hand, on modern paper):

حمد قاسم عبد واجب ال جود (sic) بن خروست بن ساحل الت

Transcribed by Najībū'l-lāh of Makkah in 1194 of the Bangla era, identified in the subscript as 1787 A.D. The appearance of the MS. permits to think that this may be true.

Fl. 138: 8 7/8 x 4.75; 5.5 x 3.5; ff 11, no folwals. Grey Or. pap. Ind. nast. Good, tol. good; slightly worm-eaten.

II. BIOGRAPHY.

1. Poets.

(a) *Persian*.

49.

تذکرة الشعراء

Tadhkiratu'sh-shu'arā'.

II 447.

A comparatively old copy of this well known *tadhkira* of Persian poets, by Daulat Shah Samarqandi, comp. in 892/1487, see IvASB 218. The transcript is prepared with care, and seems to be complete, but the text within the *jadhwa* has been cut out and pasted on new margins, so that all catchwords have disappeared. It would be impossible to verify the completeness of the volume without a thorough collation with the printed edition. Beg. as usual:

تتمیذی کہ شاعران ملذذ بہر از النجم

Copied apparently early in XI/XVII c.

Fl. 111: S 9.75 x 6.5; 5.5 x 2.75; ff. 17, within *jadhwa*. Or. pap. (different in the margins). Good Indo-Khorasan nest. Cond. good. Slightly worm-eaten. Mediate vignette.

50.

The same.

II 494.

Another copy of the same work, dated 1190/1782. It is apparently complete. Beg. as usual, see preceding No. 49.

Fl. 227: S 10.25 x 6; 8 x 3.5; ff. 18, no *jadhwa*. Or. pap. Ind. nest. Cond. vol. good. A *shihāza* is added on a fly leaf. Scrupy quotations.

51.

کلمات البشعراء

Kallmātu'sh-shu'arā'.

II 434.

The well known *tadhkira* of Persian poets of the XI/XVIIc., completed ca. 1108/1697, by Muhammad Afzal Sarkhūsh (d. ca. 1127/1715), see IvASB 221. Several marginal notes containing additions and emendations of the text. Beg. as usual:

سخن جانست و دیگر گفتگو جانان من بشنو النجم

Dated the 5th Shabān 1111 (the 43rd year of Aurangzeb's reign, or the 26th Jan. 1700, i.e., still within the author's life time).

Fl. 50: S 6.75 x 4.5; 3.75 x 2.5; ff. 13-16, no *jadhwa*. Or. pap. Legible Ind. nest and *shihāza*. Cond. tol. good. Worm-eaten, several folios injured by dampness.

52.

The same.

I 832.

Another copy of the same work as the preceding one, slightly incomplete at the end (breaks off at f. 90, l. 4 of No. 51). Beg. as in the preceding copy.

Transcribed in xii/xviii c.

Ff. 95; S 7 x 4,25; 5,75 x 3; ll 11, within jawāls. Or. pap. Clear Ind. nast. Cond. tol. good. Slightly worm-eaten.

53.

The same.

II 435.

Another copy of the same work, apparently complete. Beg. as usual, see No. 51, but instead of جانا زمين بشنو there is at the end جانا زمين بشنو.

Written in bad shikasta, in the beg. of the xii/xix c. ۱۲۲۰ سنه مقام ماہ مارن سنہ ۱۲۲۰، by Pancham Lal, son of Gōpāl-Lāl, at Chandīpūr.

Ff. 89; S 8,5 x 5,75; 6,5 x 3,75; ll 13, no jawāls. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten. Many marginal notes.

54.

The same.

I 172.

Another copy of the same work, incomplete at the end. Beg. as usual, see No. 51. Its end corresponds with f. 57, l. 14 of No. 51.

Transcribed apparently in the middle of the xii/xix c.

Ff. 99; S 9,5 x 6,25; 7 x 3,75; ll 13, no jawāls. Europ. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. A few marginal notes.

55.

تذکرۃ الاحوال

Tadhkiratu'l-aḥwāl.

I 93.

The well known autobiography of Muhammad 'Alī Ḥazīn (d. 1180/1766), see IVASB 223 (add R^oBr 240, 2). It forms an item in a *maḥmūdīya*. Beg. as usual:

تصمد و نسائه التقی و تعصم بعونه اوتقی الخ

Transcribed towards the end of xii/xviii c.

* Ff. 68v-318v; S 11 x 6,5; 8 x 4,25; ll 19, no jawāls. Or. pap. Ind. nast. Cond. tol. good; worm-eaten and repaired. Marginal notes and sub-headings (in red ink).

56.

The same.

II 443.

Another copy, approximately of the same age as the preceding one, apparently complete. Beg. as usual, see No. 55.

Fl. 40; S 9.5 x 4; 8 x 2.75; D 26-29, no jadwala. The lines are diagonal, transversal, etc. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten. Notes on the last leaf. Marginal headings.

57.

رباعى الشعراء

Riyādu'sh-shu'arā'.

III 46.

A modern and incomplete copy of the well known *tadhkira* of 'Alī Qulī Walīh Dāghistānī (d. ca. 1170/1757), see for references IvASB 230. The date of completion is usually taken to be 1161/1748, but the author explicitly states at the end of his book (of. f. 482v of D 102) that he wrote this last portion of it in 1162/1749. The majority of the biographical notes have, however, been compiled in 1160/1747, which year is referred to in a great many places. The arrangement of the notes is usually called 'alphabetical' in the catalogues. This is, however, not a proper term. As in many others, if not all known 'alphabetical' *tadhkiras*, the poets are grouped under the sections, corresponding to the first letters of their *takhalluṣes*. This alphabetical arrangement does not go any further. Within the limits of every letter biographies are arranged in a very confused chronological sequence. In many cases the author, having brought these notes up to a comparatively late date, starts again from the earliest times. This may be due to his additions from some new work dealing with the same subject which he had not yet perused. Sometimes it seems clear that when one series of poets, taken from one of his sources, comes to an end, he starts another one taken from other compositions. There are numerous cases of poets with identical *takhalluṣes*, and belonging to approximately the same period, but possessing slightly different names. These discrepancies may be due to the variants in different works, and the identity of some of them seemed very probable even to the author himself.

The sources of Walīh are chiefly 'Awfi for the earlier period, and 'Alī Shīr, Taqī Awḥadī, and Naṣrābādī for the later poets. References to Dawlatshāh, Sām Mirzā, Taqī Kāshī, and a few other works, are much rarer, and it is not always clear whether Walīh has personally consulted them or merely follows some other source, in which they were quoted. He only rarely refers to other books, such as Jāmī's *Nafahāt*, *Haft iqlīm* various historical works, etc. In a great many cases, in which the author was unable to

collect much information concerning the poets whom he mentions, he gives instead of a biography simply a few lines of rhetorics conveying no facts at all. Especially the dates are not regularly given, nor are even the approximate contemporaries mentioned. At the same time Walih often adds his own critical remarks and suggestions as to a better reading of this or that verse.

The present MS., as stated above, is incomplete. It contains some lacunae in the beginning, due to damage to folios (the bottom of ff. 1v, 2, 2v, 3, 3v). On f. 3, although there is no interruption in the text, a long passage has been omitted, corresponding to ff. 3, l. 5 to 3v, l. 6 (from the bottom) in the Society's copy D 102 (see 1vASB 230). The MS. breaks off (although there is a colophon, in which it is stated that the book is complete), with the passage corresponding to f. 354v, l. 5 (from the bottom) in D 102. Folios 17 and 18 must be placed between ff. 62 and 63. Ff. 421-432v are a repetition of ff. 123-134, inserted probably by mistake.

The list of biographies found in this important *taḥkīrā* has never been given so far, although such lists have been compiled for many other similar works. It is, therefore, appropriate to give it here. In order to facilitate references, the biographies are here arranged in strict alphabetical sequence. As the present MS. is incomplete and inaccurate, advantage is taken of a collation with and completion from the excellent and exceptionally accurate copy belonging to the Society's old fund, D 102, which it has not been possible to describe minutely in 1vASB 230. Preference is given throughout to the readings of the names in this more correct copy. The references are here given *first* to the folios of the present MS., and *secondly* to the folios of D 102. Wherever a biography is omitted in either of them, the reference is replaced by a hyphen on the corresponding side. Dates, exact or approximate, are inserted whenever available.

- | | | | |
|---|-----------|--|-----------|
| 1. 'Abbās I Safawī (995-1037/1587-1628) | 250v/302 | 11. 'Abdu'l-Bāqī Nihāwandī (same as India, beg. xy/xvii) | 340v/391 |
| 2. — Qalī Khān, son of Hāsan Khān Shāmī (xl/xvii) | 387/311v | 12. 'Abdu'l-Ghaffī Taftāzādī (beg. xi/xvii) | 379v/310v |
| 3. — Qalī Khān Dāghdānī (same as India, d. ca. 1149/1736) | 372/314v | 13. 'Abdu'l-Hāqq Dihlawī (India, the well known divine) | 330/301v |
| 4. 'Abbāsī (same as India, beg. xi/xvii) | 330v/391v | 14. — Qamī | 387/312 |
| 5. 'Abdu'l-ʿAlīmī, son of Mīr Najātī (d. shortly before 1160/1747) | 372v/315 | 15. 'Abdu'l-Hayy Ishāfī (shaykh, poet, xi/xviii) | 373v/313v |
| 6. Shāh 'Abdu'l-'Alī Yawī (xl/xvii ?) | 350v/301v | 16. — Qazwīnī | 352v/303 |
| 7. 'Abdu'l-'Azīz Kāshānī | 338/292v | 17. 'Abdu'l-Husayn | 350v/301v |
| 8. — Khān Samarqandī (probably the Shaykhānī prince, 947-957/1540-1549) | 343v/297v | 18. 'Abdu'l-Jalīl Balghūnī (India, beg. xii/xviii) | 370v/314 |
| 9. 'Abdu'l-Hāqī (beg. xi/xvii) | 328v/287v | 19. 'Abdu'l-Khālīq Ghiljīnī (xi/xii) | 335v/292v |
| 10. — Ghāfī (xl) | 300/26 | 20. 'Abdu'l-Ishāq, son of 'Ishrāfī, q.v. | 360v/313v |
| | | 21. — Anṣārī Harawī (d. 481/1088) | 360v/313v |

22. 'Abdu'l-lah Farankhādī	332/302v
23. — Ghālīb b. Abī 'Abdu'l-lah Munīṭih-i-ḥādī b. Abī Ḥafṣ Munīṭih Mādī	328v/287v
24. — Jalālī, son of Sulaymān Jalālī, q.v.	332/303
25. — Kāshānī (India, beg. xi-xvii)	332v/303
26. — b. Khān A'zam	352v/303
27. — Khān Dabag (II) 391-1000 1583-1595	332/302v
28. Abū — Muhammad b. Mīlān Awā (ix/xi)	— 441v
29. — Shāhārī (xi/xvii ?)	332v/303
30. — Yaqjān al-Jādī al-Haḥārī (vi/xii ?)	229v/287v
31. 'Abdu'l-Majīd	329/288
32. 'Abdu'l-Malik Abū Naṣr Kun- dūz (کندوی) (an early poet)	329/288
33. 'Abdu'l-Mawla, son of Bunyād Isfahānī (d. ca. 1188/1745)	— 434v
34. 'Abdu'l-Qādir of Marāgha	343v/298
35. — Qānī (vii/xiii)	336/292v
36. 'Abdu'r-Rahīm Khān Khānā, or Murīn Khān (India, xi/xvi)	204v/199
37. 'Abdu'r-Rahmān b. Kamālī'd-Dīn Qumī (end xi/xvii)	369/313
38. 'Abdu'r-Razzāq	250/301v
39. — Ḥilālī (India, end x/xvi)	340v/301
40. 'Abdu'r-Salām, surn. Qulī-shāh Samānīnī	350/301v
41. 'Abdu'r-Samād 'Amīlī, brother of Bahā'ī (beg. xi/xvii)	350v/301v
42. 'Abdu'l-Wahhāb, surn. Munajjim Ghānī	343v/297v
43. 'Abdu'l-Wāṣi Jabālī (vi/xii)	104/114
44. Abdāl	28/28
45. — see 'Alī-shāh	—
46. — Isfahānī (x/xvi)	28/28
47. 'Abdī, 'Abdu'l-lah, son of Muḥammad 'Alī Tabāṭ, of Ushburjān	370/313v
48. — Abatqūhī (end x/xvi)	350v/301v
49. — Gūnabādī (xi/xviii)	320/301v
50. — Warrāshīnī (Persia, beg. xi/xvii)	301/311
51. 'Abdī Isfahānī (x/xvi)	348v/300v
52. 'Abdī Khurāsānī	343/297v
53. 'Abdī (Idā'ī ?) Qumī	41v/42v
54. Ad'ham Baghulshāh (Turkey, x/xvi)	47v/49
55. — Beg (xi/xvii)	67v/59v
56. — Kāshī	47v/49
57. — Qarwānī, son of Murād Beg	48/49
58. Adhar, Latīf 'Alī Beg (xii/xviii)	67v/71v

59. Adhar, Jalālī'd-Dīn Hamza b. 'Alī Bayhaqī (Isfahānī)	48/49
60. Adhī Shāh, Shihābī'd-Dīn (vi/ xii)	10v/10v
61. 'Adhī, Shāhī Lapaṭī II b. Tah- māsp Shāhī (984-985-1376-1378)	228/287v
62. 'Adhī	348v/300v
63. — Khurāsānī	343v/297v
64. Āfarīn, Faḡrīn-lah Lāhūr (India, was alive in 1147/1734- 1735)	67/71
65. — Shāhārī'd-Dīn	19v/17
66. Āfarī (x/xvi)	45/46
67. — Tūd	14v/45v
68. Afdāl (x/xvi)	45/46
69. Afr	45/46
70. — Muhammad Pānīpātī (an Indian, d. 1035/1625-1626)	54v/56
71. — Beg (x/xvi)	50v/51v
72. Afdālī'd-Dīn Kirmānī	10v/51
73. — Muhammad b. Diyā'ī'd-Dīn Kirmānī (beg. x/xvi)	49v/50v
74. — (Muhammad) Kāshī (vii/ xii)	14/12v
75. — Muhammad Tarīkī Isfā- hānī (end x/xvi)	44v/45v
76. Aghān, Muhammad Shāh (India, end xi/xvi)	60v/62v
77. Aghā	55v/57v
78. Mīr Afār, son of Sanjār Kāshī, q.v.	59/60v
79. Afārī	45/46v
80. — (x/xvi)	49v/51
81. — of Bukhārā	50/51v
82. Āghā Hamadād, 'Isfahānī'd- Dīn Mahmūd b. Buḡḡatī-lah Sawādshāhī (Persia and India, x/xvi)	16/47v
83. — Yazdī	46/47v
84. Aghāw (Aghazū ?) Shāhān	44v/45v
85. Ahsong (xi/xvii)	53v/55
86. 'Ahdī	300v/311v
87. — (x/xvi, probably identical with 'Arshī, Tahmāsp-Qulī, q.v.)	300/311
88. — 'Abdu'r-Razzāq Khurāsānī (visited India, end x/xvi)	300/311
89. — Muhammad Rāḥīm (or 'Abdu'r-Rahīm) (India, end x/xvi)	300v/311v
90. — Qalandar Khurāsānī	300v/311v
91. — Qarāghū	300v/311v
92. — Rāḥī (end x/xvi)	300/311
93. Ahī	34/34v
94. Ahī	39v/28v
95. — Khurāsānī (beg. x/xvi)	32/32
96. — Shīrāzī (x/xvi)	32v/32v
97. Ahmad, Shāhān of Guldarga (Bāḥmānī, probably the I or II, 825-838/1422-1435, or 838-862, 1435-1457)	28v/25v

98. Ahmad .. 40v/41v
 99. — Hāfiz .. 28v/28v
 100. — Beg Lang (d. in India, 1014/1005-1006) .. 41/42
 101. — Beg Tabriz .. 58v/60v
 102. — Ghafārī (author of the *Nigāristān*, d. 975/1567-1568) .. 42/43
 103. — Ghazālī (d. 527/1133) .. 9v/9v
 104. — Jalāl'r, Sulṭān (784-813/1382-1410) .. 28v/28v
 105. — al-Jām (d. 536/1141-1142) .. 10/10
 106. — al-Kamīnchi Kāshī (xi/xvii) .. 40v/41v
 107. — Lāghar Shāhī (x/xvi) .. 41/42
 108. — Mirak Shāhī .. 41/42
 109. — Qazwīnī .. 40v/41v
 110. — Qazwīnī (x/xvi) .. 40/41
 111. — Rāzī (brother of Hījāl Rāzī, father of Aminu'd-Dīn Rāzī, the author of the *Huṣṭ Ṭipṣī*) (end x/xvi) .. 40v/41v
 112. — Sarraf Isfahānī .. 40v/41v
 113. Sayyid Ahmād .. 38v/40v
 114. Ahsan, Zafar Khān Ahsanu'l-lah (India, xi/xvii) .. 57v/58v
 115. Ahsanu'l-lah b. Abū'l-Ḥasan Turbatī (xi/xvii) .. 41/42
 116. Ahsani (x/xvi) .. 40/41
 117. — (India, x/xvi) .. 40/41
 118. Ahwālī Shāhī (x/xvi) .. 40v/41
 119. 'Alīshā Samarqandī .. 328v/287v
 120. Ajari (Ujri?) Dīwāna Bulakhī (came to India, x/xvi) .. 40/41
 121. Mīr — Yardī .. 59/61
 122. 'Ajāzī (India, xi/xvii) .. 348v/300v
 123. Akbar, Jalāl'u'd-Dīn b. Humayūn (1003-1014/1550-1605) .. 45v/46v
 124. — son of Nagīr .. 55v/57v
 125. — Jurbādīqānī .. 45v/46v
 126. Akhṣat Lārī .. 41v/42v
 127. Akhrārī Tumbhālī (or Gūnābādī) .. 41v/42v
 128. — Yāzī (xi/xvii) .. 41v/42v
 129. Akṣar, Mīr Nūru'd-Dīn Qumī (middle xi/xviii) .. 68/70
 130. Al-i-Qalā (five brothers, v/xi) .. 10/17
 131. Qaḍī 'Alā' Gurgar-rūdī (or Karkhrūdī ?) (كرهكروندی) .. 305/310v
 132. — Yāzī (end x/xvi) .. 305v/311
 133. 'Alā'u'd-Dīn Samu'ānī (d. the 22nd Rajab 734/the 29th March, 1334) .. 345/298v
 134. 'Alā'u'd-Dīn Dīhlawī (the author of the *Pras'ida'l-fa'īd*, see IVASB 239) (beg. viii/xiv) .. 330/295
 135. — Husayn Jahān Sūz Ghūrī (d. 556/1161) .. 328v/294v
 136. — of Khurāsān (came to India, xi/xvii ?) .. 340v/299v
 137. — Ūzjandī (Ozganī) .. 339/295
 138. 'Alam Kirmānī (x/xvi) .. 44v/45v
 139. 'Alī Kūshī Isfahānī, 'Alī b. Zaynī'l-'Aṣḥabī, d. ca. 1133/1722 .. 370v/314
 140. — Maahḥadī, Maḥdī (end xi/xvii ?) .. 370v/314
 141. — Nīmāt Khān (India end xi/xvii) .. 374/316
 142. — Saḥyā'u'd-Dīn .. 328v/287v
 143. 'Alī Aghākhānī Bukharī, b. Hyās, Abū'l-Ḥasan (iv/x) .. 328/287
 144. — Akbar (an architect, xi/xvii) .. 58v/40v
 145. — Akbar Badakhshī (India, end x/xvi) .. 365v/310v
 146. — Astrāshādī .. 347/299v
 147. — Badakhshānī, b. Asad .. 347/299v
 148. — Bākhshālī, b. Husayn .. 339/295
 149. — Beg .. 307/311v
 150. — Beg Dada .. 307/311v
 151. — Ghuryānī, Hāfiz 'Alī b. Nūru'd-Dīn Muḥammad (viii/xiv) .. 346v/290
 152. — Gul Astrāshādī (Deccan) .. 307/311v
 153. — Gul of Shīrāz (d. 780/1278) .. 346v/299
 154. Abū — b. Fakrīn Khabbāz .. 36v/37
 155. S. — Hamādānī (d. the 6th Dhī Qa'da 780/the 20th Dec. 1284) .. 345v/299
 156. — Isfahānī .. 346v/299
 157. — Ja'farī Imāmī, Hāfiz (d. 1020/1611) .. 305v/310v
 158. S. — Khān, *surā*, Jawāhīr-Rajam (India, beg. xi/xviii) .. 258/294v
 159. — Khurāsānī .. 346/299
 160. — Māhūjī .. — 299
 161. Abū — Nīshāpūrī, b. al-Husayn .. 7/7
 162. Shāh — Qalandar (India, beg. xi/xvii) .. 365v/311
 163. — Qazwīnī (d. 1020/1611-1612) .. 365v/311
 164. — Qazwīnī, *surā*, Yākpūtī (end x/xvi) .. 365/310v
 165. — Qulī Beg Chandaq Oghlī (end x/xvi) .. 365v/311
 166. — Qulī Beg Turkumān b. Sulṭān Khafīra (India, beg. xi/xvii) .. 365v/311
 167. — Rāppīnī, *surā*, 'Azīzān or Nassājī (beg. vii/xiii) .. 339/295
 168. — Rūḥ Gulpāyagānī .. 371v/314v
 169. — Rūḥ Tabrizī (a calligrapher, beg. xi/xvii) .. 367v/312
 170. — Rūḥ Tāy Sīrkānī (visited India, end xi/xvii) .. 367v/312
 171. — Samand, Gīlānī, son of Abū'l-ḡ-Samād (end xi/xvii) .. 307v/312

172. S. 'Alī Samnānī (India, beg. xi/xvii)	365v/311
173. — Sachindī, Nāṣir 'Alī (India, d. 1168/1666-1697)	370/313v
174. — Shāh Abdāl (ix/xv)	346/299
175. — Shāh b. Sultān Takaḥ (end vi/xii)	338v/294v
176. — Shuṭranjī, Dihān (xii/xiii)	329v/295
177. — Shirkāz (xi/xvii)	399/313
178. Abū — Sīnā (beg. v/xi)	6v/6v
179. Abū, or Alif-Abdāl, or Muḥabī (beg. x/xvi)	— 411
180. 'Alīm Harawī (came to India, end x/xvi)	343v/297v
181. — Samarqandī, Muḥammad	343/297v
182. 'Alīm, Abū'l-Faṭḥ	348v/300v
183. Allah-Qulī (x/xvi)	47v/48v
184. Alp Khān, Ulugh Khān Aḥmad (vii/xiii)	10v/17
185. Amānū'l-lah Qubāṣādī	19v/18v
186. Amānī, 'Abdū'l-lah (visited India, xi/xvii)	59/61
187. — Amānū'l-lah (India, x/xvi)	50v/51v
188. — Amānū'l-lah b. Mahābat Khān, <i>emr.</i> Khānzādakhān (India, middle xi/xvii)	51/52v
189. — Harawī (came to India, to Jaunpūr)	51/52v
190. — Isfahānī (x/xvi)	51/52v
191. Amānī (or Ummālī ?) Yazdī	52/53v
192. 'Am'āq Bakhārī, Shihābū'd-Dīn (vi/xii)	339v/296v
193. 'Amī Isfahānī (came to India, beg. xi/xvii)	348v/300v
194. 'Amīd-'Attār al-Kātib (d. 491/1098)	329/288
195. 'Amīnū'd-Dīn Daylamī Lūyākī (India, born 655/1257, d. ca. 790/1390)	341/296
196. 'Amīnā Balkhū (end xi/xvii)	309v/313v
197. 'Amīnī, Murtaḍā Ḥabībī (Jahālī) (beg. xii/xvii ?)	372v/315
198. Amīn	51v/53
199. — a relation of Tāhīr Naṣrābādī, q.v.	67v/71v
200. — Kāshī, Muḥammad Amīn Kāshī (came to India, beg. xi/xvii)	51v/53
201. — Khwānsārī	52/53v
202. — Nishāpūrī, Bakhānū'l-Mulk Bahādur Mūṣawī (came to India in the beg. of xii/xvii, was a prom. official, d. 1151/1738) (a very long account is given)	61/63
203. Amīnū'd-Dīn (x/xvi)	47v/48v
204. — Balbānī, b. 'Alī b. Dīyā'ud-Dīn Mas'ūd (d. 743/1344-1345)	16v/17v
205. — Dādā Yazdī	19/17v
206. Amīnā'l-Faṭḥ, see FAḤ.	

207. Amīnā'l-Najafī, son of Maḥmūd Kalīd-alīr-i-Aṭṭar	47v/49
208. — 'I-Yazīdī, <i>emr.</i> Duḥḥāq (end x/xvi)	54/56
209. Amīnī, Amīr Sultān Isfahānī (d. 941/1534-1535)	19v/18v
210. — Harawī (India, end x/xvi)	47v/48v
211. — Najjār, 'Atash-r-Rahmān b. Aḥmad Balkhī (v/xi)	16v/17v
212. Amīr Hājī Sayyid Qutbū'd-Dīn Janābī (end ix/xv)	30v/31
213. Abū 'Amānā b. Muḥammad Marwazī (v/xi)	340v/296
214. Amrī, Qāsim (executed on a charge of heresy at Shīrāz in 909/1501)	50v/52
215. Anīsī Mashḥadī (x/xvi)	52/53v
216. — Yūl Qulī Beg, see Yūl.	
217. Anjān, Amīr Khān 'Umdatū'l-Mulk (India, d. 1139/1746)	77v/83v
218. Anṣārī Qumī	54/56
219. Anwar Isfahānī, 'Alī Naḥḥī (d. middle xii/xviii)	78/84
220. — Lāshūrī, Nūr Muḥammad (India, beg. xi/xvii)	53/54v
221. Anwārī (x/xvi ?)	31/31v
222. — Anṣārū'd-Dīn 'Alī Khān <i>warī</i> (vi/xii)	50/18v
223. — Bakhārī (ix/xv)	31/31v
224. Aql-Mīr Humādī	51v/53
225. Aqlas or Aqlasī Mashḥadī (d. Qazwin, 1004/1595-1596)	45/46v
226. 'Aql-Khān, see Bāz.	
227. 'Aqlī, Jalālū'd-Dīn b. Qutbū'd-Dīn (end vi/xi)	236/295
228. 'Arab Isfahānī	303v/300v
229. — Mashḥadī (beg. xi/xvii)	363v/309v
230. — Shāh Rīdāwī	364/309v
231. Aram, of Isfahān (xi-xii/xvii-xviii)	60v/60v
232. 'Arḡī Lāhījī	303v/300v
233. 'Arḡī Isfahānī (beg. xi/xvii)	348v/309v
234. 'Arīf (ix/xv)	343/297v
235. — Astrābādī	343/297v
236. — Bāyazīdī, d. Hīwārān (middle x/xvi)	349/301
237. — Jī (came to India, beg. xi/xvii)	349v/300v
238. — Kāshānī, 'Abdū'l-Hamīd (end xi/xvii)	369/315
239. — Kāzīrūdī, Muḥammad Yūsuf (d. after 1135/1722)	373v/315v
240. — Lāhījī (beg. xi/xvii)	348v/300v
241. — Lāhījī	374/316
242. — Muḥammad 'Alī (born 1123/1711, was alive in India, 1169/1747)	376v/317v
243. — Shīrāzī (a darwish, middle xi/xvii)	369/313

244. 'Asif Yaqūf (x/xvii) 248v/249v
 245. 'Asif (a pupil of Sā'ib, xi/xvii) 309/313
 246. 'Asif, Ma'mūd 342/297v
 247. Asif (?) 48v/49v
 248. Arshād, Abū, Muḥammad
 Arshād (x/xi) 11/11
 249. Arshī, Tahmāsp Qulī Beg (beg,
 xi/xvii) 303v/309v
 250. Arzān, Qasr, Maḥmūd Akbar
 (666H) (x/xvi) 42/43
 251. Arzū, Sa'di'd-Dīn 'Alī Khān,
 of Qazvin, well-known Indian
 writer 78/84
 252. Arzū, Bīd, Sa'marqandī 48v/49v
 253. Asad b. Haydar Qiliakhan,
 India, d. 1628/1619 42v/43v
 254. — Beg Qaswul (India, beg,
 xi/xvii) 42/43
 255. Asadu'l-lah 42v/43v
 256. — (another) 49v/50
 257. Asā' Amīl Shāhīzād (x/xvii) 1)
 38v/40
 258. Asad, Sa'di'd-Dīn Na'ib
 Sa'marqandī (Dabire vii/xii) 12/14
 259. Asadī Tūd (v/xi) 12/14
 260. Asaf, Nisām'u'l-Mulk Asafshāh
 (d. 1161/1148) 76v/82v
 261. — Qasim Bahādūr, name 46
 India 55v/57v
 262. Asaf, son of Muḥsin (d. 628
 1522) 48v/50
 263. Asafq Hama'idī (x/xvi) 44/45
 264. Asdīnād Nisāpūrī, Shāhīzād
 (xvii) 13v/12
 265. 'Ashiq Balkhī, Jalāl'u'd-Dīn
 Abū'l-Khayr (d. 931/3523) 328/287v
 266. — Isfahānī, Asī Muḥammad
 (died in 1160/1147) 576/517v
 267. 'Ashiqī 340/300v
 268. — (an Iranian) 349/306v
 269. — Shāhīzād 349/306v
 270. Ashik Qasim b. Sayyid 'Alī
 Muḥammad (Persia and India, end
 x/xvi) 42/44
 271. Asma, Is'ayāt Khān Muḥam-
 mād Tahir, son of Zafar Khān
 Abūn (India, xi/xvii) 28/30
 272. Ashraf, Darwish (beg, x/xvi) 48v/50
 273. — b. 'Abdu'l-Husayn (xi
 xviii) 66v/70v
 274. — Māzandarānī, Muḥammad
 Sa'd b. Muḥammad Sāli (a robe
 Man of Maḥbūf, central India, end
 xi/xvii) 58v/60v
 275. — Khān Muḥādī (India, x
 xvii) 44/46
 276. Ashraf Sa'marqandī, Sayyid
 Muḥam'd-Dīn Buzg 13v/12
 277. Ashūb, Husayn Māzandarānī
 (Persia and India, xi/xvii) 59/61
 278. 'Asī (two different poets) 349/306v
 279. 'Asim, Isma'īl Alandī, pers.
 Kīshik Chahān-shāh of Constantin-
 ople (xi/xviii) 373v/310
 280. Asir Beg b. Qūsh Khān, d. in
 Persia, 1612/1603-1609 42v/43v
 281. — or Jalāl Asir (xi/xvii) 55v/57v
 282. — (or Asir) Turbātī (Persia,
 x/xvi) 42v/43v
 283. Asiri, Ma'sūd-i-Kāfīn 42v/43v
 284. — Maḥmūdī (xi/xvii) 40/41
 285. — Muḥammad Lahijī (the
 author of the well-known com-
 mentary on the *Tabdīlāt* (Jāz)
 48v/49v
 286. — Muḥsin Beg (Persia, xi
 xvii) 57v/50v
 287. — Qasim 40/41
 288. — (or Husayn) Qasim, Ma
 ḥmūd Qasim (xi/xvii) — the
 same as the preceding one? 51v/53
 289. — Rāzī, Abū'l-Qasim 40/41
 290. — Rāzī, Abū'l-Qasim 43/44
 291. — Shāhīzād (xi/xvii) 50/61
 292. 'Asrafī, 'Abdu'l-'Asī b. Ma'm-
 ūd Ma'mūdī (v/xi) 318v/294v
 293. 'Askari Mīrā, son of Bābur
 (x/xvi) 344/298
 294. — Qasim (Persia, d. ca. 1159)
 1746v 372v/316
 295. Asif (or Asif) Maḥmūdī (ix
 xv) 40v/50v
 296. — Qasim (x/xvi) 44/45
 297. Aswārī, see Farrādī
 298. 'Asrī Tahīzī 308v/312v
 299. 'Asrū'l-lah Bād (x/xvii) 365/310v
 300. 'Asrī 365/310v
 301. — Jampūzī, 'Abdu'l-Karīm
 (India, beg, xi/xvii) 363/310v
 302. 'Asrūnī, 'Abdu'r-Rahmān b.
 Muḥammad (v/xi) 529/288
 303. Asrū Maḥmūdī 52/53v
 304. Atasī (x/xvi) 28v/28v
 305. Athar Bakhār (lived in
 Isfahān, xi/xvii) 60/62v
 306. Athar Māzandarānī, Muḥam-
 mād Zānān (xi/xvii) 59/61
 307. — or Shādīk, Shāhīzād (end
 xi/xvii) 60v/62v
 308. Athir'u'd-Dīn Atharī 9v/9v
 309. — Akhānādī, Muḥammad
 (vi/xii) 8v/8v
 310. — Awkādī (xvii/xiv) 9/9
 311. — Bakhārī 9v/9v
 312. Atasī, 'Asī'u'd-Dīn (622-651
 1128-1136) 8/8
 313. 'Attār Balkhī, Nu'aym 329/288
 314. — Nisāpūrī, Farīd'u'd-Dīn
 (d. 622/1225) 329v/288
 315. — Rāzī, see 'Amīd 'Attār
 316. Bīd Asīm (x/xvi) 28v/28v
 317. Aḥmad'u'd-Dīn Bakhārī, 'Ab-
 du'l-lah b. Qayyū'd-Dīn Ma'sūdī
 (d. 683/1284) 25/25

318. **Aḥmad**'d-Dīn Kirmānī, Abū
Hāmid (vii/xiii) 25/25
319. **Aḥmād** Marāghī (d. 738/1338) 23/22v
320. — (Anjarī ?) Mustawfī (d.
808/1484) 31v/31v
321. — Taqīyū'd-Dīn, — Taqī
Aḥmad, — 308/312v
322. **Aḥḥ** Kaḥnūrī (xi/xvii) 53/54v
323. — Nāṣirī (beg. xi/xvii) 54/55v
324. — Shīrāzī, son of Ḥāfī (beg.
xi/xvii) 53v/55
325. **Ayāz** Munājjim (end xi/xvi) 53v/55
326. **Ayman**, Aḥmad Qulī Khān of
Qum (India, middle xii/xviii) 65v/60v
327. **Ayn** 'Alī Ḥusaynī Gulpāyāghūl
308/312v
328. **Aymī**'-qul-Jār Ḥamīdī, Abū'l-
Fadl 'Alī 'Alī 'Alī b. Ma-
hammad Mīyānī (d. 533/1139) 342v/297
329. **Ayūb** Qarā'ī (d. or Mīlānī)
(India, end x/xvi) 309v/311v
330. **Ayyūb** b. Abū'l-Barakātī
(x/xvi ?) 34v/35
331. **Azād** 42/43
332. **Azāl**, Muhammad Amīn (Persia,
middle xii/xviii) 46/70
333. **Azīm**, 'Alī Qulī Khān b. Ḥasan
Khān Shīrāzī (xi/xvii) 57v/59
334. **Azhar**, Aqā Qasīm (visited
India, xii/xviii) 95v/69v
335. **Azharī** (India, xi/xvii) 44/45
336. — Qutbāyā'ī 60/62v
337. **Azharī** Marwāzī, Muhammad 12/14
338. **Azīm** of Dihlī, 'Alī, son of
Nāṣir 'Alī Sarhindī (India, xii.
xviii) 57v/313v
339. **Azīmā** Nishāpurī, son of
Muḥḥ Qayāl, came to India,
middle xi/xvii 308v/312v
340. **Azīz** (end x/xvi) 364/305v
341. — Bayyā'ī 364/310
342. — Kāshī 304/300v
343. — Tabrizī, Muhammad Yū-
suf (beg. xii/xviii) 372v/314v
344. **Azīz**'d-Dīn Kāshī, Maḥ-
mūd (viii-xiv ?) 337v/294
345. — Khurāsānī, Farīd 337v/294
346. — Nāṣirī (d. 661/1263) 337v/294
347. — Shīrāzī (vi/xii) 338/294
348. **Azīm**'-l-Jah 309/311
349. **Azīz** Qawwīn 367/311v
350. — Tabrizī 304/310
351. **Azmī** (India) 364/310
352. — Kāshī (beg. xi/xvii) 364/310
353. — Maḥmūdī 365/310v
354. **Azraq**-Harawī (an early poet)
11v/11v
355. **Bābā** Shāh of Qutbāyā (end
x/xvi) 85v/91
356. **Bahar**, Abū'l-Qāsim b. Bay-
ṣanqar Mīrā, d. 861/1457 81v/87v
357. — **Zahīr**'d-Dīn Muḥam-
mad (born 886/1483, d. 930/1529)
81v/87v
358. **Badakshī**, Hunhī of Qunduz
(comp. a *risāla* on *macramā*, per-
haps the same as *IVASB* 347)
(x/xvi ?) 90v/97
359. — Samarqandī (ix/xv) 83/80
360. **Badhall** Iṣṭahānī (x/xvi) 90v/92
361. **Badhlī**, Muhammad Rāfī
Khān (India, d. 1129/1711) 93v/90v
362. **Badhlī** Sāwajī 86/92
363. **Badr** Nāṣirī (son of Tāhīr
Nāṣirī) (beg. xii/xviii) 94/100v
364. — **Sabrawālī**, a darwish (end
xi/xvii) 91/97v
365. — Samarqandī 83/88v
366. — **Sarakhsī**, Yūsuf (wrote a
risāla on *macramā*) (ix/xv) 83/88v
367. — **Tabrizī** 83/88v
368. **Badī**'d-Dīn Aḥḥeg *al-Juwaynī*
(vi/xii) 78v/84v
369. **Badī**'u'-z-Zamān Ardabīlī,
Qasīm b. Shamsī'd-Dīn (d. 1005/
1596-1597) 80/92
370. — **Mīrā** b. Sultān Ḥusayn
(x/xvi) 82v/88v
371. — **Targawī**, of Shīrāzī 78v/84v
372. **Badhlī**, see *Iqṭidā*.
373. — **Majdū**'l-Dīn Aḥmad Saḥ-
wānī (vi/xii) (this MS. gives the
date of his death as 408/1017-1018,
probably a mistake) 81/87
374. **Badr**'d-Dīn Chāḥī (India,
viii/xiv) 79/83
375. — **Jāfarī** (vii/xii) 79/84v
376. — (b.) **Mahy**'d-Dīn al-Ma-
shū' Kirmānī (vii/xii) 79/83
377. — **Nūr** Harawī (vi/xii ?) 79/84v
378. **Bahā**, Bahā'u'd-Dīn Zanjānī 90v/86
379. **Bahā**'d-Dīn Bukhārī (v/xi)
80/80
380. — **Karīm** Samarqandī (vi.
xii ?) —/368v
381. — Muhammad b. al-Ma'ayyad
al-Baghādādī 80/87v
382. — **Murghīnī** (v/xi) 80/86
383. — **Yazdī** 80/86
384. — **Zakariyā** Muḥḥī (India,
vii/xii) 80v/80
385. **Bahādur** Khān, Muhammad
Sa'ūd Khān, brother of Khān-
zamān (India, end x/xvi) 87v/93
386. — Khān b. Khwājagī Sabza-
wālī (India) 87v/93
387. **Bahā**'ī, Bahā'u'd-Dīn Muḥam-
mad 'Amīlī (d. 1030/1621) 87v/93v
388. — **Mīrā** Khān 94/100v
389. **Bahjātī** (India) 87v/92v
390. **Bahrām** Mīrā, Abū'l-Faḥr,
son of Shāh Ismā'īl (x/xvi) 87/93
391. — of Bukhārā, **Hājī** 92/99v
392. **Bahrāmī**, Abū'l-Ḥasan 'Alī
Sarakhsī (iv/x) 80v/80v

393. Bā'ith, Muhammad Naṣr 95/101v
 394. Bakḥabī Tabrizī 86/92
 395. **Abū Bakr** b. Mīrā Jūfī b.
 Mīrā Shāhrukh (d. 853/1449) 27/27
 396. — Bāfī 7v/7v
 397. — b. Abī Sa'īd Tīmūrī 27/27
 398. Bannā'ī, Kamālū'd-Dīn (beg.
 xi/xvii) 83v/80v
 399. **Baqā'ī** (x/xvi) 83v/80
 400. — **Abū'l-Baqā'** Harawī (d.
 948/1541) 81v/87
 401. — Kānūngar 83v/89
 402. **Bāqī**, 'Abdu'l-Bāqī (a descendant
 of Nīmatu'l-lah Wāfī, x/xvi)
 79v/85v
 403. — Arṣimān, Mīr 'Abdu'l-
 Bāqī 95/101v
 404. — of Māwarā'nnaḥr 82v/88v
 405. — Tabrizī, 'Abdu'l-Bāqī (beg.
 xi/xvii) 91v/98
 406. **Bāqir** 91v/97v
 407. — Mīr 83v/91
 408. — [Persia, d. shortly before
 1160/1747, wrote a versified his-
 tory of Safawīdshāh] 95/101v
 409. — Kāshī, Hājī Shāh 91v/97v
 410. — Khurda Kāshī (came to
 India, beg. xi/xvii) 85v/91v
 411. Shāh — Mashḥadī 91v/97v
 412. — Najm-i-Thānī (beg. xi/
 xvii) 83v/91v
 413. — Nāṣanī (beg. xi/xviii) 91/97
 414. — Shīrīnī, Muḥammad Bāqir
 Madḥabī (visited India, xi/xvii)
 91v/97v
 415. Bāqir-i-Khāfī, see Khāfī.
 416. Bāqiyā'i-Nāim (visited India,
 studied Hinduism at Benares, end
 xi/xvii) 91v/98
 417. **Abū'l-Barakat Farshī** (India,
 x/xvi) 390v/334
 418. — Samarqandī (x/xvi f.) 28/28
 419. Bāzū Nīlāwamūl 80v/92
 420. Bākhūcdār 80v/92
 421. **Bāqir** 87/92v
 422. — Shānī 83/89
 423. Bāzūf Hākhī 82v/88v
 424. Bayān, Mīrā Mahdī (came to
 India, beg. xi/xvii) 90/102v
 425. Bāyandar (or Fāharī, or
 Bāyandī Khān Khwāshkārānī)
 Ardabīl 91/97
 426. **Bayānī**, Khwājagī Qazwīnī
 90v/97
 427. — (Marwārid), Shihābu'd-
 Dīn 'Abdu'l-lah 84v/90v
 428. — Tūfī (came to India, x/
 xvii) 84v/90v
 429. Bayḍā, of Hāzār 84v/90
 430. Bayḡhā (vi/xi f.) 81/80v
 431. Bayrām Khān Khānkhānān,
 Muḥammad b. Sayfī'd-Dīn 'Alī, d.
 968/1560-1561 83/90v
 432. Bāyūngar Mīrā, born 800/
 1403-1404, d. 837/1433-1434 81v/87
 433. **Baxmī** Hamadānī, Mīr 'Uqayl
 (end x/xvi) 80v/92v
 434. — Karājī (Sūrāz and India,
 beg. xi/xvii) 80v/92v
 435. Baktāsh Beg b. Muḥammad
 Khān Turkman (beg. xi/xvii) 87/92v
 436. Bīdī, 'Abdu'l-Qādir of Patna
 (an Indian, d. 1123/1721) 92/98v
 437. **Bīdī** 84v/90
 438. — [a woman] 84v/90
 439. Bīghna, Abū'l-Ḥasan (xi/xvii)
 91/97v
 440. Mīr Bīghnāf Nāṣanī (d. 960/
 1588) 90v/96v
 441. Bīḥāfī Qumī (came to India,
 end x/xvi) 90v/96v
 442. Bīhādī, Mahmūd Hādī (d.
 1068/1599-1600) 93v/99v
 443. Bīkafī Ghannawī 90v/96v
 444. **Bīkhādī** (two different poets)
 90v/96v
 445. — Sammānī (beg. xi/xvii) 91/97
 446. Bīnā, Shadrā Gīlānī of Rasht
 (visited India, xi/xvii f.) 93/102
 447. Bīrānā, Shāh Khāfī'l-lah
 96/103
 448. **Bīnīsh** Kashmīrī (India, beg.
 xi/xviii) 96/103
 449. — Muḥammad Ja'far Beg
 (wrote *Makṣūfī'l-aḥmā*) (d. shortly
 before 1160/1747) 94v/101
 450. Bīst Hīām (or Jām) Sālār (end
 x/xvi) 87/93
 451. **Bīkhabar**, Abū Hādī of Kho-
 rāsan (d. 476/1083-1084) 81/87
 452. — Tūfī, Abū 'Abdu'l-lah
 (d. 475/1083-1084, or as in D 103,
 408/1017-1018. Probably con-
 founded with the preceding poet)
 81/87
 453. **Bīrū'ī** Sāwajī 90v/97
 454. — Yandī 90v
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929. ——— Faḡlā, 'Imādu'd-Dīn Kūr-mānī (d. 773/1371-1372)	347/298
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931. ——— Khūshnawīs Qazwīnī (c. calligrapher, beg. xi/xvii)	307v/312
932. 'Imādu'd-Dīn (or Dawūd) b. Aḥmad Isfahānī (beg. xv ?)	239v/295
933. ——— Qazwīnī	348/300
934. ——— Shīrāzī (beg. x/xvi)	347v/300
935. 'Imādī (Ghaznawī) (was also called Shāhryār, Sultān, or Ghaznawī, v/xi)	210v/296
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948. ——— Qaṣṣābī-Isfahānī (end xi/xvii)	370/313v
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950. ——— Maslūḥū'd-Dīn Sāwajī (d. 896/1490-1491)	348/300
951. ——— Yazdī (visited India, end x/xvi)	306v/311v
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971. ——— Darwīsh, son of Rāfiqī (beg. xi/xvii)	360v/311v
972. 'Iyārī Astrābādī	348/300
973. Izādī Qazwīnī, Muhammad Shārif (beg. xi/xvii)	53v/55
974. ——— Yazdī (xi/xvi)	53v/55
975. 'Izzat, 'Abdu'l-ʿAzīz (India, end xi/xvii)	370/313v
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2550. — Samarqandī , Muḥammad b. 'Alī Kātib (vi/xii), author of two treatises: <i>شمع القہر</i> and <i>اعراض الربابة في اغراض السيلة</i> .. 322v/283v	2572. Zāri , Muḥammad Qasīm Iṣfahānī .. 222/211
2551. — Sanjārī Naṣrī (vi/xii) 321/282v	2573. — Kamāludhā Shīrāzī (end x/xvi) .. 222/211
2552. — Sarakhsī , Yahyā (vi/xii) .. 321/282v	2574. Zarkūb , Ja'far Iṣfahānī (d. 1139/1720) .. 224v/212v
2553. — Shahfurwā , 'Abdu'l-lah b. Sharafu'd-Dīn 'Umar (vi/xii) 321/283	2575. Zarīb , Muḥammad Beg (came to India, end x/xvi) .. 322v/284
2554. Zahīrā Lāhijī (end xi/xvii) .. 327v/287	2576. Zayn .. 222/211
2555. — Nihāwandī (xi/xvii) .. 327v/287	2577. — Khān Kokūtkāsh (India, end x/xvii) .. 224/212
2556. Zā'ir Dāmghānī , Isma'īl (end xi/xvii) .. 224v/212v	2578. Zaynu'd-Dīn Khwāfī (d. the end Shawwāl 833/the 24th Jauṣ 1430) .. 222/211
2557. — Hamadānī (visited India, end xi/xvii) .. 224v/212v	2579. — Nisawī .. 222/211
2558. Zā'ir , Bilāl .. 222/211	2580. — Qubṣiyāī , Maḥmūd (end x/xvi) .. 224/212
2559. — Mashhūrī .. 222/211	2581. — Tāyḥādī , Abū Bakr (d. 791/1389) .. 27v/27v
2560. Zajrī (x/xvi) .. 222v/211	2582. Zaynā , see Bījānī.
2561. Zakī , Sa'du'd-Dīn Ardīstānī (visi- ed the Deccan in 995/1587) 224/212v	2583. Zaynāl Beg b. Aḥlān of Qur- jīstān (Caucasus, beg. xi/xvii) .. 224/212v
2562. — Hamadānī (d. 1139/1718) .. 322v/211	2584. Zilla-l-lah , Qutb Shāh (Abdu'l- lah ? 1020-1083/1611-1672 ?) .. 322v/284
2563. — Kāshgharī La'ilīn'd-Dīn (called also Zakī Marāghūī , vi/ xii) .. 221v/210v	2585. Zīnatī 'Alawī (v/xi) .. 221v/210v
2564. Zamānā-i-Lāhijī .. 224v/212v	2586. — Astrābādī .. 224/212
2565. — i-Mashhūr , see Mashhūr .	2587. — Naṭānī , Sayyid Ḥusayn (end xi/xvii) .. 224v/212v
2566. — i-Naqqāsh Ardīstānī .. 224/212v	2588. Zinda Dī .. 223v/212
2567. — i-Zarkūsh (Farībī) Iṣfā- hānī (came to India, middle xi/ xvii) .. 400v/343v	2589. Ziyānī .. 222v/211
2568. Zamānī (Wafā'ī) .. 223/212	2590. Zuhūrī Turakshī (India, xi/ xvii) .. 322v/284
2569. — Ḥanā-tarāsh Tabrizī .. 223v/212	2591. Zulālī Ḥarawī (ix/xv ?) .. 223/211v
	2592. — Khawānsarī (beg. xi/xvii) .. 223/211v
	2593. — Urganjī .. 223/212
	2594. Zulhī (beg. x/xvii) .. 223/212

The present copy begins as usual :

تذکرہ معجل خاطر قدس (*hic*, usually مآثر صاحب دلائل النور)

The colophon contains the date 'the 14th Dhū Qa'da of the 35th year.' Judg-
ing from the appearance of the MS., it is very likely that the '35th year' belongs
to the reign of 'Alam Shāh, and therefore is 1208/1794.

Fl. 438: 8 12,25 x 8,75; 10,5 x 6; ll. 21, within jadvāls. Or. thin brownish
paper. Ind. nat., occasionally by a different, more careful hand (as on fl. 113-148,
323-340, etc.). Cond. tol. good; slightly worm-eaten; the paper of a few folios in the
beginning and at the end is worn out, dirty, and torn. A bad vignette, damaged.

58.

Sarw-i-Āzād.

سر ازلاد

II 446.

A *tadhkira* of the Persian poets who lived in India during the
XI and XII/XVII-XVIIIc., with a number of biographies of the

poets of Balgrām. It was composed in 1168/1753 by Azād, whose full name was Ghulām 'Alī Khān Husaynī Wasīfī Balgrāmi (born 1116/1704-1705, d. 1200/1786). See GIPh 215, EIO 683-684, Spr 143. Cf. also Bland, in JRAS 1848, p. 151. The present copy is incomplete at the beginning (probably one folio has been lost). As the *tadhkira* is rather rare, but useful, and the list of the biographies contained in it has not yet been published, it is inserted here. The original order of the biographical notes in the book is more or less chronological. Here, in the list, they are re-arranged in strict alphabetical order.

1. Mir 'Abd'l-Jalīl Husaynī Balgrāmī, d. 1138/1723-1729 . . . f. 59
2. Afzāl, Faqīrū'l-lah Lahūfī/mad-dīr xi/xviii c. . . f. 45v
3. Afzāl, Muhammad Shāir, d. 1102/1750 . . . f. 47v
4. Sayyid Ahmad b. 'Abd'l-lah Balgrāmī, d. 1161/1748 . . . f. 81
5. Abūn, Abūnū'l-lah Zafar Khān b. Ab'l-Husayn Turbātī, d. 1073/1662-1663 . . . f. 21v
6. 'Ajāb, Sayyid Qurayshī Balgrāmī (xix/xviii c.) . . . f. 73
7. 'Alī, Nūmat Khān Muhammad Shāir, d. 1121/1700 . . . f. 35
8. 'Alī Naqī of Kamara, d. 1041/1631-1632 . . . f. 8
9. Sayyid 'Alī Rūqā b. 'Abd'l-Ahād Balgrāmī (middle xii/xviii c.) . . . f. 86
10. Anīs Shāulī, of Burhānpūr, d. 1613/1604-1606 . . . f. 2v
11. Andas, Rūqā b. Nūr'd-Dīn Shūstārī, lived in Haydarābād (middle xii/xviii c.) . . . f. 49
12. 'Arīf, Muhammad 'Arīf Balgrāmī, (end xii/xviii c.) . . . f. 87v
13. Arzū, Nūrū'd-Dīn 'Alī Khān Akharābādī . . . f. 50v
14. Ashiq, Ināyat Khān Muhammad Tahir, d. in Kashmir, 1071/1660-1661 . . . f. 21v
15. Ashraf, Muhammad Sa'īd Māzandarānī (end xi/xvii c.) . . . f. 28v
16. Asif Natānī (beg. xi/xvii c.) . . . f. 12v
17. Azād, Ghulām 'Alī Balgrāmī . . . f. 70
18. Sayyid 'Azīmū'd-Dīn b. S. Najātī Balgrāmī, d. 1163/1750 . . . f. 83
19. Bādū, Bāfī Khān Mashhādī, d. 1123/1711 . . . f. 30v
20. Bidil, 'Abdu'l-Qādir, d. 1133/1721 . . . f. 39
21. Bikhār, 'Imnatū'l-lah b. Latīf'l-lah Balgrāmī, d. 1142/1729-1730 . . . f. 73
22. Dāmīr, Shaykh Nūrūm Balgrāmī, d. 1603/1594-1595 . . . f. 56v
23. Dānish, Mir Bāqī Rūdāwī Mashhādī, xi/xvii c. . . f. 20v
24. Dardmand, Faqīh (end xii/xviii c.) . . . f. 53v
25. Dast-i-Ghayb, Nūrūm Shīrānī, d. at Shīrān, 1620/1620 . . . f. 7v
26. Dhakā Hamadānī, d. 1630/1620-1621 . . . f. 7
27. Diyā'u'l-lah Balgrāmī, d. 1103/1691-1692 . . . f. 58v
28. Faqīfūr, Muhammad Husayn, d. at Allahābād, 1628/1619 . . . f. 7
29. Faqīr, Mir Nawāzish 'Alī b. Ismātī'l-lah Balgrāmī, d. 1107/1753-1754 . . . f. 77v
30. Farajū'l-lah Shūstārī (xi/xvii c.) . . . f. 21
31. Farīd, Sayyid Asadu'l-lah Balgrāmī, d. 1149/1736-1737 . . . f. 82v
32. Faqīh (beg. xi/xvii c.) . . . f. 10
33. Fathī Andāstānī (beg. xi/xvii c.) . . . f. 10
34. Faydī Akbarābādī, well-known poet (d. 1604/1595) . . . f. 2
35. Fayyāz, 'Abdu'l-Razzāq Lāhijī (end xi/xvii c.) . . . f. 28
36. Firqatī, Abū Turāb Jūshqānī, d. 1028/1619 . . . f. 7
37. Firāt, Mūsā Khān Murīzu'd-Dīn Muhammad, d. 1101/1690-1690 . . . f. 31v
38. Ghālīb, Asadu'l-lah, middle xii/xvii c. . . f. 48
39. Ghāzī, Muhammad Tāhir Ushnū'ī Kashmīrī, d. 1079/1669-1669 . . . f. 24
40. Ghawīb, Karīmū'l-lah b. 'Imnatī'l-lah Balgrāmī, d. 1160/1753-1754 . . . f. 78
41. Ghulām Mustafā b. 'Abd'l-lah Balgrāmī (end xii/xviii c.) . . . f. 79
42. Ghulām Nabī b. Muhammad Bāqī b. 'Abd'l-Hamid Balgrāmī, born 1111/1699-1700, d. 1163/1750 . . . f. 72
43. Gulshan, Sa'du'l-lah Dīhlawī, d. 1141/1728-1729 . . . f. 42v
44. Hādīq, d. after 1054/1645-1648 . . . f. 31
45. Hāzīn, Muhammad 'Alī . . . f. 40v

45. Ifrikhar, 'Abdu'l-Wahhāb Dawlatābādī (end xii/xviii c.) f. 56
46. Ijād, 'Alī Naqī (end xii/xviii c.) f. 55v
47. Mir Ilahī Asadābādī, d. 1664/1653-1654 f. 19v
48. Imā, Muhammad Ḥasan Balgrāmī (middle xii/xviii c.) f. 85v
49. Imād, Ghulām Ḥusayn Ḥashīmī Burhānpūrī (end xii/xviii c.) f. 36v
50. Jahqī, Barakatu'l-lah b. Sayyid Uways b. Sayyid 'Abdu'l-Jalīl Balgrāmī, d. 1142/1729-1730 f. 38
51. 'Isā, 'Abdu'l-Walī b. Sa'du'l-lah, lived in Dihli (end xii/xviii c.) f. 54
52. Jalāl b. Mu'min, d. 1649/1630-1640 f. 11v
53. Jir'ā, Muhammad Ḥashim b. Muhammad Shafī b. 'Alī Ghānī, surn. Mūsawī Khān (end xii/xviii c.) f. 54v
54. Kalb, Abū Tālib Ḥammānī, d. in Kashmir, 1661/1651 f. 18v
55. Khāliq, Sayyid Ḥusayn Imtāyā Khān Isfahānī, d. 1122/1710-1711 f. 35v
56. Kīrānī, d. 1156/1743-1744 f. 42v
57. Māhir, Muhammad 'Alī, d. 1689/1678-1679 f. 27v
58. Mahām, Sayyid Barakatu'l-lah Balgrāmī (xii/xviii c.) f. 87v
59. Mahmūd, Lutfu'l-lah, surn. Murshid-Qulī Khān Tabrizī, born 1660/1679, d. 1164/1751 f. 48
60. Malik Mashriqī Mashhadī, beg. xii/xviii c. f. 13
61. Malik Qumī, d. at Bijāpūr, 1025/1016 f. 5v
62. Mir Ma'yūm b. Mir Haydar Kāshī (xii/xviii c.) f. 19
63. Matin, 'Abdu'r-Riqā Isfahānī (middle xii/xviii c.) f. 30
64. Matin, Ghulām Ḥasan (xii/xviii c.) f. 87v
65. Maḥbar Jāyānān b. Jānī (late in xii/xviii c.) f. 32v
66. Mir, Sayyid Yandujirī, d. 1630/1620-1621 f. 7v
67. Muhammad Mu'min Yazdī, d. in the Deccan after 1630/1620-1621 f. 12
68. Muhammad Yāqut, Mir, b. Muhammad Ashraf Balgrāmī (end xii/xviii c.) f. 71
69. Muhibb, Sayyid Ghulām Nabī Balgrāmī, d. 1165/1751-1752 f. 93
70. Mukhlis Kāshānī (end xii/xviii c.) f. 32, in marg.
71. Muṣṭafī, Abū'l-Barakāt b. 'Abdu'l-Majīd Lahūrī, d. 1654/1644 f. 13v
72. Naḍim Lāhijānī (beg. xii/xviii c.) f. 12v
73. Nāqib, 'Imzāt Tabrizī (end xii/xviii c.) f. 26
74. Nāqir 'Alī, d. 1108/1696-1697 f. 32v
75. Naṣrī, Khahūshānī, d. at Burhānpūr, 1029/1620 f. 3
76. Nāḍim Harawī (end xii/xviii c.) f. 24v
77. Naṣrī Mashhadī (beg. xii/xviii c.) f. 12
78. Naḍir Nihāpūrī, d. at Ahnād-ābād (beg. xii/xviii c.) f. 3v
79. Naṣrat, Dilāwar Khān Muḥammad Na'im Lahūrī, d. 1130/1729-1727 f. 41v
80. Qabīl, 'Abdu'l-Ghāni Kashmīrī, d. 1130/1726-1727 f. 42
81. Qā'il, Sayyid 'Abdu'l-lah Balgrāmī (xii/xviii c.) f. 84
82. Qāsim Dīwān Mashhadī (end xii/xviii c.) f. 31
83. Qāsim Khān Jowaynī (beg. xii/xviii c.) f. 10
84. Qudat, Muhammad Jān Mashhadī, d. 1034/1644 f. 14
85. Rafī Isfahānī, d. 1024/1615 f. 5v
86. Rafī, Ḥasan Qazwīnī (end xii/xviii c.) f. 26
87. Rā'ij, Muhammad 'Alī (middle xii/xviii c.) f. 43
88. Rāqim, Sa'du'd-Dīn Muḥammad Mashhadī (end xii/xviii c.) f. 30
89. Rasūl, Jān Mirzā, surn. Mirzā Khān of Haydarābād (end xii/xviii c.) f. 55
90. Rāshid, Muhammad Zafarān Sarhīnī, d. 1107/1695-1696 f. 32v
91. Rāshī, Sayyid Ja'far, d. 1154/1741-1742 f. 40
92. Rokn Kāshānī, also called Mas'ūm or Mas'ūk, d. in Poona, 1060/1645-1646 f. 21
93. Rā'ib, Muhammad 'Alī Isfahānī, d. 1080/1669-1670 f. 22v
94. Rāshī, Muhammad Dīrāshīn Qazwīnī (end xii/xviii c.) f. 26v
95. Rāshī Yazdī, d. at Haydarābād, 1081/1670-1671 f. 26v
96. Sa'īd, Muhammad Qulī Turushī, d. in Kashmir, 1057/1647-1648 f. 14v
97. Sā'ir, Nizāmud-Dīn Ahmad Balgrāmī (middle xii/xviii c.) f. 87
98. Sa'ajir b. Haydar Mu'ammā'ī, d. Bijāpūr, 1021/1612-1613 f. 4
99. Sarkhūsh, Muhammad Atqāl (beg. xii/xviii c.) f. 37
100. Saydī Tihzātī (end xii/xviii c.) f. 27
101. Shafī'a Shīrāzī, d. 1120/1706-1709 f. 39v
102. Shāhādī, 'Abdu'l-Wāhid Balgrāmī, d. 1048/1599-1600 f. 87v
103. Shā'ir, of Dihli (second half of xii/xviii c.) f. 54
104. Shā'ir, Sayyid Muhammad b.

- *Abd'l-Jalil Balgrāmī (end xii/xviii c.) f. 69v
 109. Shakhī, Muhammad Bīdā b. 'Abd'l-lah Isfahānī, d. Dihlī, 1023/1614-1615. f. 5
 109. Shāhī Tadhīr, d. 1023/1614-1615. f. 5
 107. Shāqūrī Thirwat (beg. xi/xvii c.) f. 10v
 108. Shaukat Bukhārī (end xi/xvii c.) f. 30
 109. Shauqī Muhammad Huseyn (beg. xi/xvii c.) f. 10
 110. Shāwāt Fathpūrī (xi/xvii c.) f. 19v
 111. Shifā'i, Sharaf'ud-Dīn Huseyn Isfahānī, d. 1037/1627-1628. f. 9
 112. Shuhrat, Huseyn Shifā'ī, d. at Dihlī, 1149/1736-1737. f. 43v
 113. Subhānī Ashrāfī (beg. xi/xvii c.) f. 2
 114. Subhāwaz, Muhammad Biddiq b. Qāḍī Shām'l-lah Balgrāmī (end xi/xviii c.) f. 87v
 115. Sorūrī, 'Alm Beg Kābulī (beg. xi/xvii c.) f. 12v
 116. Tāhīr, Shifā'ī Khān, Muhammad Tāhīr, d. 1129/1717. f. 37v
 117. Tajallī, 'Alī Arīdakānī (end xi/xvii c.) f. 28v
 118. Tālib Amīnī, d. 1086/1626-1627. f. 9v
 119. Thāṭir, Muhammad Aḥlāl Allāhābādī, d. at Dihlī, 1150/1737-1738. f. 44v
 120. Mīr Tufayl Muhammad Balgrāmī, d. 1151/1738-1739. f. 68v
 121. Taghrā Mashhādī (end xi/xvii c.) f. 31v, in many
 122. Umūd, Qaḍībāsh Khān Hamadī, d. 1150/1746. f. 46v
 123. Wāḥid, Muḥṣin'l-lah Ishārāt Khān b. Ishāq Irīdāy Khān, d. 1128/1719. f. 28
 124. Wāḥid, Mīr 'Atā'l-Wāḥid b. Muhammad Ashraf Balgrāmī d. 1135/1722-1723. f. 84
 125. Wāḥid, Muhammad Tāhīr Qazwīnī, d. 1105/1693-1694. f. 33v
 126. Wāḥī, Muhammad Rāfi Qazwīnī (end xi/xvii c.) f. 23
 127. Wāḥī, Nūr'l-lah b. Muhammad b. Ghulām Mubī'd-Dīn Balgrāmī (xi/xviii c.) f. 87v
 128. Mīr Yahyā Kāshī, d. in Dihlī, 1064/1653-1654. f. 29
 129. Yaktā, Ahmad Yār Khān, d. 1148/1735-1736. f. 42v
 130. Zā'ir, Muhammad Fākhīr b. Muhammad Yahyā, d. 1164/1751. f. 47
 131. Zamān Yazdī, d. 1017/1608-1609. f. 4v
 132. Zuhūrī Turshīdī, d. in the Deccan in 1023/1616. f. 6

Beg. (abruptly):

... که اول کسی که شعر فارسی گفت بهرام گور است الم

Transcribed early in xiii/xix c.

Fl. 87: S 5.75 x 5.75; 7 x 5.5; ll 14, no jawwāl. Or. pap. Modern Ind. shikasta and nast. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

خزانة عامرة

Khazāna-i-'āmira.

I 21.

A modern copy of this well-known *tadhkira*, by the same Azād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:

سرگلام را جیفه حمد صانعی که انسان را بنوهر الم

Dated the 22nd Safar 1282/the 17th July 1865.

* Fl. 34-111: S 19 x 12; 16 x 9; ll 38, no jawwāl. Greyish thick Europ. pap. Modern Ind. nast. Cond. good; only in a few places worm-eaten.

60.

Mirāju'l-khiyāl.

معراج الخيال

II 439.

A *tadhkira* of Persian poets, chiefly those who lived in the XII and XIII/XVIII-XIX c in India. The biographical notes are grouped under the letters of the alphabet beginning the *takhalluṣ*s, but within each letter there is, as usual, no further arrangement. The author, Wazir 'Alī 'Azīmābādī, with the *takhalluṣ* 'Ibratī (see f. 2v, and his own biography on f. 47v), probably followed no definite principle in his selection of poets. He completed the work, as stated on ff. 2v and 85, in 1257/1841; but several later dates are found in the book, such as 1262/1846 (ff. 79v, 82), 1263/1847 (f. 14), 1264/1848 (f. 4), etc., so that it may have been revised after its completion.

He composed in 1268/1852 another *tadhkira*, approximately on the same lines, *Riyāḍu'l-askār*, see Bh 93 (this copy is written in the same year, by the same hand and on the same make of paper as the present MS.). A collation of both shows that, although there are many notes on the same poets in these two works, the text is not simply repeated, but has been re-written, and therefore the present work cannot be regarded as an earlier version of the *Riyāḍu'l-askār*. The author, who writes a bombastic and florid style, gives little new information. His notes are entirely based on the well-known earlier biographical works which he mentions on f. 2v, namely: *Nashṭar-i-'ishq*, *Sarw-i-Āzād*, *Yad-i-baydā*, *Tabaqātu'sh-shu'arā'*, *Ātashkada-i-Ādhar*, *Riyāḍu'sh-shu'arā'*, etc. It would be superfluous to give here a complete list of the biographies in this book, and it suffices to mention only those which deal with the poets who were contemporaries of the author:

1. *Akbar*, Muhammad Sādiq of Hūglī (f. 4).
2. *Amir*, Haydar b. Sayyid Nūr al-Hasan b. Ghulām 'Alī Āzād Balgrāmī, d. at Murshidābād in 1217/1802-1803 (f. 10v).
3. *'Ashiq*, Maharaja Kalyān Singh, d. 1207/1792-1793 (f. 45v).
4. *Bismil*, Hasan Khān b. 'Ashiq 'Alī Khān, of Kakōrī, d. at Calcutta in 1263/1847 (f. 12v).
5. *Bismil*, Mahdī 'Alī b. Akbar 'Alī, of Fatehpūr (f. 14).
6. *Damir*, Hirālāl, of 'Azīmābād (f. 43v).
7. *Dhobīh*, Amān 'Alī b. Pirshām 'Alī Isfahānī, of 'Azīmābād (f. 28).
8. *Dhākā*, Aulād 'Alī b. Ghulām Imām, a nephew of Ghulām 'Alī Āzād Balgrāmī, born 1151/1738 (f. 26v).
9. *Farhād*, Shāh Ufat Husayn Mūsawī 'Azīmābādī (f. 55).
10. *Firqatī*, Sayyid 'Alī Baksh b. Karīm Baksh of Dillī (f. 54v).
11. *Ghobīb*, Asadu'l-lah Khān of Dillī, lived in Calcutta (f. 51v).
12. *Hasratī*, Muhammad Sa'īd b. Wazīr 'Alī of 'Azīmābād (f. 29v).
13. *Hasratī*, Lalaband Prashād 'Azīmābādī (f. 21).
14. *Kandah*, Asadu'l-lah of Jahāngirnagar (Dacca) (f. 62).
15. *Mohdawi*, Mahdī 'Alī Khān b. Muhammad Hasan Khān Tabātābāṭī, a grandson of the author of the *Siyar al-muta'akkhirin* (see above, No. 37) (f. 70).
16. *Makim*, Muhammad Fakhr b. Muhammad Ashraf, of Dillī, d. 1200/1785-1787 (f. 63).

17. *Minnat*, Ahmad b. Najm'd-Dīn 'Alī Khān, of Lucknow, d. 1255/1839 (f. 68v).
 18. *Qatīl*, Muhammad Husayn, of Shāhjahānābād, d. 1230/1815 (f. 59).
 19. *Sā'if*, Muhammad Kā'im b. 'Abdī-'Alī Khān, of Azīmābād (f. 38v).
 20. *U/fai* Dihlawī, a Hindu, the teacher of the author, d. the 28th Safar 1254 the 23rd May 1838 (f. 6).
 21. *Wakhatī*, Bakhtshīsh Husayn b. Ahmad Husayn, of Shaykhpūra (near Patna), d. 1262/1846 (f. 79).
 22. *Yakūb*, Nawrūz 'Alī Khān b. Amān 'Alī Khān, of Lucknow (f. 82v).
 23. *Yūs*, Anwār 'Alī, of Āra, lived in Patna, d. 1262/1846 (f. 82).

Reg. of the work :

تَجْرِیْبِیْنِ زُلفِ رَحْمَہٗ شَہَاد - خُشِ رَا اَلِی

Dated the 21st Jan. 1 1282/the 12th Oct. 1865.

Ft. 85; S 11,5 x 7,25; 0,25 x 4,75; ff 10, no fadwala. Europ. pap. (embossed with letters B and F). Clear modern Ind. nast. Cont. good.

61.

اشعارت بیہش

Ishārat-i-Bīnīsh.

ff 493.

A *tadhkira* of 69 poets who flourished at Madras and the Carnatic about, or shortly before, 1265/1849. Their names are arranged in a more or less alphabetical order under the *takhalluṣes*. The work has so far, seemingly, not been noticed in other catalogues. It was completed in 1265/1849 (the title is a chronogram for this date, see f. 5) by Bīnīsh, whose real name was Sayyid Murtaḍā b. Sādiq 'Alī ar-Riḍawī al-Husaynī al-Madrāsī (ff. 1v-2). In his own biography (ff. 14-19v) he mentions that his family came from Gulbarga. He was born in 1226/1811, and thus was about 40 years old when he composed this *tadhkira*. The work is dedicated to the local Nawwāb Muhammad Ghauth Khān Shahāmat Jang, who also was a poet and used the *takhalluṣ* A'zam (see f. 2v, and his special biography on ff. 5v-8). He was born the 1st Dhī'l-hijja 1239/the 28th July 1824.

The present copy, dating from about the same time as that of its composition, has many alterations, emendations, additions, etc., in the text of almost every note, apparently by the same hand. It is quite possible that the copy is either autograph or has been thoroughly revised by the author himself. Reg.

حمد بدیعیکہ زبان معنی پیران مصرعیت در صفت ابداع الی

Here follows the list of the biographies of the poets dealt with in the present *tadhkira*. They are rearranged in a proper alphabetical order.

- | | | | |
|--|-------|---|-------|
| 1. Ahmadī, Ghulām Ahmad b. Anwar'd-Dīn Khān, an official, born 1215/1800-1801 .. | f. 10 | 3. Ahsan, Turānīsh Khān, a young man, was living at Mīrās in 1265/1849 .. | f. 9 |
| 2. Akbar, Nisām'd-Dīn b. 'Abdīl-Qādir Khānawī, an official under Rājā Rāmraj .. | f. 10 | 4. Akram, Dhākīr 'Alī Khān b. Hasan 'Alī .. | f. 11 |

5. 'Alim, Muhammad 'Alim-ul-lah
Khān Firāz Jang f. 36
6. Amīr, Amīr-ul-lah b. Shāh Ismā'īl
Qādir, born 1241/1825-1829 f. 10v
7. Anwār, Hāfiz Muhammad Anwār-
ul-Haq Fāzi Qāsimawī, a re-
lation of the Nawwāb Anwār-
ud-Dīn Khān (d. 1192/1749), born
1201/1787 f. 5
8. 'Ashiq, 'Ashiq-ul-Wadūd an-
Najawī f. 35v
9. 'Atiq, Muhammad Sūghat-ul-lah
Khān b. 'Imāyāt-ul-lah Nā'ī, of
Madrasa f. 35v
10. Azam, Nawwāb Muhammad
Ghaath Khān, Shahmāt Jang
(born the 1st Dhū'l-Hijja 1230/28th
July 1824), of the Carnatic (cf.
Spr 172, where the date of his
birth is given as 1230/1815, and his
tutelage, called *Subā-i-umpan*, is
described)... f. 5v
11. Azhar, Ghulam Qādir b. Ghulam
Husayn Khān f. 10, in marg.
12. Bahjat, Tajud-Dīn b. Ghayā-
thud-Dīn Khāshrawā, a Madrasat
f. 11
13. Baligh, Shāh Rūzu'l-lah, was a
young man in 1265/1849 f. 13v
14. Bazarat, Ghulam Muhyi'd-Dīn,
of Akhū, d. 1264/1848 f. 11v
15. Bihār, Muhammad Qādir 'Alī
Nā'ī, born 1227/1812, d. 1260/
1844 f. 15v
16. Bihār, Sayyid Amīn Ghaath
Madrasat f. 12v, in marg.
17. Binawā, Shāh Hassan 'Askarī
Chishtī, b. Turāb f. 12v, in marg.
18. Binish, Sayyid Murtadā, the
author of this work, see above f. 14
19. Dander, Muhammad Hamīd, b.
Muhammad Imām, an official,
born 1260/1799 f. 34v
20. Dhakā, Muhammad Habīb-ul-
lah Nā'ī, originally from Bijāpur,
born 1244/1828-1829 f. 25
21. Dūd, Muhammad 'Atiqud-Dīn
Qādir, was a young man in 1265/
1849 f. 24v
22. Fā'iq, Sayyid Khayr-ud-Dīn b.
Mu'alla Khān, born 1188/1774,
d. 1242/1826 f. 37v
23. Farhat, Muhammad Sibghat-ul-
lah Nā'ī, b. 1230/1815 f. 30
24. Fāzīq, Khān 'Alam Khān, born
1207/1792-1793 f. 38
25. Hājib, Aqā Jawād Shīrāsī, was
a court poet of different Nawwābs
and rajas. Left for Persia in
1260/1844 f. 22v
26. Hamra, 'Abdu'l-Qādir, vers.,
Qādir Miyan f. 55
27. Hasan, Muhammad Hamīd 'Alī
Māhī, a pupil of Arzū and Harin,
d. 1258/1842 f. 22, in marg.
28. Hishmat, Hishmat Jang, an
adopted son of Nūr-ud-Dīn Mu-
hammad Khān, one of the officials
of Anwār-ud-Dīn Khān (d. 1192/
1749) f. 22
29. Jauhar, Qādir Husayn of
Madrasa f. 21v
30. Khālīq, Sayyid Muhammad of
Madrasa, an official f. 24, in marg.
31. Khushnūd, Muhammad Ittīq-
'Alī Khān Qāsimawī Qādir-ud-
dīn Madrasa f. 23v
32. Lā'iq, Ghulam Dastgir Ghayāth,
born 1234/1819 f. 43
33. Mast, Husayn Muhyi'd-Dīn b.
Muhammad Yūsuf Khān f. 45v
34. Mā'awīn, Mā'awīn Khān, an
official f. 43v
35. Mughannī f. 45
36. Mujib, Husayn Qādir b. 'Ab-
du'l-Qādir Nūrī, born 1180/1766
1767, d. 1250/1834-1835 f. 44
37. Makhās, Sayyid Darwish f. 46
38. Munawwar, Sayyid Mu'alla-
ud-Dīn, Munawwar-najam Khān f. 44v
39. Muntazar, 'Abdu'l-Fatāh Ab-
mad Husayn f. 46v
40. Nām, 'Aziz-ud-Dīn Khān b.
Hamīd 'Alī Khān, d. 1240/1824-
1825 f. 45v
41. Nām, Turāb 'Alī Khayrābādī f. 47
42. Nāqī 'Alī, Sayyid-ud-Dīn Mu-
hammad Khān b. Qādir 'Alī Khān
d. 1243/1827-1828 f. 48
43. Nāqī, Qādir 'Alī Khān, born
1237/1821-1822 f. 48v
44. Nāqī, Qādir 'Aqīm Khān, d.
1243/1827-1828 f. 48
45. Qādir, Qādir 'Alī b. Turāb 'Alī
Sāmī f. 42v
46. Qādir, Qādir Padshāh f. 43v
47. Qamar, Banda Hassan Khān
Lahrawī f. 41v
48. Qudrat, Muhammad Qudrat-ul-
lah Khān Qāsimawī, author of the
Natā'iq-ul-afāz and two *Diwāns*
(cf. Spr 173 and *Garin de Tassy*,
Hist. de la Lit. Hind., I, 144) f. 40v
49. Rā'iq, Ghulam Mīrās Bāk, vers.,
Hakīm Baqir Husayn Khān,
author of the *Gulistan-i-Karnādīk*,
d. 1248/1832-1833 (cf. Spr 172) f. 29v
50. Rāqim, Muhammad Husayn
Qādir f. 30v
51. Rasā, Muhammad Rahmat-ul-
lah Nā'ī Nūrī f. 29v
52. Rannag, 'Arif-ud-Dīn b. Rāqī
Muhammad Barhānpūrī f. 28v
53. Rīfat, Muhammad Husayn
Shīrāsī f. 31
54. Sā'ib, Muzā'ir-ul-Mulk f. 34v
55. Sa'īd, Muhammad Shīrāsī-ud-

Din Haydarābādī, came to Madras in 1235/1839	f. 32	61. Wafā, Mirzā Hasan 'Alī, <i>sura</i> . Mirzā Husayn Shīrāzī, came to Madras in 1259/1843	f. 54
56. Shā'iq, Ghulām Muhyī'd-Dīn b. Ahmad Abū Turāb Qādirī, d. 1249/1833-1834	f. 32v	62. Wajid, Jannat Husayn	f. 55
57. Shā'ir, Ghulām Muhyī'd-Dīn b. Sa'dī'd-Dīn, born 1227/1812	f. 34	63. Wafā, Abū Sa'd b. Abī Tayyib, born 1190/1776, d. 1264/1848	f. 49
58. Shams, Ghulām 'Abdū'l-Qādir Khān Shamsū'd-Daula, son of Nawwāsī 'Asma'd-Daula	f. 33v	64. Wafā, Hamīdū'd-Dīn b. Abī Tayyib Khān, born 1212/1798-1799	f. 61v
59. Thāqib, Mahdī al-Husaynī, brother of the author, born 1223/1808	f. 10v	65. Wafā, Mirzā Muhyī'd-Dīn Qādirī, born 1205/1790-1791	f. 50v
60. Wafā, 'Abdū'l-Bāqī ash-Sharīf ar-Riḡawī, an official, came to Madras in 1246/1830-1831	f. 32	66. Wafā, Muḥammad Mahdī b. Muḥammad 'Arifū'd-Dīn Khān	f. 62v
		67. Wafā, Mirzā Kūchuk Shīrāzī	f. 54v
		68. Zā'ir, Sayyid 'Asbiq Husayn Farbālā I. of Madras, d. 1240/1830-1831	f. 31v

Transcribed towards the end of the xii/xix c.

Fl. 55; 8 x 6.25; 6 x 3.5; 11, no *jadwala*. Blue Europ. pap. Modern Ind. natl. and shikasta. Cond. good. Numerous notes and emendations on the margins.

(b) *Hindustani*.

62.

تذکرۂ سخن آفرینان ہندی زبان

Tadhkira-i-sukhan-āfarinān-i-hindī-zabān.

f. 168.

A *tadhkira* of the poets who wrote verses in Dakḥ'hanī or Urdu. The author calls himself (f. 2) Mir Ghulām Ḥasan b. Mir Ghulām Husayn b. Mir 'Azizū'l-lah Ratmanā'ī (آزیزی). He completed his work, as he mentions in the *khātima*, in 1091/1680 (f. 107). This is certainly incorrect, and judging from his special glorifications and the usual wishes for the continuation of his reign, offered to Shāh-'Ālam (1173-1221/1759-1808) (f. 2v), this date must be corrected as 1191/1777. The work has probably not been noticed in other catalogues. The author does not refer to different known *tadhkiras* dealing with similar matters. His biographical notes are exceedingly meagre. The large number of poets, whom he mentions, are all found in the combined list of different *tadhkiras*, given in Spr 195-306. I have not been able to discover even a single name which does not appear there. Almost no exact dates are given; the work seems to be generally of little value. In addition, the present copy is very bad, especially with regard to proper names. Those written in red, as headings of separate notes, are often almost illegible. Beg.

سخن سنجان مشہور پوروں کا حمد و ثناء کے نام

Dated the 8th May 1861; the copy has been prepared at Rāmgarh, of Akhar, pūr taluq. Scrappy postscript quotations on spare leaves at the beg. and end.

Fl. 107; 8 9.25 x 6; 7.5 x 4; 11 15, no *jadwala*. Europ. pap. Bad and vulgar Ind. shikasta and natl. Cond. good.

2. Saints.

63.

تذكرة الأولياء

Tadhkiratu'l-awliyā'.

I 166.

A slightly incomplete copy of this well known *tadhkira* of Aṭṭār, see for references IvASB 235. The present transcript opens with a biography of Ja'far Ṣādiq (vol. I, p. 9 of R. Nicholson's edition), and ends with a long biography of Abū Sa'īd b. Abī'l-Khayr, which differs slightly from the version given in the same edition (vol. II, p. 337). The sequence of the biographies is also not quite the same in this copy. Beg.

آن سلطان ملت معطوفی آن برهان حجت نبوی الخ

Copied towards the end of the xixth c., or beg. xxth c.

Fl. 292; 8 10 x 6; 7 x 3.5; II 16, no jadwals. Or. pap., different. Good but not. Coml. tol. good; slightly worm-eaten and damaged by dampness.

64.

انیس الطالبین و روضة السالکین

Anīsu'ṭ-ṭālibīn wa wa'datu's-sālikīn.

I 89.

An excellent calligraphic old copy of this biography of Muḥammad Naqshband, by Ṣalāḥ(u'd-Dīn) b. Muḥarak Bukhārī (f. 3v). For references and the headings of the 4 *qism*es, into which the work is divided, see IvASB 244. The 1 *qism* begins on f. 5v; II on f. 40; III on f. 30; IV on f. 55v. Beg.

حمد بی منتها حضرت خدایی را که محمد اولین الخ

Dated 993/1585, copied by Hasan 'Alī al-Kaṭīb.

Fl. 148; 8 9.5 x 5.75; 6.75 x 3.25; II 16, withu jadwals. Good old Or. paper. Calligraphic: nast. of Herati type. Coml. remarkably good, although on some folios in the beginning the ink of the jadwal lines has 'eaten' the paper. Very fine full-page double vignette.

65.

نفاحات الانس

Nafahātu'l-uns.

III 73.

A good calligraphic copy of this well known work of Jamī, see IvASB 248. On the margins are placed the well known glosses by 'Abdu'l-Ghaffār Lārī (see *ibid.*, No. 249). Beg. of the *Nafahātu'l-uns*, as usual:

الحمد لله الذي جعل مرآتي قلوب اوليائه الخ

Beg. of the commentary of Lārī, also as usual:

بسم الله ... سبلس و ستانش خدایی را الخ

At the end there are the following appendices :

1. (ff. 289v). An extract from the *حديقة الغنى* (see IvASB 1924), on Abū Bakr Faḍl Bukhārī and Burhān'd-Dīn Mas'ūd Beg.

2. (f. 290). Copies of letters addressed to Jāmī, by Naṣīr'u'd-Dīn 'Ubaydu'l-lah (probably identical with the famous Khwāja Ahrār) and Sa'du'd-Dīn Kāshgharī.

3. (ff. 290v-305). The *Takmila* of 'Abdu'l-Ghafūr Lārī's commentary on the *Nafahāt*, dealing with the biography of Jāmī himself (it corresponds to ff. 117v-142v of No. 67 in this Cat.). Beg. as usual—

نِعْمَةً بِذِكْرِ الْمَلِكِ الْأَعْلَى وَحَمْدِ اللَّهِ الرَّحْمَنِ

4. (f. 305). A short note on Shamsu'd-Dīn Muḥammad Rūjī (d. 904/1498-1499).

5. (f. 306). A prayer with explanations. On f. 306v there are a few poetical quotations from 'Imād.

6. (ff. 307-308). *Risāla az-sīr-i-ādāb-i-tarīqat*. A short note on the usual elementary Sufic rules, ascribed to 'Abdu'l-Khalīq Ghijduwānī, the famous early Turkistānī shaykh (d. 575/1179-1180).

7. (ff. 308-308v). *Wasīyyat-nāmu-i-Mawlānā Kalān*. Another short note on pious behaviour, by Muḥammad b. 'Abdī'l-lah b. Mahmūd (VIII/XIVc.), with some autobiographical allusions. On f. 309 there is another note of religious contents.

8. (ff. 309v-310). An account of a dream, seen on the 12th Rab. II 908/the 15th Oct. 1502, at Isfahān, by Faḍlu'l-lah b. Rūzbihān b. Faḍlī'l-lah, a disciple of Zaynu'd-Dīn 'Alī b. Jamālī'd-Dīn Ahmad Ṣāfi Ardīstānī, the leading Marṣhīd of Fārs at that time. The colophon of this note, transcribed by the same scribe as of the bulk of the volume, is dated the 8th Rab. II 1015 the 13th Aug. 1606.

In the beg. of the volume there is a fihrist (on 8 pages); a poem (in Arabic) ascribed to the authorship of 'Alī b. Abī Talīb, and an extract from the well-known *qasida* called *الربيع*, beg.

إذا انطوب فاطلبني تجدني * الخ

The front side of f. 1 is occupied with a continuation of Lārī's preface to his commentary (the beg. on f. 1v), and a note of the scribe. There is a prayer on f. 310v.

The copy was completed and collated with several reliable MSS. by Zaynu'd-Dīn Muḥammad b. Qutb'd-Dīn Ahmad al-Harawī, in 1014/1605-1606.

Ft. 310; 8 10.25 × 7.5; 7.25 × 4.75; 11.21, within *padwāl*. Or. pap. Calligr. nast. of the late Herat type, bold and clear. Cond. good, except the end, which is slightly damaged by worms. A fine artistic vignette.

G6.

The same.

I 1066.

A bad, incomplete and worm-eaten copy of the same work. It ends at p. 406, l. 13 of Nassau Lees' edition, therefore containing only about half of the whole book. Beg. as usual, see No. 65.

Transcribed by different copyists in the xii, xvii c. A *ḥikma* is added.

Fl. 287; S 9 × 5,5; 6,55 × 3; B 17, no *jadwals*. Or. different papers. Different Ind. *naql*. Cond. bad, badly worm-eaten. A few seals and notes on the fly-leaves.

G7.

حاشية نفاحات الناس

Hāshiya-i-Nafahātu'l-uns.

I 817.

Another copy of the same glosses to Jāmi's *Nafahāt*, see above No. 65. It is incomplete at the beg., and there is apparently a lacuna after f. 20.

Transcribed in 1234/1818-1819.

Fl. 142; S 9,5 × 6,25; 7,75 × 4,25; B 19, no *jadwals*. Or. pap. Ind. *naql*. Cond. *naql* good.

G8.

The same.

II 170.

Another complete, but still more modern copy of the same work. Beg. as usual, see No. 65.

Transcribed by Muḥammad Ḥusayn, and completed the 2nd Rejab 1291/the 15th Aug. 1874.

Fl. 92; S 13,25 × 8,25; 10 × 4,75; B 23, no *jadwals*. Europ. pap. (water marks Durling and Gregory, London). Modern Ind. *naql*. Cond. still good, but the paper has already become fragile.

G9.

رشحات عين الحيوة

Rashahāt 'ayni'l-ḥayāt.

I 480.

A comparatively good copy of this well known hagiological work, by 'Alī b. Ḥusayn Kashifi (d. ca. 939/1533), see IVASB 252. The *maqāla*, on the history of the Naqshbandī affiliation, begins on f. 4; the *first maqṣad*, on the pedigree, births, etc., of Khwāja Ahrār, on f. 188; the *second maqṣad*, on the teachings of Ahrār, on f. 222; the *third maqṣad*, on his miracles, etc., on f. 261v; the heading of the *khātima* is omitted. Beg. as usual:

العبد لمن رشح رشحات الحقيق و الحكم الخ

Dated the 16th Ramaḍān 1015/the 5th Febr. 1605.

Fl. 340; S 9,25 × 5,5; 5,75 × 3; B 17, within *jadwals*. Or. pap. Ind. *naql*. Cond. not quite good. Injured by worms and dampness. A few seals and notes on the first and the last leaves.

70.

(مناقب شاه مینا)

(Manāqib-i-Shāh Mīnā).

III 61.

The life and the teachings of the famous saint of Lucknow, Muḥammad b. Qūṭb Chishtī, surnamed Shāh Mīnā (d. at the age of 84, the 23rd Šafar 884/ the 16th May 1479, cf. f. 173v). The author does not enable us to learn anything about himself, except his name which he gives just in the beginning (f. 1v), as Muḥyī'd-Dīn b. Huṣayn Ridāwī Huṣaynī. There are probably no direct indications as to whether the author was a personal disciple of the saint in question; the book has been written after the saint's death. It seems, however, that there are no allusions to the events, or literary works, belonging to a later period, and it is therefore quite likely that the book has been compiled not long after Shāh Mīnā's demise. Apparently no other copy of this composition has been described in other catalogues, but the work itself has been lithographed, Hardoi, 1900.

The present copy is badly damaged in the beginning, and apparently a number of folios have been lost. It is, therefore, impossible to determine on what plan the book has been originally designed. Judging from the headings actually found in the text, it was divided into a considerable number of *faṣls*. Only two of them (or perhaps the headings of larger sections than *faṣls*) are given in the beginning, i.e. ذکر اقوال و اعمال قطب العالم شایم شاه مینا (f. 5), and تولد و بدايت حال (f. 7). Also the *khāṭima* is marked on f. 182v (it is incomplete in this copy).

The sequence of subjects is as follows: short and mostly anecdotal information concerning the birth and the early period of the shaykh. Then begins (probably after a lacuna), abruptly, a lengthy account, occupying by far the greater portion of the book, of the discourses and instructive utterances of the saint, dealing, as usual, with a great variety of subjects. Towards the end there are again a limited number of biographical anecdotes concerning the later period of the saint's life, the circumstances of his death, some information concerning his spiritual guide, Shaykh Šārang (f. 177v sq.), and an earlier saint of Lucknow, Qawwāmū'd-Dīn 'Abhāsī (f. 175v), very often referred to in the book under the title of *ra'īs-i-darūshān* (he died about the time of Mīnā's birth, i.e. ca. 800/1398, cf. f. 2v). A considerable portion of the discourses of the saint, especially in the earlier part of the book, are devoted to comments on a Sufic work in Arabic, the *Makkiyya*, ascribed to the authorship of Qūṭbū'd-Dīn Dimishqī (cf. ff. 5v, 90v, etc.). Apparently this work is not known, because it is not mentioned in C. Bröckelmann's book. A commentary on it belongs to the authorship of Qawwāmū'd-Dīn, mentioned above; it is also

very often referred to. Another composition, of the same author, *Mi'yāru't-tazāwuj*, is mentioned several times. Of earlier works there are mentioned *Khazāna-i-Jalālī* (cf. IVASB 1210), *Fawā'idu't-ju'āl* (cf. IVASB 239), some early Chishtī works, the well-known *Mirṣādu'l-'ibād*, works of 'Abdu'l-lah Anṣārī, and a few others. The spiritual pedigree of the saint, who belonged to the Chishtī and Suhrawardī affiliations, is given in detail on ff. 89v and in the *khāṭima*, f. 182v. He was probably by no means a very learned man, was a Shī'ite, and never had a large following.

Beg. of the treatise:

عَیْنِ یَقِیْنِ مَرْمَازِی دَا که مَقَالَاتِ مَاجِدِ دِلِی الْعِ

This copy is bad, both with regard to its execution (there are often obvious mistakes) and its state of preservation. Transcribed in the beg. of the xii/xix c. It is slightly incomplete at the end.

Ff. 186 (many lacunae); S 9,75 x 5,5; 8 x 3,25; II 16, no *jadhwa*. Or, pap. Legible Ind. nat. Cond. very bad. Worm-eaten and 'repaired' in an exceptionally careless and destructive way.

71.

سیر العارفین

Siyaru'l-ʿārifin.

I 503.

The well-known work giving biographies of the shaykhs of the Chishtī Sufi order in India, comp. some time about 937/1530 (the date of the accession to the throne of Humāyūn, to whom it is dedicated, cf. f. 4v). The author, Ḥamīd b. Faḍlī'l-lah, *sura*, Darwīsh-i-Jamālī, himself a famous Chishtī saint, probably died in 942/1535-1538, and has nothing to do with Jamālī, the poet, the author of several poetical works, see IVASB 648, who lived about 50 years earlier. See EIO 637-639. Pr 556, R 354, etc. The work has been lithographed a long time ago in Dihli. It is divided into 14 principal biographies: 1. (f. 4v) Ma'īnu'd-Dīn Chishtī; 2. (f. 15v) Badru'd-Dīn Maḥmūd Khujandī; 3. (f. 17v) Bahā'u'd-Dīn Zakariyā Multānī; 4. (f. 44v) Quṭbu'd-Dīn Bakhtiyār Kākī; 5. (f. 59) Farīdu'd-Dīn Mas'ūd Ganj-i-Shakar; 6. (f. 88) Sadru'd-Dīn 'Ārif; 7. (f. 101) Nizāmu'd-Dīn Muḥammad Badā'ūnī; 8. (f. 131v) Ruknu'd-Dīn Abū'l-Faṭḥ; 9. (f. 138v) Ḥamīdu'd-Dīn Muḥammad Nagūrī; 10. (f. 143v) Najibu'd-Dīn Mutawakkil; 11. (f. 152) Jalālu'd-Dīn Tabrizī; 12. (f. 160) Naṣīru'd-Dīn Maḥmūd And'ha Chirāgh-i-Dihli; 13. (f. 165) Jalālu'd-Dīn Bukhārī; 14. (f. 173) Samā'u'd-Dīn. Beg. as usual:

حَمْدِی که ابوابِ سعادت بر لایبِ عبادتِ الْعِ

The copy, dating from the beg. of the xii/xvii c., is almost complete, the end being rather mutilated.

Ff. 184, S 9,25 x 6; 6,25 x 3,25; II 15, no *jadhwa*. Brownish Or. pap. Ind. clear nat. Cond. not good. Worm-eaten, repaired, dirty. A few notes and glosses on the margins.

72.

جواهر فریدی

Jawāhir-i-Farīdī.

I 277.

Biographies of the principal Chishtī saints, with special regard to the genealogy of the famous Farīdu'd-Dīn Mas'ūd Ajūd'hānī, surnamed Ganj-i-Shakar (d. ca. 664/1266). The saint in question, as stated on f. 2v, left a numerous progeny (so that he even received the surname of Ādam-i-Thānī, the second Adam). The complex genealogical relations of his descendants soon became so obscure that they have given an opportunity to numerous impostors to claim privileges to which they were not entitled. The compiler, therefore, decided to write this book in order to shed necessary light on these matters, and added some biographical information concerning different shaykhs which he found in the well-known Chishtī hagiologies.

He gives his own name (f. 2v) as 'Alī Asghar b. Mawdūd b. Muḥammad Chishtī Handālawī Fathpūrī. As he explicitly states on f. 3, the work has been completed on the 3rd Rab. I 1033/ the 25th Dec. 1623. But it has probably been subsequently revised and supplemented, because 1036/1626-1627 (f. 146) and 1039/1628-1629 (f. 289) are referred to as current years at the time of composition, and at the end of the book, f. 307v, an event is referred to which took place the 4th Muharram 1057/ the 9th Febr. 1647.

The work is divided into 5 *bābs* :

I (f. 5v) در بیان نسب و حلیه و حسب ازواج مطہرات و اولاد و ولادت

و وفات حضرت رسالت پناه صلع و ذکر خلفای راشدین و بعضی از تابعین رضی اللہ تعالیٰ عنہم اجمعین

This *bāb* is divided into 6 *faṣls*, dealing with biographies of Muḥammad, his first four successors, some Shi'ite Imams, and the founders of the four orthodox schools.

II (f. 117) در بیان نسب (و بعضی) از احوال حضرت قطب

القطاب خواجہ معین الدین حسن سنجدی قدس سرہ الخ

It is divided into 12 *faṣls*, and deals with the biographies of Mu'mu'd-Dīn, Quṭbu'd-Dīn Bakhtyār, and especially Farīdu'd-Dīn Ganj-i-Shakar and his offspring, male and female.

III (f. 276) در بیان نسب و حسب و ازواج و اولاد و تالیف و وفات

حضرت معظم شیعہ ابن العابدین چشتی ہذا الوی قدس سرہ

It is divided into 6 *faṣls*, and deals with the genealogy of Zaynu'l-ʿĀbidīn, a descendant in the fourth generation of Shakar-ganj, who settled at Handālī, near Fathpūr. The date of his death is not given, but he was a contemporary of Sikandar Lōdī (804-923/1488-1517), as may be inferred from an anecdote on f. 278v, and, therefore, he cannot have died later than the beg. of the X/XVIc. The greater part of this *bāb* is occupied with accounts of his different descendants.

در عرس حضرت زینت پناه معلم و بعضی پیغمبران
و خلقی راشدین الخ

It is divided into 5 *faṣls*. A list of the days of every month on which anniversaries of the deaths of different saints are to be celebrated. Only in a few of them the years are also mentioned. Details are also added concerning affiliations to which the author's father belonged.

در بیان اولاد حضرت شیم سعد حاجی ابن شیم کور
ابن شیم شعیب که جد تم حضرت کزجشکر میشود الخ

An account of Shaykh Sa'd, a relation of Ganj-i-Shakar, his descendants and different saints who are buried at Pākpatan. It is divided into three *faṣls*.

Another copy of this work is described in Bh 87. It has been lithographed in India, 1301. Beg.

حمدی مفتیان بارگاه حمیدیت و الوهیت با تصحیح لسان الخ

Transcribed towards the end of the xiii/xix c.

ff. 308; 8 9/75 x 6,25; 7 x 4; ff 15, no fadwala. Cheap Indian machine paper, yellow. Legible modern Ind. cust. Coul. good.

73.

سکینه الاولیاء

Sakīnatu'l-awliyā'.

H 443.

The well-known account of the biographies: of Mir Muḥammad, surnamed Miyan Jiw or Miyan Mir (d. 1045/1635-1636), a Qadiri darwish, spiritual guide of the author of the work, prince Dārā Shikūb (d. 1069/1658); also of some of his relations, and disciples. It was completed in 1052/1642-1643. See R 357-358, etc. The work, although comparatively rare in MSS. in the West, is common in India, and has been several times lithographed in the original Persian, or in Hindustani translations.

The present copy is slightly damaged by 'pasting.' The rubrics are not clearly marked. Reg. as usual:

بعض النسخ في الأصل والخبر والظاهر والباطن

Transcribed towards the end of the xii/xviii c.

Pl. 105; S 8.75 x 4.5; 6 x 2.75; ff 17-21, no fadwā. Brownish Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and carelessly 'repaired.' Seals, dated 1252 AH., at the beg. and end. Scrappy notes on fly-leaves.

74.

مؤنس التواريخ

Mu'nisu'l-arwāḥ.

I 1028.

Biographies of the Chishtī shaykhs, from the legendary beginning of the affiliation to the famous Chirāgh-i-Dihlī, who d. 757/1356 (f. 65v). It was completed by its authoress (cf. f. 4v), Jahānārā Begum, daughter of Shahjahān (d. 1002/1681), the 27th Rāmāḍān 1049/the 21st January 1640 (f. 66). The work contains nothing new, and is a brief repetition of the statements from the well-known Chishtī hagiologies and the *Safīnatu'l-auliya'* by Dāwā Shikāh. See EB 372, R 357, etc. It has been repeatedly lithographed in India, in the original Persian and in Hindustani translations. Reg. as usual:

حمد و سبب انبوت از عداد و شمل مرصع كرمی را

At the end (ff. 67v-70) there is an extract from the *Gulzar-i-nabrār* (see IvASB 259, ff. 8v-9), by Muhammad Ghauthī b. Hasan Shaffāri, here called Mullā Ghauthī Māndūwālī, dealing with the biography of Mu'īnu'd-Dīn Chishtī, d. 633/1235-1236.

On ff. 71-72 there is a poem in commemoration of the anniversary ('urs) of Mu'īn'd-Dīn's demise. Scrappy quotations on f. 72v.

Transcribed in the xii/xviii c.

Pl. 72; S 7.75 x 4; 6.25 x 2.25; ff 15, within fadwā. Brownish Or. pap. Clacc. Ind. mast. Cond. not quite good. Injured by worms.

75.

تكملة روضة الرياحين

Takmilat Rauḍati'r-riyāḥīn.

I 223.

The same Persian version of 'Abdu'l-lah Yāfi's well-known biography of 'Abdu'l-Qādir Jilāni, as described in IvASB 242, EIO 643, EB 332-333, etc. The author's name is left out as in the other known copies. The MS. is slightly incomplete, probably

only one page is lost; its end coincides with f. 145, bottom, of E 47 (IvASB 242). Beg. as usual:

الحمد لله ... ميكرود اشعف عباد الله اجمعين شانه الله

Transcribed towards the end of the XI/XVIII c., or beg. of the XII/XIX c.

Ff. 278; 8 6,5 x 5,25; 4,25 x 3; II 11, no jawwals. Or. pap. (different). Ind. naas. Cond. tol. good. Slightly worn-eaten. Ff. 6 and 7 are left blank. Notes on the margins with many emendations.

76.

مناقب غوثيه

Manāqib-i-Ghauthiyya.

II 437.

The well-known biography of 'Abdu'l-Qādir Jilānī, see IvASB 268. As the time of composition of the work still remains doubtful, I may add here that the most probable date must be the later half of the XI/XVIIc. In addition to a reference to the *Takmilu'l-imān*, by 'Abdu'l-Haqq Dihlawī (f. 3, l. 3), there are also several other references to the saints of the XI/XVIIc., such as on f. 53, to Aḥmad Fārūqī Sarhindī (d. ca. 1035/1625). Beg. as usual:

الحمد لله الذي جعل لواعظ (sic) الولي اله

Dated the 19th Rabi' II 1160/the 30th Apr. 1747.

Ff. 67; 8 8,25 x 5,5; 6 x 3,5; II 15-16, no jawwals. Dark brown Or. pap. Ind. naas. Cond. tol. good. Seals, dated 1158 and 1227 AH.

77.

تعقیقه قادریه

Tuḥfatu'l-Qādiriyya.

II 448.

A biography of 'Abdu'l-Qādir Jilānī, see IvASB 268. The present copy gives no key as to the date of the composition of this work, like other known transcripts. The work is divided into 21 *bābs*, as follows: 1 (f. 3v) در ولادت; 2 (f. 8) در هیئت و صورت; 3 (f. 9) در لباس و معاش; 4 (f. 11v) در خلق; 5 (f. 17v) در لقب; 6 (f. 18v) در سیاحت و مجاهدت; 7 (f. 21) در عبادت; 8 (f. 21v) در وسیله ساختن; 9 (f. 22v) در شرف ارادت; 10 (f. 30) در آنچه احوال خود فرموده اند; 11 (f. 31v) در اخبار اولیاء; 12 (f. 36v) در آنکه متقین این قول مامور بودند; 13 (f. 35v) در آنکه کفنی بر متابعین و متاخرین; 14 (f. 39v) در آنکه کفنی بر متابعین و متاخرین; 15 (f. 43v) در سلطنت; 16 (f. 51v) در مجلس وعظ; 17 (f. 55v) در نسب; 18 (f. 58) در وفات; 19 (f. 59) در تدفین; 20 (f. 59) در تدفین; 21 (f. 59) در تدفین.

دہ ذکر اولاد : (the *bābs* 16-21 have no proper headings). Beg. as usual :

هاتف كفتا بكو وصف كريم ' قلت بسم الله الرحمن الرحيم '

Transcribed in the *al-xviii* c.

Pl. 62; S. 0.75 x 4.25; 5 x 2.5; ll 14, within padwa. Brownish Or. pap. Ind. num. Cond. not good. Worm-eaten and badly 'repaired.'

78.

فردوسیہ قدسیہ

Firdausiyya-i-qudsiyya.

II 339.

A voluminous hagiology of the main line of the Chishtī affiliation from its legendary origin to Naṣīr-u'd-Dīn Chirāgh-i-Dihlī (d. 757/1356); also biographies of the shaykhs belonging to its local branch, of Barnāwa and Bāpūr.¹ The title of the work, given on f. 2, may also be *Chishtiyya-i-bihishtiyya* :

این رساله است مسمی باسم فردوسیہ یعنی نام این مستند چشتیہ

بمشتیہ الہ

The author's name and the date of composition are not given in their customary places. The compiler is called in the colophon 'Ala'u'd-Dīn Muḥammad Chishtī Barnāwī. Apparently he makes no allusions to himself in his work. The latest dates referred to in the book are: 1069/1658-1659 (f. 296), 1071/1660-1661 (f. 115), and 1074/1665-1666 (f. 336v). Most probably it is exactly this particular work which is mentioned in the list of the sources of the *Saḥīḥi'u'l-awāṣir* (which was completed in 1142/1729); see EIO 654 (col. 327). It is there called by its second title, the *Kitāb-i-Chishtiyya-i-bihishtiyya*.

Probably, therefore, it has been composed towards the end of the XI/XVIIc. It is divided into a *muqaddima*, 28 *dhikrs*, a *khātima* (f. 328), and a *waṣṭu'l-khātima* (f. 342v).

The *dhikrs* 1-21 (ff. 4v-49v) are short notes on the early saints of the Chishtī affiliation, beg. with Muḥammad himself, and ending with Naṣīr-u'd-Dīn Chirāgh Dihlāwī (d. 757/1356). The next six *dhikrs* are of a much more detailed nature, and the last one, occupying more than half of the volume, contains much information. They are usually divided in several *madhkhrs* (or *aṣṭa*). These biographies are as follows :

22 (f. 49v). Badr'u'd-Dīn b. Sharaf'u'd-Dīn Anṣārī, d. the 25th Shawwāl 788/the 10th Nov. 1386.

23 (f. 56). Naṣīr'u'd-Dīn Buzurg, d. the 11th Dhī'l-ḥijja 833/the 4th Jan. 1452.

24 (f. 67v). 'Ala'u'd-Dīn Buzurg, d. the 26th Shawwāl 875/the 11th Apr. 1471.

25 (f. 76). Pir Bāḥān, d. in the beg. of x'xvi c. (The date is not given, only the day of the month, the 29th of Sha'bān, f. 98v).

¹ In the U.P., on the Juma, Shikhabad tahsil.

26 (f. 99). *Badrū'd-Dīn Thānī* (II), d. the 16th Dhī'l-hijja 949/the 23rd March 1543.

27 (f. 124). *Farīdū'd-Dīn b. Bāyazīd b. Pīr Bād'han*, d. the 5th Jun. 1687/the 30th June 1679.

28¹ (f. 147). *Bahā'u'd-Dīn b. 'Alī'u'd-Dīn*, the grandson of the preceding shaykh. He died the 17th Rab. II 1038/the 14th Dec. 1628 (f. 287v). It is a very lengthy biography, and deals with : the Shaykh's youth, education etc. (f. 147v) ; his austerities, etc. (f. 150) ; his association with other Sufis (f. 156) ; his miracles (f. 183v) ; his calls on the Sultan, etc. (f. 214) ; his attitude towards the *umma*, etc. (f. 230v) ; his compositions (f. 255v) ; his virtues ; the circumstances of his death (f. 279) ; his relatives and descendants (f. 289).

The *khātima* (f. 328), deals with some additional information concerning various descendants of the shaykhs mentioned above.

The *Wasṭu'l-khātima* (f. 342) deals with eulogies and glorifications of the Chishti affiliation.

Beg. of the treatise :

حمد و عیاس بی فیس بحر خالق القلیس را که الی

Dated the 25th Shawwāl 1209/the 15th May 1795, and transcribed by Sayyid Ahmad Hasan b. Miyan Shāhib Qibla-i-Sayyid Muhammad 'Alam.

Fl. 343 ; 8 11 x 8.5 ; 8 x 5.75 ; ff. 18-23, no fadwa's. Different Or. pag. Incl. mast., different hands. Cond. tol. good. A few notes on the opening and concluding folios, and on the margins of some others.

79.

(مجموعه)

(Majmū'a).

I 79.

A collection of spiritual pedigrees of Sufi shaykhs of Kashmir, biographical anecdotes concerning some of them, and a few fragments of Sufi contents. The copy, written from the beginning to the end in the same peculiar hand, dates probably from the middle of the XIII/XIXc. It contains :

1. (f. 1v). *Khatt-i-irshād-i-Mīr Muḥammad Hamadānī*. A fragment, only one page, of the 'spiritual certificate,' usually given by a murshid to his disciple on completion of his mystical education. The present one, in Arabic, is supposed to be a copy of the document of this kind given by Muḥammad Hamadānī (d. 834/1430-1431, see f. 96v), son of the celebrated Sayyid 'Alī Hamadānī (d. 781-780/1379-1384), to a no less illustrious disciple, Nūru'd-Dīn Rīshī Kashmīrī (d. 835/1431-1432, see f. 97v). Beg.

الحمد لله الذي وقفاً وسائر العباد تابعاً طريق الهدى الی

2. (ff. 2-4). Fragments and scrappy notes of religious contents. The largest of them (ff. 2-2v) contains the end of some legend concerning Adam, etc.

3. (ff. 4v-105v). (*Ansāb-i-mashā'ikh-i-Kashmīr*.) A collection of genealogical tables and the 'chains' of spiritual succession

from Adam to Jesus (f. 9), Muhammad (f. 16v), 'Alī (f. 17), his descendants, various early Sufis, and the famous mediæval saints, especially those who flourished in Kashmir. Sometimes dates of deaths and other details are given, but unfortunately they become very scarce with the shaykhs of more modern periods. The latest dates apparently are 1101/1690 (f. 92v), and 1128/1715 (f. 46v). The compiler does not mention his name. Judging from the general character of the work, it may have been a portion of a darwish *risāla*, or a memorandum of the information which a Sufi must know by heart. Beg.

حضرت ابو البشر حضرت آدم صفي الله

4. (ff. 106-115). *Khawāriq's-salīkīn*. A short treatise containing some anecdotes on the early Sufis who assisted in the introduction of Muhammadanism in Kashmir, and also on different other similar matters. The title is a chronogram for the date of composition, i.e. 1109/1697-1698. The name of the compiler is not mentioned. Beg.

الحمد لله مختصر يست مسمى بخوارق السالكين الخ

Pl. 115; S 11 x 6.5, 10 x 5.5; ff 20, and marginal column. On many pages the lines are irregular, written obliquely. Greyish Or. pap. Peculiar Kashmiri (?) hand. Cond. tol. good, although 'repaired' in many places. Initial folios are slightly injured.

80.

Ganj-i-Fayyāḍī.

کنز فیتھی

III 28.

A biography and a long account of the letters and instructive discourses of an Indian Sufic saint, Abū'l-Fayyāḍ Ghulām Rashīd Arshad (b.) Muḥammad Rashīd Muṣṭafa 'Uthmānī Jaunpūrī. He was born the 8th Rab. I 1096/the 12th Febr. 1685 (f. 2v), and was still alive in 1147/1735, in which year the present book was compiled. The author, Ghulām Sharaf'd-Dīn b. Imāmī'd-Dīn b. Karīmī'd-Dīn, a grandson of Hidāyatu'l-lah Qādirī Rashīdī Arshadī Fayyāḍī Minyārī (or Minbarī I), was a disciple of the saint in question. He attended the latter's discourses for the period from the 11th Muharram to the 12th Ramaḍān 1147/the 13th June 1734—the 5th Febr. 1735, and carefully summarised his instruction in special notes written every day. In addition, he has collected the saint's epistles dealing with general Sufic matters, which he also edited in this work (ff. 20-70). The book is divided into five *bābs*:

1 (f. 2v) در ذکر ولادت و نسب حضرت پیر دستگیر (in 2 *asls*)

2 (f. 14) در ذکر ارادت و خلافت پیر دستگیر (in 2 *asls*)

۳ (f. 17v) در ذکر استادان حضرت پیر دستگیر

۴ (f. 18) در ذکر خلفا و مکتوبات حضرت پیر دستگیر (in 2 *asls*)

۵ (f. 70) در ذکر ماقوط حضرت پیر دستگیر

The bulk of the work (ff. 70-303v), summarising the saint's teachings, deals with very different subjects connected with Sufism, without any arrangement or order. At the end there are some glorifications of the saint, in verse. Beg.

الحمد لله الكريم والصلوة على رسوله الرحيم وعلى آله النعم

The copy may be about contemporary with the author, dating from the second half of the xii/xviii c.

Fl. 305; S 9,75 x 6; 7 x 3,75; ll 17, no jadwala. Or. pap. Legible Ind. nast. Coud. fol. good. Slightly worm-eaten and soiled.

81.

اشجار الجمال

Ashjāru'l-jamāl.

III 2.

An account of some local families of Sufis, residing at Kol (کول, now Aligarh), to which are added: a long series of legends of prophets, lives of Muhammad, his successors and early Muhammadan saints (ff. 10-98), a brief discussion of the traditional (and purely fictitious) division of Sufis into four *khāmeās* with subdivisions of each into twelve *salsalas* (ff. 98-110); and biographies of saints belonging to the different Indian Sufic affiliations: Qādiris (f. 110); Naqshbandis (f. 140); Chishtis (f. 150); Firdawsis (f. 168v); Suhrawardis (f. 180); and a spurious *salsala* of Abū Sa'id b. Abī'l-Khayr (d. 440/1048-1049, f. 108v), to which the author attaches most different saints, and especially a highly spurious one, called 'Abdu'r-Rahmān Shamsu'l-'Arifin (f. 207). He is supposed to be something like a reincarnation of Abū Sa'id, born at the moment of the latter's death, etc.,—the same story as the one told about Ahmad-i-Jām. This saint is represented as the author's ancestor, and many references are given to prove his much doubted historical reality. The biographies of the author's ancestors who lived at Kol (of which a brief account is given on ff. 259-260v), whatever may be their authenticity, probably constitute the only new information in the book. All other materials are taken from a large number of well-known works, enumerated on ff. 8-9v. Some of them are theological treatises, the others histories; and lastly Sufic and hagiological works. Amongst the latter the *Mir'ātu'l-awliyā'*, by Muhammad 'Ālam Samarqandī, *Ahwālu'l-asfiyā'*, *Manāqibul-awliyā'*, *Shajaratul-awqā'ilin*, and *Shamsu'l-majākhīr* seem to be uncommon.

The author gives his own name in the beginning of the book

as Muḥammad b. Yār Muḥammad b. Kamman Kūlawī. According to his autobiography, given on ff. 247v-249, he was born on the 2nd Dhi'l-Hijja 1098/the 9th Oct. 1687. In the beginning of the work the year 1147/1734-1735 (f. 5) is given as the date of compilation (ترقيم). But towards the end of the book the year 1151/1738 is very frequently mentioned as still current at the time of composition (ff. 247, 250v, 258, etc.). On f. 257 this year is given as the date of completion:

هزار و عدد و پنجاه و یک سال (sic) هجرت که تالیف شد بر کمال

The title is given on f. 8, but on the margins there is added:

و بظاہر اخبار الجمال کزید النج

There is, therefore, a possibility that the work is sometimes called *Akhbār al-jamāl*. Beg.

الحمد لله... أما بعد فقال... (محمد بن) یار محمد بن راجی النج

The copy, which is defective at the end, and badly damaged in its greater part, dates from the end of the xii/xviii c. or the beg. of xiii/xix c. Numerous notes on the margins, by a different hand.

Fl. 268; S. 8.25 x 3.5; 8.25 x 3.25; H. 13, no juvenals. Greyish Or. pap. Legible Ind. mast. Cond. not good. Badly injured in the beg. and end, probably by white ants. On the cover there is an 'ex-libris' label of the Cambridge Mission Library, Delhi, with the library mark Or. 4.

82.

روضة القیومیة

Rauḍatu'l-qayūmiyya.

III 57.

A very detailed compilation on the lives and miracles of the Sufic shaykh Aḥmad Fārūqī Sarhindī, and his three immediate successors, all belonging to the Indian branch of the Naqshbandī affiliation. The author, Abū'l-Payḍ Kamālū'd-Dīn Muḥammad Ibrāhīm b. Ḥasan Aḥmad (d. 1149/1736) b. Muḥammad Ḥadī b. Muḥammad 'Abdī'l-lah b. Aḥmad Mujaddid-i-alf-i-thānī Sarhindī, was a descendant of the saint in the fourth generation. He gives only a very scanty autobiography (ff. 241v-242), but a great many references to himself are scattered throughout the book, and it appears that he was a *khalīfa* of the saint in Oudh or Bengal. As he writes on ff. 2v-3 and 241v-242, he began compiling the present work before 1152/1739. But events compelled him to interrupt the work till about 1154/1741. He has apparently not given the date of completion in the text. Although in the concluding lines of the work (f. 402) he mentions Muḥammad Shāh (who died in 1161/1748) as still reigning at the time of composition (سلطان اینوقت امت خلد الله ملكه و سلطانه), some later dates are

incidentally found in the narrative, such as 1164/1751 on f. 241v, etc.

His book is divided into four *rukus*, subdivided into numerous sections; these four *rukus* are construed more or less on the same plan.

I *ruka* (f. 4v). The life of the first *gayūm*, Ahmad b. Rafī'i d-Dīn Fārūqī Sarhindī, surnamed *Mujaddil-i-alf-i-thānī*, i.e., 'the renewer (of Muhammadanism) in the second millennium,' born the 14 Shawwāl 971/the 26th May 1564, d. the 28th or 29th Šafar 1034/the 10th or 11th Dec. 1624 (f. 112 v). It is difficult to understand what really were the grounds for these extravagant claims for his passing as something like a reincarnation of Muḥammad, or at least being his equivalent for the beginning of the second millennium of the Muhammadan era. Considerable prominence is given to the supernatural element in all these biographies. Prophecies concerning the shaykh are ascribed to Muḥammad himself, and Sufis, such as Ahmad-i-Jām, with a dozen others; to astrologers, and even jinns (ff. 15v sq.). Lengthy stories are given about his miracles (ff. 93 sq.), etc. The events of the Shaykh's biography are narrated year by year, which is indeed a great improvement as compared with the usual practice of hagiologists to heap together anecdotes pertaining to different periods of their subject's life. At the end, after dwelling on the saint's 'properties' (*khāṣ-siyāt*, ff. 105-107), his last will and final admonitions (ff. 107-110v), the story of his life comes to an end with details concerning his last illness (f. 110v), his death, and burial (f. 113). After this a detailed account is given of his numerous offspring (ff. 114v sq.), disciples and *khalīfas* (ff. 130v sq.), and a brief note is added on some eminent men of different classes who came into contact with the Shaykh. The full heading of this *ruka* is as follows:

آغاز داستان رکن اول این کتاب روضة القیومیت (sic) در بیان احوال فیوم
اول این امت که عبادت است از مجدد الف ثانی حضرت شیخ احمد
سرهندی رضی الله تعالی عنه، ذکر بیان بشارات یعنی خبر دادن حضرت خاتم
الرسال علیه الصلوات والسلام و اولیاد امت بوجود مسعود حضرت مجدد
الف ثانی الم

II *ruka* (f. 145v). The life of the second *gayūm*, 'Urwatū'l-wuthqā, the son of the preceding one, born on the 11th Shawwāl 1007/the 7th May 1599, d. on the 9th Rab. I 1079/the 17th Aug. 1668. The plan of his biography is entirely similar to that of the preceding one. His miracles are dealt with on ff. 213 sq.; his pious example on f. 217; his descendants, disciples, etc., on ff. 226 sq. Beg.

آغاز داستان رکن دوم این کتاب براسة القیومیة (sic) در بیان احوال حضرت ایسان عبیدة الوثقی ثانی قیوم امام معصوم رضی الله تعالی عنه ذکر ولادت باسعادت آنحضرت و احوال ایام عبدا و شیدا و تربیت یافتن الخ

III *rukn* (f. 258). The life of the third *qayūm*, Muḥammad Naqshband Hujjatu'l-lah, the son of the preceding one, born on the 10th Ram. 1034/the 16th June 1625, d. on the 29th Muḥarram 1114/the 25th June 1702. His biography, narrated year by year, miracles (f. 298), pious example (f. 300) descendants, disciples, *khaliḥas*, etc. (f. 302v). Beg.

آغاز داستان رکن سوم این کتاب براسة القیومیة (sic) در بیان احوال قیوم ثالث حضرت خواجه محمد نقشبند حجت الله رضی الله تعالی عنه ذکر ولادت باسعادت آنحضرت و احوال ایام طفولیت و شیدا و تربیت یافتن الخ

IV *rukn* (f. 306v). The life of the fourth *qayūm*, Muḥammad Zubayr, born on the 5th Dhī'l-Qa'da 1093/the 5th Nov. 1682, d. on the 4th Dhī'l-Qa'da 1152/the 2nd Febr. 1740. As in the former biographies, after the description of his life are given his miracles (ff. 377), pious example (f. 381v), the circumstances of his death (f. 387v), his descendants, disciples, *khaliḥas*, eminent men who had some connection with the saint, etc. (ff. 255v—end), Beg.

آغاز داستان رکن چهارم این کتاب القیومیة (sic) در بیان احوال قیوم رابع حضرت سلطان الاولیا خلیفة الله خواجه محمد زبیر رضی الله تعالی عنه واقعات بشیرات که دلالت میکند بر وجود مسعود آنحضرت الخ

The compiler gives an enormous number (probably more than two thousand) of short biographical notes of different persons, either descendants or disciples of these four saints. Almost all of them are, probably, of only very limited interest for a special study of modern Indian Sufism. It would therefore not be justified to use the space required for such a purpose in this Catalogue, which does not deal specially with Sufism, to give a complete list of them.

Of much more general interest are many interesting hints and sidelights on Indian history, scattered throughout the book. The saints, whose biographies are dealt with here, were always in touch with the ruling circles of Dihli and mixed in the high politics of their times. Some special interest attaches probably to a detailed account of Nādir's invasion, of which the author was an eye-witness (ff. 362-375).

The authorities on which his earlier biographies are based, are given by the author on ff. 3-3v :

Haḍratu'l-quḍṣ, by Badru'd-Dīn, a *khalīfa* of the first saint, Ahmad Sarhindī, with whose biography it deals.

Zubdatu'l-maḡāmāt wa barakātu'l-Aḥmadiyya, by Hāshim Kishmī (Kashmīrī ?), another *khalīfa* of the same

Kawākib-i-durriyya, by Muhammad Hādī, the grandfather of the author.

Hujjatu'l-Aḥmadiyya (?), by the same, a concise work.

Tajdidīyya, also by the same.

Najmu'l-hudā, also by the same.

Tarwiḡīyya, also by the same (a dogmatic work, dealing also with biographies of different shaykhs).

Ma'sūmiyya, *Tabaqāt-i-Ma'sūmī*, *Maḡāmāt-i-Ma'sūmī*, *Yā-qūt-i-aḥmar*, also apparently by the author's grandfather.

Ta'riḡh, by Shaykh Muhammad Shāfi, a grandson of the second *qayūm* (probably containing, as the next work, only notes on the biography of the saint).

Ta'riḡh, by Mir Safar Ahmad, also a grandson of the same second *qayūm*.

Laṭā'if-i-madaniyya, by 'Abdu'l-Aḥad.

Maḡāmāt-i-Naqshbandī, by the son of the third *qayūm*, Abū'l-'Alī.

Manāqibu'l-ḥaḍarāt, by Muhammad Amīn, a *khalīfa* of 'Ādam Banūrī.

Besides these works specially dealing with the saints of this family, references to them have been found by the author in the well-known historical and hagiological compilations such as :

Mir'āta'l-'ālam, *Mir'āt-i-jahān-namā*, *Karāmātu'l-awliyā'*, *Saḡīnātu'l-awliyā'*, *Sakīnātu'l-awliyā'*, etc. Beg. of the treatise :

الحمد لله... ورحمتهای نامتناهی بر ارواح قدسیه حضرات قیوم اربعه العزم

Dated the 7th Shawwāl 1215 (the 45th year of Shāh 'Ālam's reign), i.e. the 20th Jan. 1804, by Khalīfa Muhammad Shāfi.

Fl. 402; S 10.5 x 7.25; 8.25 x 5.25; H 26, no jadwals. Or, slightly brownish pap. Legible Ind. nast. Cond. tol. good, although the margins are damaged by the 'repairers.' A seal on f. 1v, now obliterated.

A history of the Qalandari affiliation, connected with the Chishtī order, with special regard to its local representatives in the Jaunpūr district, and generally in Oudh. The author, Turāb 'Alī b. M. Kāzīm Qalandari 'Alawī, mentions that he composed this work following the custom observed in the Chishtī affiliation,

to write down the lives of their spiritual ancestors. Probably the more immediate purpose was simply giving prominence to the author's own saintly pedigree. The compilation was begun in 1225/1810 (f. 1v), but apparently not completed till a year later, because 1226/1811 is several times referred to (cf. ff. 238v, 239v, etc.).

The work sheds no light on the origin and the history of the Qalandars and the flourishing period of their movement in India, where it acquired great importance. The author's more or less authentic information begins only with the X/XVIc., when Qalandaris had finally degenerated, lost their importance, and when their different branches had become amalgamated with other Sufic orders which still flourished at that time, especially the Qadiris and Chishtis. For the whole of the earlier period (of at least VI-IX/XII-XVc.) of Qalandarism the compiler gives only fantastical stories of 'Abdu'l-'Aziz Makki, who lived no less than a little over 600 years, and of Khidr Rumi, who possessed a no less enviable longevity. These legends, which may be exceedingly interesting for a student of folklore, are, unfortunately, considerably spoilt by the attempts of the author to give them a rationalistic and verisimilitic form.

The work is divided into 12 *asfs* each containing a detailed biography of the saints of the main line, and giving information concerning their disciples, descendants, etc.

- 1 عبد العزيز مشي عرف محمد الله علمدار (f. 2v)
- 2 خضر رومي قلندر كبير (f. 12v)
- 3 نجم الدين قلندر ثروت الدهر (f. 20)
- 4 قطب الدين بينا دل سراندار غوثي جونيوري (d. 925/1510) (f. 28)
- 5 شاه محمد قطب قلندر (f. 35v)
- 6 شاه عبد السلام قلندر (شاه علي) (d. 976/1568-1569) (f. 36)
- 7 شاه عبد القديس قلندر جونيوري (d. 1052/1642) (f. 38)
- 8 شاه مجا قلندر لاهوري (d. 1084/1673) (f. 41v)
- 9 شاه فتح قلندر جونيوري (d. 1118/1706) (f. 48)
- 10 شاه الله ديه قلندر لاهوري (d. 1147/1734-1735) (f. 55)
- 11 شاه باسط علي قلندر انه ابادي (d. 1196/1782) (f. 60)
- 12 شاه محمد كاظم (d. 1221/1806, cf. ff. 183-183v) (f. 98v)

The latter was the father of the author, and this is why his biography is very detailed and contains a great number of additional notes on his different relations, disciples, some of his teachings, etc. All of these saints possessed apparently only very limited local importance, and it would be of no great use to give here a complete list of them. Beg. of the treatise:

بعد حمد خدائكم لا اله الا الله وحده لا شريك له الخ

The copy was completed on the 20th Muharram 1275/ the 8th Sept. 1858. Some marginal notes, by different hands.

Pl. 267; S 10,25 x 8,75; 7,75 x 4,5; ll 19, no jalwala. Or. pap. Legible Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired.

84.

منذبات في علم السموات

Manbahât fî 'ilmi't-amwât.

II 441.

A collection of biographies of various well known Indian Sufic saints (chiefly those belonging to the Chishtî affiliation), and of a few poets, princes and noblemen. Only very few notes are original, the others are extracts from earlier compilations. The author, who calls himself (f. 10v, top) Ghulām Naqī b. Muḥammad Fath 'Alī Balgrāmī Chishtī Šābirī, was born on the 17th Ram. 1231 the 11th Aug. 1816 (f. 111v). He gives (f. 10v) the chronogram for the date of compilation of his work منذبات في علم السموات هاشي احمد حاج, i.e. 1292/1875. But later on he states that the work has been completed, in the *Šāmi'-masjid* madrasa, at Haydar-ābād, the 4th Dhū'l-Qa'da 1298/the 28th Sept. 1881 (f. 110). The latest date, however, referred to at the end of the book (f. 111v) is the 10th Rab. I 1299/the 30th Jan. 1882. Concerning himself, except a short biographical note on f. 111v, the author mentions only his visits to this or that shrine, or meetings with various persons involved in the narrative.

The biographical notes are poor in detail. There appears to be no system whatever in their arrangement, only an approximately chronological sequence is observed to some degree. The dates of births and deaths are given, also the length of the lives, places of burial, sometimes a few anecdotes and references to the sources from which the information has been derived. Some of the authorities are referred to as having already been lithographed. Their number is considerable, and it is strange that the compiler has so little benefited from their perusal. It is not impossible, however, that many references are only second hand, or entered to swell the list.

The great majority of works referred to here are the well known theological, Sufic and hagiological treatises. The lesser known

ones are: *Taysiru'l-ma'sûr* (f. 19), by Muhammad Irtidâ Khân Gûpāmawî, of Madras (end XIII XIXc.). A portion of this book has been lith. in Madras, 1281/1865.

Mawâhibu's-Sa'diyya (f. 20), by Ghulâm Naşîrî'd-Dîn Sa'dî Balgrâmî, also a modern compilation.

Anîsu'l-wâ'izîn (f. 23v), by Abû Bakr Qurayshî Sind'hî (lith. Bombay, 1886).

Sarmâya-i-masâkin (f. 36v), by Muhammad Mañşûr 'Alî b. Muhammad 'Alî (completed 1287/1870, also lith.).

Maẓhar-i-Jalâlî (f. 40v), apparently a biography of Jalâlû'd-Dîn Bukhârî.

Siyar-i-shuyûkh-i-Muhammadiyya (ff. 23, 49, frequently), apparently the same as the *A'râs-i-shuyûkh-i-Muhammadiyya*, on f. 42.

Hîrzu'l-'ashigîn (f. 55), by Habîbu'l-lah Bijâpûrî, with the *takhallûs* Hâmid, d. 1041/1631.

Gulzâr-i-ashfâ (ff. 72; 82, etc.), by Ghulâm Husayn Khân, surnamed Khân-Zamân Khân, also a modern work.

Mishâhu'n-nasab-i-aliyya-i-Shâh Yâsîn Qalandar (f. 81v), also apparently XIII XIXc.

The author frequently refers to his own earlier work, the *Khazâna*.

The copy may be contemporary with the author himself, but although there is a note on f. 9, stating that the MS. is an autograph, there are no direct indications in it to this effect. On ff. 1-8v there is a list of the biographies given in the work, and of notes on different subjects. A few marginal notes are found on several folios. Beg. (f. 9v):

هو الله الذي في الله ... اما بعد، اينکه مردمى بحث ميکنند ان

Transcribed in the beg. of xii/xix c.

Fl. III: 8 8.5 x 6.5; 6 x 4; B 11; no jawwâb. Europ. pap. Vulgar Ind. nat. Cond. good.

3. Biographical varia.

85.

اخبار بزميلى

Akhhbâr-i-Barmakiyân.

I 127.

The story of the family of the Barmakides, who have been exterminated by Hārūn, the Abbaside khalif (170-193/786-809), and his successors. It is based on historical and traditional information, and has a didactic tendency, glorifying the virtue of generosity. The author of this version, the well-known historian Diyâ'u'd-Dîn Baranî (flourished in India about the middle of the VIII XIXc.), translated it from Arabic (f. 4), and dedicated to Firûz Shâh of Dîhli (752-790/1351-1388). There were prob-

ably several different works from which portions have been translated. The author of one of them was Abū'l-Qāsim Tā'ifi (f. 4v), who is also called Muḥammad (f. 13), or Muḥammad Aḥmad (f. 13), or even Abū'l-Ḥasan (f. 36v). Many authorities are quoted as *rāwīs*, and it is not always clear whether Baranī refers to them directly or translates the text of the Arabic original. In the end, however (f. 142v), he calls the author of the work in question, Muḥammad 'Ubaydu'l-lah b. Muḥammad al-Abārī. For references see EIO 569, EB 308, R 333, etc. Cf. also Elliot, *Hist. of India*, III, 93, VI, 484; C. Schefer, *Chrestomathie Persane*, II, p. 6 sq. Lith. Bombay, 1889. Cf. also Bl I 633 where another version of the biographies of the Barmakides is described.

In the colophon the work is called *Ta'rikh-i-Barmakī*. Beg as usual:

کتاب اخبار بarmakian که بنده عیالی برقی از مکتوبات عربی بیارسی ترجمه

نورده است الم

Dated the 29th Muḥarrum 1285/the 22nd May 1868.

Fl. 141: S 10.25 x 6.25, 7.25 x 3.5; B 13, no *jadwala*. Eur. pap. Clear modern Ind. nast. Cond. tol. good: slightly worn-out. A few notes on f. 1.

86.

(تذکره خوشنویسان)

(*Tadhkira-i-khūshnawisān*).

II 430.

A brief *tadhkira* of the eminent early calligraphers and famous scribes of later periods with special reference to those of them who flourished under the Indian Timurides. The author does not mention the exact title of his work, the date of its completion, nor his own name in the usual places. His information is very poor, and he gives few facts and dates. Instead of these, pages of florid poetical quotations are given. From an incidental reference on f. 40 it appears that the name of the author was Ghulam Muḥammad, surnamed Haft-Qalamī, probably with a *takhalluṣ* Rāqim. The latest dates which he mentions, in connection with the biographies of his contemporaries, are 1227/1812 (cf. f. 50), and 1228/1813 (cf. ff. 43v, 49v), and the work may have been completed shortly afterwards. For a biography of the author see R 332, where another copy of the same work is described. It has been published, 1910, in the Bibliotheca Indica, by M. Hidāyat Husayn, with an index. The copy is bad and defective, with lacunae after ff. 16, 27, and several places left blank. Beg.

لی قطعہ لطف زیر مشق برسمت اوراق خطا ز جیزودان رقمست

At the end of the volume, on ff. 51-57v, there are two appendices, having no connection with the preceding work:

1. (ff. 51v-53v). *Risāla-i-dah tāj-i-Nāshīrwān*, dealing with several moral maxims said to have been inscribed on the ten crowns of Anushirwān. Beg.

روایت کنند که دوشیروان را ده تاج بود این

2. (ff. 53v-57v). *Waṣāyā az hukamā mardumānrā*. Moral maxims ascribed to Aristotle, Bahman, Plato, Socrates and various legendary sages. Beg.

له بوی خوش خود را فیکو ساز یعنی با مردم فیکوئی کن این

Transcribed towards the middle of the xiii/xiv c.

Ff. 57 (two are inserted in binding, blank); S 7,75 x 5,5; 5,75 x 4,25; ll 14, no jawala. Yellowish Or. pap. Vulgar modern Ind. nast. Cmsl. not good, much 'repaired.'

87. (رساله در احوال زمیندانان کاکوری)
(*Risāla dar aḥwāl-i-zamīndārān-i-Kākūrī*). I 1046.

An autobiography of Muḥammad Fayḍbakhsh b. Ghulām Sarwar Kakūrī, together with numerous biographical notes on his relations, friends, etc., who belonged to different zamīndār families of Lucknow, Fayḍābād and other districts, now forming parts of the United Provinces. There are also many references to the political life of India, contemporary with the author. For details of his biography see R 309 (where his history of Fayḍābād is described); also cf. Elliot, *Hist. of India*, VIII, 175 and JASB, vol. 23 (old series), p. 248. There is no exact title given in the text, nor the date of composition. The latest dates are 1229/1814 (cf. f. 32), and 1230/1815 (cf. f. 70); the last one is called the current year at the time of compilation. There is no proper arrangement in the work, and it appears to be a long series of notes which have not undergone final classification.

The present copy contains a great many marginal notes in the same handwriting as that of the original text, and may have been subject to a special revision. There are, however, no direct allusions as to its possibly being an autograph. Beg.

بعد حمد و صلوة مكشوف و مبرهن ميگرداند كه الحق

Transcribed early in the xlii/xix c.

Ff. 240; S 9,35 x 6,5; 7 x 4; ll 13, no jawala. Or. pap. Bad Ind. shik-nast. Cmsl. rather bad; worm-eaten, repaired. On ff. 239v and 240 there are stray poetical quotations and a prose note, of Sufi contents.

III. GEOGRAPHY, COSMOGRAPHY, TRAVELS, ETC.

88. عجائب المخلوقات و نرائب الموجودات
‘Ajā’ibu’l-makhlūqāt wa gharā’ibu’l-mawjūdāt. III 71.

A translation of the famous cosmographical work of Zakariyā b. Muḥammad b. Maḥmūd al-Kānūnī al-Qazwīnī (f. 1v), who died in 682/1283. The translator does not mention his own name or the date of his rendering the original work into Persian. It is apparently the same version as that described in EIO 712, 713, RsBr 279, Br 126, EB 397, 398, Pr 367, R 462, Fl II 506-508, Dorn C. 258, etc. Lith. Tehran, 1848 and Lucknow, 1866. The original text was edited by F. Wüstenfeld, 1848, and translated into German by H. Ethé, 1868 (only one vol.). This work, being exceedingly important, is referred to by many authors, but such references usually are made to the original Arabic text, and will therefore be useless when dealing with the Persian translation.

As in other copies, referred to above, there is no mention of the fact that the work is a translation. But the language is strongly mixed with Arabic expressions. The dedication mentioned in R 462 is not found here.

Only a few of the numerous drawings and tables, which are usually found in copies of this work, have been executed, although space has been reserved for them throughout the volume. Beg.

العظمة (الظلة) لك و الكبدية لجلالك اللهم يا قاهر الدات
(اللدات here) و مفیض (مغض here) الخيرات الخ

Dated the 16th Rajab of the 40th year of Aurangzib's reign, i.e. 1108/ the 8th Feb. 1697.

Fl. 410; 8 9,5 x 6; 6,5 x 3,25; ll 10, no fadwals. Or. pap. Clear Ind. inst. Cond. fairly good. A few glosses on the margins.

89. نزهة القلوب
Nuz'hatu'l-quiūb. I 1043.

The well-known cosmography of Ḥamdu'l-lah b. Abī Bakr b. Ḥamd Mustawfi Qazwīnī (f. 2v), who died ca. 750/1349. The work was composed in 740/1339, because this year is sometimes mentioned by the author as being current at the time of composition (cf. f. 25). For details concerning the work and its compiler, see Bl 657-663, Br 121, 122, RS 136-137, EB 406-412, R 418, 811, Fl II 514, 515, Aum 64; *Ind. libr.* Bh 98, 99, Bk 633, etc. Cf. also S. de Sacy, *Mémoires sur diverses antiquités de la Perse*, 1793, pp.

234, 235; B. Dorn, *Auszüge aus den Muhammedanischen Schriftstellern*, pp. 81-87 (texts). It has been lithographed, Bombay, 1894; the geographical part of it was translated by G. Le Strange, 2 vols, 1915, 1919 (in the *Gibb Mem. Ser.*); cf. also *Mesopotamia and Persia under the Mongols in the fourteenth century A.D.*, by G. Le Strange, *RAS Monographs*, 1903.

The work is divided into a *muqaddima*, a *jâtiha* (f. 5v); a *dibâcha* (f. 37v), three *maqâlas* (ff. 41, 87), and a *khâtima*. The present copy contains only about half of the whole work, as far as the middle of the second *maqâla*. Beg.

چون راهب مواهب بی علت علت کلمه که مبدع مخترعات آتیم

A quite modern transcript, dating from the end of the xii/xix c.

PL 108; S 13 x 8; 9.5 x 5.25; II 19; no *jadwala*. Encre paper, embossed 1855. Modern Indian nast. Cond. still good, but paper is discoloured and decaying.

90.

اخبار حسینہ در اخبار مدینہ

Akhbār-i-ḥasina dar akhbār-i-Madina.

I 17.

The same Persian version of Samhūdī's well-known work on the places of worship at Medina as described in IVASB 281, where references to other catalogues and details concerning the treatise are given. The text of the present copy is slightly different in the beginning. Apparently only the first leaf has been altered, because, from f. 2 the text coincides precisely with that of D 23. The eight *bābs*, into which the work is divided, begin: I on f. 4; II on f. 25; III on f. 46; IV on f. 64v; V on f. 118v; VI on f. 144; VII on f. 152; VIII on f. 157v. There are a few lacunas at the end, but the work seems to be complete. Beg.

الحمد لله ... اما بعد این کتابست مشتمل بر جمیع احوال مدینہ النبی

Transcribed in the xii/xviii c.

PL 109; S 10 x 5.75; 7 x 3; II 17; no *jadwala*. Or. pap. Good. Ind. nast. Cond. fairly good, although it is worm-eaten.

91.

(نصحة عين الحیدة)

(Tuḥfat 'aynī'l-ḥayāt).

I 653.

A short work on cosmography and general geography, the same as the one described in EB 421. In the present copy (which is defective), the name of the author, the title of the work, and the date of composition are not found. The dedication to Sulṭān Mahmūd Khān, referred to in EB 421, is also missing here. The general style of the work, and the character of the information which the author gives concerning India, renders absolutely untenable H. Ethé's suggestion that this treatise should have been written in Qandahār ca. 1130/1718. The author seems to have had very little knowledge of India; he narrates only fairy

tales, and even his orthography is sometimes peculiar (he writes دہلی for دهلي on ff. 42v, 65, etc.). This seems to be impossible for an inhabitant of Qandahar in the beg. of the XVIIIc. It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces.

The date of composition may be traced to some extent, although it is not mentioned explicitly. The year 968/1566-1561 (f. 8v) is referred to in connection with a discussion of eras. It is not improbable, judging from the context, that it was exactly the date of compilation. There are almost no other allusions; references to the authorities are rare, and the works referred to are of an early origin: *Siwaru'l-aqālīm* (f. 58), the well-known treatise of the VIII/XIVc.; *Tuhfatu'l-gharā'ib* (f. 34v), which may be, as far as the contents and chronology are concerned, identical with the work, described in R 871 (composed before 813/1410). There are many dates, all belonging to the early periods, usually given in connection with biographical details of princes or celebrities like Ghazālī, etc.

The work is divided into a *muqaddima*, on general astronomical principles, and three (actually four) *maqālas*. It is peculiar that there are two chapters with the heading مَقَالَةُ دُرُوم, just like in the Bodleian copy. The *muqaddima* begins on f. 2v; the heading of the first *maqāla* coincides with a lacuna; the second *maqāla* (f. 7), divided into 10 *fajls*, has the heading:

در معرفت حیثیات (sic) اِکلاک و کواکب بطریق اجمال

The third (here the second) *maqāla* is divided into seven *iqtlims* (f. 24):

در معرفت زمین و اقسام او و تقالیم

The fourth (here the third) *maqāla*, is divided into two *qisims* (f. 58v):

در تعداد بلاد و ولایات و جبال و بحار و انهار و بصورتاتی که در ربع مسکونست.

This last chapter contains an account of cities in every *iqtlm*, countries (f. 62), seas (f. 67v), small seas or bays (f. 68v), rivers (f. 70), and hills (f. 72v). Beg. as in EB 421:

شکر و شمس و حمد بقیاس مرصعانی را که نقاش قدرت او الخ

The copy apparently dates from the end of the x/xvi c., but many portions of it are restored in a modern handwriting, as ff. 1-3, 12-14, 20-21, 66-71, 74, 75.

Pl. 75: S 8 × 5.5; 5 × 3.25; ll 14, double jawls in the older parts, no jawls in the modern portions. Or. pap. Good old Herati and modern Ind. nast. Cond. fairly good, but the old parts are rather dirty. Several astronomical drawings and paintings on ff. 8, 9, 9v, 10, 10v, 11v, 19v, 24v.

92.

زینة المجالس

Zīnatu'l-majālis.

I 483.

A slightly incomplete copy of this well-known work, composed in 1004/1595 by Majdu'd-Din Muḥammad Husaynī, surnamed Majdī, see IvASB 284. Of the nine *juz*' into which the work is divided, the first begins on f. 1v; the second on f. 102; the third on f. 148; the fourth on f. 172v; the fifth on f. 187v; the sixth on f. 206; the seventh on f. 214v; the eighth is apparently omitted; the ninth on f. 257v. Beg.

تذلی تا مقدماتی و حمد تا مختصر بر ایندیت که الخ

Transcribed towards the middle of the 11th/xviii c.

Fl. 300; S 14 × 8.5; 11.25 × 6; ll 25, within *jadwāl*. Or. pap. Vulgar Ind. nast. Good, not good. Worm-eaten and repaired.

93.

تاریخ چین

Ta'riḫ-i-Chīn.

I 129.

A historico-geographical description of China, being a translation from the work of a Christian missionary, here called امکیبیس or *مکیبیس*, by Muḥammad Zamān, surnamed Farangī Khān. The said missionary, as stated in the introduction, travelled to China in 970/1563, and after a long sojourn in that country wrote an interesting book, which had become famous in Europe. The author of the Persian paraphrase saw it in the library of a Christian missionary at Jahānābād, whom he calls یورنیو.

With the assistance of Mr. Johan van Manen and Rev. H. Hosten, S.J., these details, which look obscure, have been explained.

The book in question is *De Christiana Expeditione Apud Sinae* (probably ed. of 1616; there were, however, several other editions, in different European languages, which appeared about the same time), by Matteo Ricci (born 1552, d. at Peking, 1610). He started on his journey in reality in 1578, not in 1583 (probably an approximate date). The present Persian version contains an almost literal rendering into Persian of chapters II-X of the *first book*.

The identity of the translator is established by Rev. H. Hosten in his article in the *Catholic Herald of India*, 1924, pp. 737-738. He was a convert to Christianity, also called Paulo Zaman, mentioned in *Storia de Mogor*, II, 17. He studied in Rome, where he was sent by Shāh 'Abbās I to prepare himself for polemics with Christian missionaries; but having become himself converted, he retired to India, under Shāhjahān, and lived in Kashmir.

during a part of the reign of Aurangzib. He was also a good painter (cf. V. A. Smith, *Hist. of Fine Art in India and Ceylon*, pp. 466, 467, referred to by Rev. H. Hosten).

The name *بورزو* is simply a slightly corrupt form of *بورزو* = Buzeo, or Henry Busi, S.J., a Dutchman of Nymegen, whose real name was Uwens. He came to Agra in 1648, was attached to the court of Dārā Shikūh, and died at Dehli on the 6th April 1667. He was a very learned missionary.

The work must therefore have been compiled about the middle, or towards the end of the XI/XVIIc.

The translation follows the original text rather closely. The II chapter of Ricci's work was split up by the translator into two separate sections, but the other eight are preserved as they are in the original, and together form ten *fusls* :

1 (f. 3v) در تحقیق اسم چین و اشتقاق آن

2 (f. 4v) در بیان وسعت و بزرگی چین و وضع آن

These two correspond to Libr. I, cap. II, *De nomine, situ, et magnitudine Regni Sinarum* (pp. 3-9).

3 (f. 6v) در ذکر آنچه حاصل می شود در ممالک چین

(c. III, *Quarumrerum sit ferax Sinensis ager*, pp. 9-18).

4 (f. 11) در بیان صنایع جزئیة اهل چین

(c. IV, *De artibus apud Sinas Mechanicis*, pp. 18-25).

5 (f. 13) در بیان صنایع کلیة اهل چین و علوم و مراتب ایشان

(c. V, *De artibus apud Sinas liberalibus, deque litteratorum gradibus*, pp. 25-42).

6 (f. 21v) در بیان عمل و تدبیر و ملک داری اهل چین

(c. VI, *De Sinensis Reipublicae administratione*, pp. 42-63).

7 (f. 33) در ذکر رسوم ادب اهل چین

(c. VII, *De Sinarum ritibus nonnullis*, pp. 63-85).

8 (f. 43) در بیان شکل و حیثیات (sic) و کموت و بعضی خواص و قواعد

سرزمین چین

(c. VIII, *De corporis lineamentis, cultu habituque et aliis apud Sinas consuetudine receptis*, pp. 85-92).

9 (f. 48) در بیان قواعد انسانة آمیز و رسوم لغو و بیدوده اهل چین

(c. IX. De ritibus apud Sinas superstitiosis et aliis erroribus, pp. 92-104).
در مذهب لهل چین و اختلاف آن (f. 53) 10

(c. X. Variæ apud Sinas falsæ Religionis sectæ, pp. 104-116).

At the end there is a brief note in Hindustani. A fihrist is given on a fly-leaf in the beg. of the volume. Beg.

بر حضرات مطالعة کثرت دکن پوشیده نماند که از قدیم الایام الخ

Transcribed by Muhammad Najma'd-Din Dihlawi, in 1900 "Hijrī," apparently of the Sambat era, or 1843.

Ff. 40; S 10,5 x 7,5; 8 x 5,5; ll 13-15, no jawāla. Greyish Or. pap. Vulgar Ind. nast. Cond. good; slightly worm-eaten.

94.

بدیعیات

Bad'iyyāt.

I 93.

A short treatise on different wonderful phenomena (*ʿajā'ib wa gharā'ib*), which have been observed in India in the XI/XVIIc., during the reigns of Jahāngir, Shāhjahān, and the beginning of that of Aurangzib. The author does not mention his own name. Many anecdotes contain the date of the year to which the narrative refers, the latest being 1080/1669 (ff. 333 and 333v), and 1085/1674 (the 18th of Aurangzib's reign, p. 336v). It seems, from the epithets accompanying Aurangzib's name, that the work has still been compiled in his reign. Beg.

زوف کتمان درو بین که بدیدۀ اعتبار جمال بدایع الخ

Transcribed towards the end of the xix/xviii c.

* Fl. 324v-342; S 11 x 6,5; 8 x 4,25; ll 19, no jawāla. Or. pap. Ind. nast. Cond. tol. good.

95.

مبجعة العالم

Bahjatul-'ālam.

I 118.

A compilation on general geography by Mahārat Khān Isfahānī, who composed it ca. 1130/1718, see EIO 729 and R 992. In the colophon it is called the first volume, but from the preface of the author it appears that the second volume, with the title *Raudatu'l-afrah*, had still to be compiled and was to be an independent composition dealing with the same matters. This volume is divided into a description of every separate *iqlim*, the I on f. 2; II on f. 6; III on f. 13; IV on f. 39v; V on f. 65v; VI on f. 70v; VII on f. 76v; also details concerning: Turkey (f. 80), India (f. 90v), famous islands (f. 108v), mountains

(f. 113v), rivers (f. 117v), brooks (f. 119v); and a description of the Maghrib (f. 120).

All information is taken from different early, mostly well known works (such as Qazwini's *'Ajā'ibu'l-makhlūqāt*, *Hasht-bihisht*, *Āin-i-Akbarī*, and a book called *Anīsu'l-ārifin*). The author gives very few observations of his own, and his ideas about the countries outside Persia and Muhammadan India, are very vague and out of date. Beg.

الحمد لله وبعد، چون دریافت گزین مبدعات و عجائب
مصنوعات الهی

Copying completed on the 19th Ramadān 1173/the 13th Apr. 1762, by Ghulam 'Alī al-Qurayshī al-Haydarī. It was collated with the original the 28th of the same month.

Fl. 129; S 13 × 8.5; 8.5 × 4.75; ll 19, no jaidwala. Or. pap. (pasted to more modern margins, of Europ. pap.). Legible Ind. nast. Cond. tol. good. Marginal notes. A few seals in the beg. and end.

96.

شکرت نامه والایت

Shigarf-nāma-i-wilāyat.

III 34.

A description of a journey from India to England in 1180-1183/1766-1769, by I'tisāmū'd-Dīn b. Tajī'd-Dīn of Pajūr (f. 2, 1180/1766 as clearly written here, or as in the British Museum copy, Tajpūr). The work is described in detail in EB 1854 and R 383, where information concerning the author's biography and the contents of his book are given. It is only necessary to add that both the British Museum and the Bodleian copies give the date of composition as 1199 A.H. (i.e. 1785 A.D.). The present copy clearly gives the date as 1199 of the Bangla era, i.e. 1206/1791-1792. This may, however, be a mistake of the copyist.

The present copy is slightly incomplete at the end. Beg. differently from the two copies mentioned above:

الحمد لله ... سبب تألیف این کتاب، برسیاحان روزگار و جهان دیدگان
تجربہ کار پوشیدہ نماد کہ الهی

Transcribed early in the xiii/xix c.

Fl. 147; S 8.25 × 3.25; 6.5 × 3.5; ll 15, no jaidwala. Or. pap. Ind. nast. Cond. almost good. Worm-eaten in a few places.

97.

خانمہ حدیقة القالیم

Khātima-i-Hadīqatu'l-aqālīm.

II 402.

A supplement to the modern cosmographical work, *Hadīqatu'l-aqālīm*, which was compiled in 1202/1788, by Qaḍī Murtaḍā Husayn, surnamed Allahyār 'Uthmānī Balgrāmī, at the request of

a British official, Capt. Jonathan Scott (for references see IVASB 286). The present work, as stated in the introduction, has been composed at the request of the same Capt. J. Scott, with his substantial assistance, if not entirely under his guidance. The author of the supplement is not explicitly mentioned, but it seems highly probable that he was the same Allahyâr. On f. 3 he is called, apparently in a quotation from a letter of J. Scott, *یہ وفادار*, and on f. 3v: *دوست پرفک و رفیق یی بدل*. The reason why he has not mentioned his name was most probably the fear of accusations of heresy on account of the exposition of the system of Copernicus (cf. f. 3v).

The work is entirely based on English sources (see f. 2), extracts from which were probably made under the direction of J. Scott. It deals with the system of Copernicus, with general information concerning the globe, the description of the countries of Europe, America, and with the history of England (f. 35v). Beg.

الحمد لله و العزت که بمساعدت توفیق فوق لم یزلی النعم

Dated Lucknow, the 21st Bah. II 1231/the 21st March 1846, corresponding to 1873 of the "Sanyat" era.

Fl. 53: 8.10.25 x 6; 3.25 x 4.25; II 15, no jadwala. Brownish Or. pap. Course Ind. unat. Cond. ind. good.

98.

کشف العالم

Tuḥfatu'l-ʿālam.

II 356

An incomplete copy of the well known description of a journey from Persia to India and Europe, together with some information concerning different Persian provinces, especially that of Shūshtar. The author, 'Abdu'l Laṭīf b. Abī 'Talīb b. Nārī'd-Dīn Ḥusaynī Mūsawī Shūstārī, died (as stated in RS 84) in the Deccan in 1226/1805 or 1221/1806. See Bl 646, RsBr 238, RS 84, EB 323, Pr No. 98, R 383. *Ind. libr.* Bh 95 (the autographic nature of this copy seems highly suspicious), etc. Lith. Bombay, 1847. The work has been composed in 1216/1801-1802 (cf. f. 85), but the original notes have been made in 1214/1799-1800 (cf. f. 126v, etc.). There is a special appendix (incomplete in this copy, beg. on f. 310v), called *Dhaylu't-tuḥfa*, which has been written in 1219/1804. The contents of the book have been described in detail in R 383-384. It would perhaps be useful for literary research to draw attention to a few biographies of some poets and theological writers, contemporary with the author. His information concerning them may be reliable. They are (in the alphabetical order of their names):

1. Adhar, Lutf 'Alī Beg (d. 1195/1781) f. 111v
2. Aūdās, S. Ridā b. S. Nūrī'd-Dīn Shūshtarī (d. 1194/1780) f. 30v
3. 'Ashiq, Aqā Muḥammad Isfahānī (d. 1181/1767-1768) f. 113
4. 'Aysbī Isfahānī, Muḥammad Ridā (was alive in 1206/1791) f. 51v
5. Faqīr, S. 'Abdu'l-lah Shūshtarī (b. 1112/1701; d. 1173/1759-1760) f. 41
6. Hādī Kamāngar Shūshtarī, see Qawwās.
7. Hādī Isfahānī, S. Ahmad (d. 1198/1784) f. 122v
8. Hāshī, Muḥammad 'Alī Jilānī (d. 1181/1767-1768) f. 208v
9. Khidrī, Muḥammad Khidr Shūshtarī (beg. xii/xiv) f. 99
10. Majīd Taqīālī (end xii/xviii c.) f. 124
11. Muḥammad Abdālī of Shūshtar (end xii/xviii c.) f. 92
12. Mushtaq, S. 'Alī Husaynī 'Abbasāhādī Isfahānī (d. middle xii/xviii c.) f. 109v
13. S. Nūrmatu'l-lah Shūshtarī (b. 1050/1640; d. 1112/1700-1701) f. 22v
14. Niyāzī, Ahmad Mīrās (end xii/xviii c.) f. 123v
15. S. Nūrī'd-Dīn Shūshtarī (b. 1088/1677; d. 1158/1745) f. 38v
16. Qawwās, Muḥammad Hādī Kamāngar Shūshtarī (d. beg. xiii/xix c.) ff. 47v, 92
17. Rafīq, Mullā Husayn Isfahānī (d. beg. xiii/xix c.) f. 117
18. Sabūhī, Sulaymān Būdgūlī (Kāshānī) (end xii/xviii c.) f. 121
19. Sayyid Aqāl, S. Nūrmatu'l-lah Shūshtarī (d. 1131/1728) f. 48
20. Shihāb, Mīrās Ahmad of Kir mānshāh (beg. xiii/xix c.) 98v
21. Tūfān Hashrjārīhī of Māzan-darān (end xii/xviii c.) f. 120

The copy opens with the section dealing with the description of Shūshtar, with the words:

..... پریدند و نرقه بصوص گردیدند الخ

Slightly defective in the beg. and end. Transcribed probably in the beg. of the xii/xix c. (judging from the old pagination, 14 leaves have been lost at the beginning).

Ft. 316: S 8.25 × 5.25; 7 × 3.25; ll 17, no *jaldwala*. Eur. pap. (J. Whatman, 1801). Legible Ind. past. Cond. almost good, except in the end, where the paper is rotting and damaged by worms. An astronomical map is added (on different paper, after f. 183).

99.

(رساله نهرها)

(Risāla-i-nahrhā).

la 102.

A short fragment of three leaves, containing the 19th *fajl* of a work, of which the title is not given, and dealing with the tradition about the eight sacred rivers of the world, such as the Euphrates, Tigris, Nile, Oxus, etc. The author's name also is not stated. Beg.

فصل نوزدهم در ذکر نهرهای عظیم که در دنیا بقدرت الهی الخ

Dated Lucknow, 1241/1825-1826.

Ft. 3: S 7 × 4.5; 5.5 × 2.25; ll 11, no *jaldwala*. Or. pap. Bad Ind. shikasta. Cond. fairly good.

100.

یادگار مغلیه

Yādgar-i-Mughuliyya.

la 261.

A few anecdotes concerning Mumtāz Maḥall, the wife of Shāhjahān, and Akbar, together with some lists of materials pur-

chased, and the workmen engaged for the construction of the famous Taj-Mahall in Agra (the figures seem to be unreliable). The name of the compiler is not mentioned. To this a *printed* translation, in bombastic English, is added, by H. M. Azeez Hassan (Agra, 1903, pp. 15). Its title 'A brief history of the old imperial buildings situated at Agra and in its vicinity' by no means conveys the exact idea of the contents. Beg.

بعد حمد خدای جہاں آرین رفعت سید المسلمین الخ

A modern copy, probably prepared a few years ago, beg. xiv/xx v.

Fl. 7: 8 13 x 8: 13 x 6.5; ll 29, within jadwala. Eur. pap. Modern Ind. nast. Cond. fairly good. Ugly vignette and decorations in vulgar red and green combinations.

IV. TALES, LEGENDS, ANECDOTES.

1. Religious Legends.

101.

مناقب الأنبياء

Manāqib-i-anbiyā.

II 346.

A short collection of legends about pre-Muhammadan prophets, with brief notes on Muhammad and his first successors, at the end. The author calls himself Muhammad Šādiq, but gives no information whatever as to the date of composition or the title of the work. The latter is given, apparently in the same handwriting as that of the whole of the book, in the upper corner of f. 1: as far as can be deciphered there it is called the first part of the book (الجزء الأول). The work must have been completed before the 21st Shawwāl 1038 the 13th June 1629, when it was transcribed at Agra. Beg.

حمد و ثلثي واجب الرجوعى را كه انصروا لقد كرمنا اليه

Fl. 25; 5.7.5 x 4.25; 5.5 x 2; ff 17, on jedwals. Or. pap. Good Ind. cust. Compl. tol. good; in some places worm-eaten. A seal, dated 1036 A.H., is found on f. 1.

102.

(تاريخ انبياء)

(Ta'rikh-i-anbiyā).

II 337.

A brief work on legends about the ante-Muhammadan prophets (ff. 1-13v), a very brief summary of the chronology of the legendary Persian kings and Sasanides (ff. 13v-22v), and a very condensed note on Muhammad, his successors and posterity. The author does not mention his own name. It is possible that the present work may be an extract from a larger one. The chief attention of the compiler is devoted to the establishment of the chronology, especially of mythical personages like Adam, Noah, etc. He refers to a considerable number of authorities. The work cannot have been compiled before the second half of the X/XVlc., because the *Randata's-safā* is often referred to (cf. ff. 2v, 7v, 8, 18), and the year 935 1528-1529 is mentioned on f. 2. Most probably it was written sometime towards the end of the X/XVlc. or in the beg. of the XI/XVIIc. Beg.

بعد از حمد الهی و ثلث حضرت رسالت پناهی نموده می شود الخ

Transcribed about the end of the xixvll c.

Fl. 23 (several lacunae); 8.8 x 4.75; 0.5 x 3, 5; ff 23, within jedwals. Brownish. Or. pap. Ind. cust. Compl. tol. good. Several seals, all illegible.

103.

مرآة مسعودی

Mir'āt-i-Mas'ūdī.

I 136.

The life of the legendary Muhammadan saint of India, Mas'ūd Sālar Ghāzī, whose death is usually placed in 424/1033. The author calls himself (f. 7) 'Abdu'r-Rahmān Chishtī and is apparently the same writer as the compiler of several well known Sufic hagiological works, who flourished in India in the second half of the XI/XVIIc. See R 1029, cf. Elliot, Hist. of India, II, pp. 513-549. This work is different from the version referred to in IASB 322 and R 1015 (the last one has been transcribed from the Society's copy). Beg. as in R 1029:

الحمد لله رب العالمين عالم الغيب والشهادت الخ

Dated the 16th Rabi' II 1233 the 23rd Feb. 1818.

Fl. 30: S 8.5x5.5; 6.5x3.5: different number of diagonal, transverse, etc. lines. No juldads. Different Or. pap. Incl. rast. and shikasta, different hands. Bound fairly good. Notes on the fly leaves.

2. Anecdotes and fairy tales.

104.

جامع الحكایات و تراجم الروایات

Jāmi'u'l-ḥikāyāt wa lawāmi'u'r-riwāyāt.

II 392

The well known early collection of historical and didactic anecdotes by Nūru'd-Dīn Muḥammad 'Awfī, completed shortly after 623/1228 (referred to in the beg. of the book, ff. 2, 2v), and dedicated to the Mamlūk ruler of India, Shamsu'd-Dīn Iltutmish (507-633/1210-1236). Its title often appears in the form of *Jawāmi'u'l-ḥikāyāt*, etc.; even in the present copy it is so given in several places, cf. f. 220v, etc. For details about the contents and the biography of the author see Br. Lit. Hist. II, 477-479, GPh 332, EIO 600-604, RsBr 59, RS 391-392 (the headings of the chapters are given), EB 324-331, R 749 sq. (especially for the biography of the author), Fl I 410, Aum 56-57, etc. Cf. also Elliot, Hist. of India, II 155-203; Mélanges Asiatiques, vol. III, p. 728. C. Huart, Documents persans sur l'Afrique, Recueil de Mémoires Orientaux, 1903 (extracts). More notes on the author's biography are given in E. Browne's prefaces to his edition (both parts) of the *Lubābu'l-albāb*, 1903, 1906.

In the present copy, unfortunately, of the four parts (*qism*) into which the work is divided, the third is entirely left out:

1 (f. 4) قسم اول در معرفت آفریدگار

- II (f. 220v) قسم دوم در بیان اخلاق حمیده و سرسوفیه
IV (f. 308v) قسم چهارم در بیان احوال و عجائب دنیای و بلاد
و حیوانات *

Each *qism* is divided into 25 *bābs* (for their headings and the contents see R 749-750 and RS 391). Beg.

ثنا و حمد مبدئی (ا که بدایع ضایع ا صفایع (i.e. ص) وجود یا (i.e. ن)
نهایت اراج عدم هر چند (چه (i.e. ع) است در حد پادشاهی است الت

Transcribed in the beg. of the xi xvii c.

Fl. 372; S 13,75 x 8,25; 8 x 4,5; ll 29; within double jadhwa. The old margins have been cut off and replaced by new ones. Or. pap. Legible Ind. nast. Cond. fairly good; worm-eaten in many places in the beg. Three good vignettes (fl. 1v, 220v, 308v).

105.

طوطی نامه

Tūtī-nāma.

II 401.

The well known 52 tales of a parrot, composed ca. 730/1330 by Diyā'ud-Dīn Nakhshabī, who died towards the middle of the VIII/XIVc. For the contents of the work, biography of the author, references to the extensive literature dealing with the subject of these tales, and other copies see GIPh 258, 324-326, 335, EIO 743-751, 2851, Br 308-309, EB 444-448, Pr 985, R 753 sq., Aum 53-54, Leyden C. I 355-356, etc. *Ind. libr.* Bh 440-441. Cf. also ZDMG, vol. 21, pp. 505 sq.; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. An old translation into English was published in 1792 by M. Gerrans. Beg. as usual:

مناجات حضرت رازق الغلات فی عشاء الت

Dated 1900 of the Samwat era, i.e. 1843.

Fl. 320; S 8,75 x 5,25; 6 x 2,75; ll 13; within double jadhwa. Or. pap. Modern Ind. nast. Cond. good. A bad vignette and 23 very mediocre illustrations in gaudy colours, on fl. 7v, 28, 43v, 49v, 57, 80, 87, 105v, 118, 121v, 135v, 145, 150v, 157, 177, 197v, 200, 219, 230, 243, 283, 287, 316. A few interlinear glosses in the beginning.

106.

عیار دانش

*Iyār-i-dānish.

II 391.

The well known version of the book of Kalila and Dimna, based on Naṣrū'l-lah's translation, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602), see IvASB 292, where references to other catalogues are given (add RsBr 182). Beg. as usual:

پس ازل و ابد خداوندی را که کز آن تا کز آن از آشکار و نهان الهی

Dated 1004, apparently of the Samwat era, i.e. ca. 1847.

Fl. 444; S 11 x 8; 7 x 3,25; ll 14, within double jadwals. Or. coloured paper. Ind. neat. Cond. good. A good vignette and mediocre paintings on fl. 7, 29, 37v, 48v, 54, 71v, 78, 101v, 121, 135v, 179, 185, 205, 238, 262, 284v, 306v, 315v, 325, 410. The style and the handwriting is the same as of Nos. 105 and 108.

107.

بهار دانش

Bihār-i-dānīsh.

II 388.

A collection of fairy tales, combined with the story of Jahān-dār Sultān and Bahrawar Bānū, comp. in 1061/1651 by 'Ināyatu'llah Kanbū (d. 1082/1671), the same as described in IvASB 302, where references to other catalogues are given. Add RsBr 60 and 183. Beg. as usual:

فانحة كتاب مستطاب أنريدش و بیدایة محیفة دانش الهی

A fairly good copy transcribed by Ghulām Mahdī b. Haydar 'Alī b. Shaykh Muḥammad Maashūdī, and dated the 25th Shawwāl 1168 the 4th Aug. 1755.

Fl. 256; S 9,25 x 5,25; 7 x 3; ll 15, within double jadwals. Or. pap. Ind. good. Cond. not quite good; dirty and worm-eaten. Many marginal and interlinear glosses. Notes on the fly-leaves at the end.

108.

The same.

II 387.

Another copy of the same work, dating from the middle of the XIII/XIXc. (its handwriting and general style closely resemble that of Nos. 105 and 106). Beg. as usual, see the preceding No. 107.

Fl. 448; S 9,25 x 5,75; 6 x 3,25; ll 13, within double jadwals. Or. pap. Modern Ind. neat. Cond. good. Bad vignettes on fl. 1v, 6v. Bad and gaudy paintings on fl. 10, 18v, 98, 99v, 102v, 109v, 144, 156, 188, 240, 250, 272, 297, 328v, 353, 367, 393, 410, 420v, 431v. Some folios are left blank.

109.

قصه کامرپ

Qiṣṣa-i-Kām-rūp.

II 397.

The story of Kām-rūp and Kāmlatā, in prose and verse, apparently the same as referred to in GIPh 251, EIO 821-822, Pr 995, R 763, etc. The authorship in this particular copy is ascribed to Hūmat Khān, whom Rieu (R 697) identifies with Mīr 'Isā b. Islām Khān Badakhshī, an official under Aurangzīb,

who died in 1092/1681. Here his name is mentioned in the opening line, before the usual beginning :

قصه کامرپا و رانی کام لقا تصنیف همت خان بهادر *

and in the colophon :

تمام شد قصه کامرپا و رانی کام لقا از تصنیف همت خان بهادر *

In the copy described under the next number, which entirely coincides with the present one, this is not explicitly stated. The beginning is the same as the opening line given in the other copies, referred to above, but the last 4 folios (ff. 68-71), are written in verse. The text in both copies seems to be quite correct as to sequence, but the versified portion cannot be treated as an incidental appendix. The tale has been translated into English by W. Franklin, 1793. Beg., after the line quoted above, as usual :

قصه پردازی غریب آثر و داستان طرازانی سوانح یوزکر الخ

Transcribed at Lahore in 1826 of the 'Samwat' era, or ca. 1769 A.D., by Divishāy Dankāl دیکشای دنکال.

Ff. 71 : S 7.75 x 3.75 ; 7 x 2.75 ; li 21, no jawala. Brownish Or. pap. Ind. mast. Cond. tol. good. Stray quotations on the last folio.

110.

The same.

II 399.

Another copy of the same work, dated "the 27th Shawwāl of the 23rd year," apparently the end of the XII/XVIIIc., by Gharībdaś, son of Dībidās. No indication as to the author's name, but the text agrees fairly well with that of the preceding copy.

Beg. as in No. 109 (only instead of آثر there is اعصار).

Ff. 64 : S 9.5 x 6.25 ; 7 x 3 ; li 17, within jawala. Coloured Or. pap. (new margins of cheap Europ. pap. are added to the text). Ind. mast. Cond. rather bad ; damaged by dampness and worms.

111.

روزنامه جنگه تسلیم قلعه کلکنده

Rūznāmcha-i-taskhīr-i-qal'a-i-Golkonda.

I 93.

The well known satirical story of the siege of Golkonda, in 1097/1686, by Nī'mat Khān 'Āli, usually called *Wagā'i-i-Haydarābād*, see IVASB 826 (4). At the end there is (on f. 395) a letter, and another (f. 395v) with the heading *Ruqa-i-Nī'mat Khān 'Āli*; also several notes (ff. 395v-396v) of different contents, mostly religious. Beg. as usual :

دستی که مدرس کشف صبح در صفه علق و صفا فشنده الخ

Transcribed towards the end of the xii/xviii c.

*Ff. 395-396v. For measurements, etc., see No. 94.

112.

The same.

II 279.

Another copy of the same work, here called in the colophon *Waqā'i-i-Nîmat Khān*. Numerous marginal and interlinear glosses and notes. Beg. as in the preceding copy No. 111.

Dated the 20th Rabi' II of the 10th year of Muhammad Akbar's reign, i.e. 1236/ the 25th Jan. 1621, by Ahmad Hama'n.

*Fl. 119v-150; S 12.25 x 6.5; 9 x 4; ll 19, no jadvāls. Brownish Or. pap. Incl. dust. Cond. fairly good, but the paper is decaying. The seal of the scribe.

113.

کشیش نامه

Gushāyish-nāma.

II 393.

A collection of stories and anecdotes concerning different cases of rescue from a critical situation, by Rājkarṇ (f. 2v). It was compiled in 1101/1689-1690, as expressed by a chronogram in the introduction (f. 6v). See GIPh 330, EIO 825, R 767. It is divided into seven *gushāyish*. Beg. as usual:

قبیلان قادر بیچور کہ قضای انلاک را با این همه نقوش الح

Transcribed, at کلینک, a village in the province of Hyderabad, the 22nd Jan. 1175/ the 19th Dec. 1761, by 'Ināyat 'Alī Khān.

Fl. 88; S 9 x 5; 7.5 x 3.5; ll 17, no jadvāls. Or. pap. Incl. dust. Cond. not good. Worm-eaten. Stray notes on the fly-leaf.

114.

قصہ حاتم طی

Qisṣa-i-Ḥatim-i-Ṭayy.

III 80.

The well-known collection of anecdotes about the Arab hero Ḥatim-i-Ṭā'i, or as written in this copy, Ḥatim-i-Ṭayy. This version differs very little from that described in IvASB 398, where references to other catalogues are given. The copy is slightly incomplete at the end. Beg. as usual:

سپاس بیفتی من پروردگاری را جل شانه و هزاران نعمت بران

محمد مصطفی الح

Transcribed in the beg. of the xūl xia.

*Fl. 1-215v; S 8.75 x 6; 6.5 x 3.75; ll 12, no jadvāls. Or. pap. Careless Incl. shikasta-naast. Cond. tol. good. Slightly worm-eaten.

115.

امانة سيف الملوك و بدیع الجمال

Afsāna-i-Sayfu'l-mulūk wa Badī'u'l-jamāl.

I 70.

A version of the story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl closely following the one described in IvASB 318 (2).

where references to other catalogues are given. As in almost every other copy, the wording of the text in this transcript does not coincide with that in the version referred to above, although there is apparently no discrepancy in the sequence of the ideas. *Beg.*

زادین اخبار و حکیمان بزرگ و زبیرکن با وفای و ناملان اثار چمنین آورده اند
که در سلطنت سلطان محمود غزنوی قصه آورده اند انجم

Transcribed towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

FL 20; 8 10 x 5.5; 7.75 x 3.75; ff 17, within *jadwala*. Or. pap. Clear Ind. nast. (all the same as in Nos. 116, 121, 122, which probably are disjointed parts of one volume). Cond. not good; worm-eaten and injured by moisture. A few marginal glosses.

116.

افسانه مینر و ماه

Afsāna-i-Mīhr-u Māh.

I 72.

The story of the loves of prince Mihr and princess Māh, the same as already described in IvASB 310, where references to other catalogues are given. There are minor discrepancies in the wording, usual in the texts of fairy tales in different MSS. *Beg.*

زادین اخبار و ناملان اثار چمنین روایت کنند که در دیار مشرق پادشاهی
بود نام او خلیف شاه انجم

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

FL 60; 8 10 x 5.5; 7.75 x 3.75; ff 17, within *jadwala*. Or. pap. Good Ind. nast. (all the same as in Nos. 116, 121, 122). Cond. tol. good. Slightly worm-eaten, injured by dampness. Occasional glosses.

117.

مظفر نامه

Muzaffar-nāma.

II 183.

A collection of didactic stories, some autobiographical matters and historical notes, by Gal-Muhammad b. 'Ināyatī'l-lah of Chūnda in Patyāla.¹ The author, as may be inferred from some allusions (cf. f. 141v, where he reflects on the period when he was living in freedom), may have been imprisoned, or exiled, and the present work was perhaps only a device to reach the ears of the sultan, who, judging from the compiler's eulogies, was at that time the son and successor of Aurangzib, Shāh 'Ālam I (1110-1124/1707-1712). The greater part of the book (ff. 7-137v) contains anec-

¹ Here not well legible, or by mistake written as *آلیا*.

clotes and stories tending to illustrate some special moral virtues. Then, of a sudden, the author proceeds to give some information about himself, his childhood (f. 137v), etc., chiefly dwelling on his poverty (فتیری) and destitution (نا مرادی); all these complaints, etc., are addressed to himself. At the end, ff. 164-175v, he gives a short review of the troubled state of politics of India which preceded the reign of Aurangzib and followed his death, when his sons fought each other.

The book is of little value, because it has little substance, but is inflated by florid rhetorics which entirely obscure even the few original thoughts conceived by the author. There is apparently not a single date in the book. The title, as given above, has been altered (on f. 2v, and in the colophon), by different hands, and is also added on the margins. In a note on the fly-leaf it appears in the form of *Mudtarr-nāma*, which better suits a book of complaints like the present work. Beg.

ستایش و نیایش مرعته کبریائی احدیت جل جلاله و عم نواله الخ

Copied some time in the 25/xviii c. There are many alterations, additions, etc., on the margins, but their handwriting is not always the same, and also different from that of the text.

Fl. 175: S 8.35 x 6: 6.25 x 3; ll 23, within jawals. Brown Or. pap. Incl. num., different hands. Cond. tolerably good.

118.

مصہ شیر و رانجہا

Qissa-i-Hir-u Rānjhā.

Il 396.

A love story, originally composed in Hindi, about Hir and Rānjhā (cf. IVASB 918), written in super-florid and ultra-bombastic style, with numerous versified passages. The date of completion is given as 1157/1744, expressed by the chronogram قصہ عاشقی تمام عشق رانجہا. There is also another chronogram: قصہ شیر صادق بود which gives 1158/1745 (ibid). The name of the author is apparently not given in the copy, but the work seems to be the same as the one described in R 770, which has been composed in the same year and gives the same chronogram. If so, the author's name must be Mansāram Munshī. Beg. (differently from R 770):

انتخاب کتاب دانش و عنوان دیوان بینش ستایش الخ

Copying of this transcript was completed, at Multan, in the same year, viz. the 26th Shawwāl 1157/the 2nd Dec. 1744, for one Lāla Śaib.

Fl. 84: S 9 x 5.5; 6.5 x 4; ll 16, within jawals. Or. coloured pap. Incl. num. and shikasta. Cond. tol. good.

119.

ملاحات مقال

Malāḥat-i-maqāl.

I 982.

A collection of anecdotes, witty sayings, etc., of historical and mixed contents, by *Dalpat Rāy*, or *Dalpat Sing'h*, who completed it (cf. the colophon) in 1177/1763-1764. For details concerning the contents and the author's biography see R 1005-1006, Beg.

ملاحات مقال از مدح معذرحیست که الم

Copied in *Shāhjahānābād*, 1235/1819-1820, the 15th year of Akbar II, by Kish-chand.

PL 87; 8.8 x 6; 6 x 3.75; II 14, no fadwals. Or, pap. Bad Ind. shikasta. Cond. not good, dirty and worm-eaten.

120.

قصه ملکه شاهی

Qissa-i-Malika Shāhī.

II 398.

A collection of a hundred difficult questions, dealing with the most different matters, chiefly Muhammadan theology. They were put by a daughter of Kayqubād, the king of Rūm, called *Malika Shāhī*, to her competing bridegrooms, amongst whom one, called 'Abda'l-'Alim, finally succeeded in answering all these puzzles. This familiar motive of folklore is probably taken from some real popular tale and may deserve attention. Beg.

حمد بیحد و ثناء بیحد میر پادشاهی را که کیتی پدید آورد الم

Transcribed in the beg. of the xiii/xix c.

PL 17; 8.75 x 4.5; 5.75 x 2.75; II 13, within fadwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good.

121.

آفسانه تولد شدن راجا بیر بکرمالجیت

Afsāna-i-tawallud shudan-i-rājā Bīr Bikramājīt. I 69.

Two stories, apparently belonging to one of the numerous versions of tales about Vikram, with which are connected the well known tales of *Baytāl pachisi* and *Sing'hasan battisi*. The first story gives details of the miraculous birth of *Bikramājīt*, begotten on princess *Padmāwati* by a *Gandharva*.

The second, here called *Afsāna-i-Baytāl* (f. 5v), seems to be a continuation of the preceding one, and deals with the adventures of an ascetic, *Baytāl*, and his dealings with *Vikram*. Both tales are apparently not a translation of some Hindu work on the subject, because there are great many poetical passages, Persian and Arabic, many references to the heroes of *Shāhnāma*, and many ideas which are purely Muhammadan. Unfortunately the author does not mention his own name, and does not even give

his *takhallus* in any of the poetical passages. The tale described under the next No. 122, in which prince Vikramāditya also plays a part, may have originally been connected with this story.

Beg. of the *first* story (f. 1v):

زادان اخبار و فاقان اثر در ولادت راجا بکرمالجیت چنین آورد
اند که راجائی بود مضبوط خطه اجین مومن نام التم

Beg. of the *second* story (f. 5v):

زادان اخبار و فاقان اثر و واقفان اسما و عالمین سرگذشت عجایب
و غرائب زایان بدستان قنوج بر مولغان خطه ملتان التم

Transcribed towards the beg. of the *xix* cix.

Pl. 19; S 10 x 5.5 (3.75 x 3.75); ll 17, without judwals. Or. pap. (Clear Ind. inst.). Cond. tol. good. Glosses on the margins.

122.

افسانه مانیقی منوهر و رتنواتی

Afsāna-i-Mānīnī Manūhar wa Ratnāwatī.

I 71

A story of various adventures of prince Vikram. It is most probably a portion of the same original cycle to which the preceding tales (No. 121) belong. The style is practically the same as that of the latter, but there are fewer poetical passages. Beg.

زادان اخبار و فاقان اثر چنین آورد اند که شبی رای بکرمالجیت
بخواست دید که در دریای قنوج التم

Pl. 10. For the date and description see above, No. 121. Condition fairly good.

123.

نگارستان امین

Nigāristān-i-Amin.

II 324.

A collection of stories from Indian life, written in a bombastic and inflated style, completed by Amin in 1232/1817, as stated in the concluding lines (f. 282). The author mentions his own name only as Amin (f. 282), and does not give any information about himself. He rarely deals with historical matters (cf. 04v sq., where Aurangzib is often referred to). His full name may have been Khwāja Muhammad Amin Khān, whose friend the scribe claims to have been, as in the colophon:

... از دستخط فقیر حقیر کاتب الضعیف لاله بهرین سنه که رفیق خواجہ

محمد امین خاں بود^۱

Beg. of the stories :

بعد از حمد و میاس خالق بیچون و بی شبیه و بی نمون که الخ

Copying completed, by this Lāle Bharwan Singh, at a place called Pīl Kāmīa Bāja (پیل کامیہ راجہ), the 4th Dhūl-Qa'da 1233/ the 5th Sept. 1818.

Pl. 282 : 8 0 × 5 ; 6.75 × 3.5 ; ff 12, sometimes written transversely or obliquely, no *jadwāl*. Or. pap. Very bad Ind. shikasta and naṣṭ. Cond. almost good. Scrappy notes and quotations on the fly-leaves. Seals on f. 2.

124.

(مجموعہ)

(Majmū'a).

I 93.

Extracts, chiefly giving instructive moral stories, from different well known works. There are :

1. (ff. 342v-343v). A brief extract from the 34th *bāb* of the *Akhlāq-i-Muhsinī* (here written اخلاق المحسنين), on some principles of physiognomy. Cf. IvASB 1386 (corresponds to ff. 95-97 of E 8).

2. (ff. 343v-348v). Several didactic anecdotes. There are no indications as to the work from which they are extracted.

3. (ff. 348v-355). Extracts from the *Al-ṣarāj ha'da'sh-shidda*, cf. IvASB 296 (Persian version).

4. (ff. 355v-356). A few lines from the *Rauḍata's-safā* and the *Ḥabābu's-siyar* (see IvASB 10 and 34). Follows (in a different and more modern handwriting) a brief version of the apocryphal *waṣāyā*, last will of Muhammad, addressed to 'Alī.

Fl. 342v-356 (356v is blank). For the date, measurements, etc., see No. 94.

V. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, RHETORIC AND LOGOGRIPHS.

1. Epistolary models and official letters.

125.

رسائل الإعجاز

Rasā'ilu'l-l-jāz.

Ia 86.

The *third*, *fourth*, and *fifth risālas* from the well known work of Amīr Khusraw Dihlawī (d. 725/1325) on the theory of composition, stylistics and poetics. It is often also called *I'jāz-i-Khusrawī*, etc. For references see I^rASB 334.

The *third risāla*, beg. (f. 1) :

الرسالة الثالثة (sic) في لطائف من المصنوعات ، تشتمل على خطير.

It deals chiefly with alliteration, word-play, rhyme, etc.

The *fourth risāla*, beg. (f. 38r) :

الرسالة الرابعة (sic) في الجذائع من المعجمي (sic) تشتمل على خمسة

خطوط ، انعم

It deals with various stylistic matters and gives many letters as illustrations of the rules.

The *fifth risāla*, beg. (f. 112r) :

الرسالة الخامسة في السوابق من المنسقات ، تشتمل على ستة خطوط

On different forms of letters, etc.

Copied in 1221/1806-1807, the 48th year of Shāh 'Ālam's reign. Fl. 110v-112 blank.

Fl. 171 : S 10.23 x 6.5 ; 7.5 x 3.5 ; ll 14-21, no fadwals. Or. pap. Good Ind. nast., apparently by different scribes. Cond. rather bad in some places: badly injured by worms. Many notes and glosses, marginal and interlinear.

126.

عنوان نامه خیالات

•Inwān-nāma-i-khiyālāt.

III 33.

A short collection of epistolary specimens, chiefly dealing with Sufic matters, by the same Amīr Khusraw. It is also called

Inshā-i-Amir Khusrāw. See EIO 1221. The present copy contains a sort of preface, which is apparently not found in the India Office copy, beg.

تذوان نامه خیالات از مسنوی (sic) جامع کلمات عربی و معنوی
امیر خسرو دهلوی الخ

And a little further on there begins the initial passage from the *Dunqalrānī Khidr Khān*:

سر نامه بقام آنحضرداند که دلها را بخوبان داد پیوند

The beginning of the *inshā* itself, as given in the India Office copy, appears on f. 2v, top:

تجیب و غریب نامه که خود قاصد شده اظهار حال عاشق الخ

Copying completed at Kābulapah (كندیه), the 10 Dhīl-Qa'da 1155/the 6th Jan. 1743.

FL 37; S 9.5 x 5; 8 x 3.75; ll 19; no jadwāl. Or. pap. Ind. shikasta. Cond. good. A few glosses on the margins.

127.

شرح شیبستان نکات

Sharḥ-i-Shabistān-i-nukāt.

II 526.

A commentary on the well known *Shabistān-i-nukāt wa gulistān-i-lughāt*, comp. in 843/1439-1440 by Yahyā Sibak Fattāhī, or Khumārī, or Asrārī, of Nishāpūr (d. 852/1448); see IvASB 339. In the present copy the whole of the introduction is lost, and the text opens with the initial words of the main text:

م حمد خدائی را که چشمه میم حمدش دریایی است در حد کمال کرم
ش کمال کرم حرف میم است الخ

Without collation it is impossible to ascertain whether this commentary is identical with the one described in EIO 2040. The latter is composed by Muḥammad Bahrām b. Ākhūnd Mullā-Zāda, also called Mullā-Zāda-i-Mullā Ghiyāthū'd-Dīn, whose chronology is not clear.

Of the eight *bābs* into which the original work is divided, the first beg. on f. 20; II on f. 33v; III on f. 44; IV on f. 52; V on f. 60v; VI on f. 76; VII on f. 88; VIII on f. 113v.

The text of the *Shabistān* is complete in this copy, but towards the end (ff. 120v-121v) the commentary has not been added, although space is reserved for it.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. No colophon.

FL 121; S 10 x 6.5; 6.5 x 3.5; ll 17; no jadwāl. Or. pap. Ind. nast. Cond. good. Marginal notes and glosses in the beg. Note of purchase at Baghdad, undated, and a seal.

128.

ریاض الإنشاء

Riyāḍu'l-inshā'.

II 326.

A modern copy of the beginning of the well known collection of epistolary specimens by 'Imādu'd-Dīn Mahmūd b. Muḥammad Gilānī, surnamed Khwāja-i-Jahān, or Mahmūd-i-Gāwan (d. 886/1481). See for references to other catalogues, etc., IvASB 343. This volume contains only a small part of the work corresponding to ff. 1v-70v, l. 2, of the MS. F 30 (IvASB 343). Beg. as usual:

یا من تواعد بددایع الإبداع و الإنشاء الخ

Transcribed towards the end of the xiii/xiv c.

Pl. 77; S 8x5: 3.75x3; ll 13, no fadwala. Thin Europ. pap. Ind. modern nast. Cond. good. Scrappy notes and poetical quotations in Hindustani on the fly leaves in the beg. and end.

129.

(منتخب انشائی جامی)

(Muntakhab-i-Inshā-i-Jāmī).

I 462.

A number of *ruq'as* taken from the well known collection of epistolary models by Jāmī, see IvASB 612(28). The selections are not in the same order as in the original. Beg.

هر چند راه ذره بی راه روی نیست* کو خویش را بچرد نه بد پیش افتاب*

Transcribed in the xi/xviii c.

Pl. 10 (baghd); S 4.5x7: 3.5x3.5; ll 10, no fadwala. Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Notes in f. 10v.

130.

انشائی مروری

Inshā-i-Marwārīd.

Ia 15.

Epistolary specimens, collected by 'Abdu'l-lah b. Muḥammad al-Marwārīd, or, to give him his full name, Shihābu'd-Dīn 'Abdu'l-lah b. Muḥammad Kirmānī, surn. Marwārīd, with the *takhalluṣ* Bayānī. He was an official in the reign of the Timuride prince of Herat, Abū'l-Ghāzī Husayn (872-912/1469-1508), under the famous wazīr Mir 'Alī Shīr. After the death of the latter (the 12th Jum. II 900/ the 3rd Jan. 1501), he was appointed his successor, but after the death of Sultān Husayn, he retired and he died in 922/1516 (see R 1094, where his other works are mentioned). Although there are frequent references to Marwārīd's *inshā* in different works on stylistics, and even many quotations from it, the work itself seems to be rare, and probably the only other known copy is EB 1360 (where the title is given as *Sharaf-nāma*). The great majority of the specimens collected here are original documents, chiefly written by the author on behalf of the govern-

ment. Therefore they contain many valuable materials for the history of that period. A complete list of the more important entries is given here:

1. (f. 2v). To Amīrak Qāsim Šadr, appointed a *šadr*.
2. (f. 5v). To Abū Naṣr of Mayhana, appointed a *shaykhu'l-islām*.
3. (f. 7). To Sayyid Abū Tayyib Baqlānī (?) appointed a *šadr*.
4. (f. 8v). To Nizāmu'l-Mulk, appointed an amīr.
5. (f. 12). A passport for the *hajj*, to Aḥmad Tawakkul Birlās, an official.
6. (f. 13v). To Sayyid Ikhtiyāru'd-Dīn Ḥasan, appointed a *qāḍī* of Herat.
7. (f. 17v). To Shamsu'd-Dīn Muḥammad (b.) Sayyid Yūsuf, an official.
8. (f. 20v). To Nizāmu'd-Dīn Mirjān, a scribe.
9. (f. 22). To one Ḥafīz 'Alī, a divine.
10. (f. 23v). To Afdalu'd-Dīn Muḥammad, appointed governor of Shaflān.
11. (f. 25v). To Mu'izzu'd-Dīn Ḥusayn.
12. (f. 28). To Sulṭān 'Alī Muḥtasib, appointed to his office, at Herat, dated the 3rd Šafar 890/ the 19th Febr. 1485.
13. (f. 30). To Šadrū'd-Dīn Ibrāhīm, appointed a professor in the Badriyya madrasa.
14. (f. 32). To Ghiyāthu'd-Dīn Muḥammad Dihdār Tarkhān.
15. (f. 33). To Shamsu'd-Dīn 'Alī Munshī, conferring tarkhānship.
16. (f. 35). To 'Amidu'l-Mulk, appointed a 'guardian of the seal' (داروغہ نگار).
17. (f. 35v). To one Zahidī, appointed a muḥtasib.
18. (f. 38). To Sayyid Ghiyāthu'd-Dīn Muḥammad, putting him in charge of the *naqfs*.
19. (f. 40). To Kamālu'd-Dīn Babā Maḥmūd, on the same subject.
20. (f. 41v). To Nizāmu'd-Dīn 'Abdu'l-Qādir, appointed a *naqib*.
21. (f. 44v). To Shujā'u'd-Dīn Muḥammad Burundaq Birlās, appointed an amīr of falconry.
22. (f. 46), 23 (f. 48), 24 (f. 50). To different minor officials.
25. (f. 52). To Ahli, the poet, leave for the purpose of *hajj*.
26. (f. 53). To Sayfi, the poet, on the same subject.
27. (f. 54), 28 (f. 55v), 29 (f. 59), 30 (f. 59v), 31 (f. 62), 32 (f. 64), 33 (f. 64v), 34 (f. 66), 35 (f. 68v), 36 (f. 69), 37 (f. 70), 38 (f. 73v), 39 (f. 76), all to different minor officials, divines, etc.
40. (f. 77). To Sulṭān Iskandar Mirzā, leave granted.

41. (f. 79), 42 (f. 80), 43 (f. 81v), 44 (f. 83v), 45 (f. 84v), 46 (f. 87), 47 (f. 88v), 48 (f. 89v), 49 (f. 90v), different appointments of officials, divines, etc.

50. (f. 92). A manifesto to the officials of Samarqand, apparently from Sultān Husayn-i-Bayqarā (872-912/1468-1506). He mentions Sultān Aḥmad (873-899/1469-1494) and Maḥmūd (899-900/1494), calling both his 'brothers,' as already dead (ff. 92v, 93), and refers to his sons Badī'u'z-Zamān Bahādur (d. 921/1515), Muzaḥḥar Husayn Gurgān and Haydar Muḥammad (f. 93v).

51. (f. 94). To Shaykh Najmū'd-Dīn, an official.

52. (f. 94v). A letter of recommendation to Ghiyāthū'd-Dīn بادشاه هند, who may be the Khiljī prince of Malwa (who reigned 880-906/1475-1500), for one Sayyid Nūrū'd-Dīn Muḥammad Husaynī, proceeding to India.

53. (f. 96). A letter to Sultān Aḥmad (cf. above, 50).

54. (f. 97). To Rustam Beg, the Aq-Qoyūnlū prince (897-902/1491-1496).

55. (f. 99). To Ya'qūb Aq-Qoyūnlū (884-896/1479-1490), concerning the appointment of Mir 'Alī Shīr as governor of Astrābād.

56. (f. 101). To Shāh Isma'īl, the Safawide (907-930/1502-1524), concerning politics in Astrābād.

57. (f. 103v). To Rustam Beg (cf. No. 54).

58. (f. 104v). To Ya'qūb Beg (cf. No. 55).

59. (f. 105v). A letter of 'Alī Shīr to Shīrwān Shāh Farrukh-Yasār (867-906/1462-1500).

60. (f. 107). To Nār 'Alī Beg, a governor, concerning politics in Central Persia.

61. (f. 108v). To Rustam Beg (cf. No. 54).

62. (f. 110v). To Farrukh-Yasār (cf. No. 59).

63. (f. 111v). To Bayazīd II of Turkey (886-918/1481-1512), from 'Shaykhū'l-islām' (whose name is not mentioned).

64. (f. 114). To Qutbu'd-Dīn Muḥammad Lāhijī, a divine.

65. (f. 115). To Jāmī, thanks for his *Bihārīstān* (completed in 892/1487).

66. (f. 116) and 67 (f. 117), also to Jāmī.

68. (f. 117v). To Jalālu'd-Dīn Abū Sa'īd Pūrānī, a Sufi.

69. (f. 118). To 'Shaykh Najmī' in 'Irāq (cf. No. 51).

On f. 120 there is apparently the beginning of a new section, although there is no heading (space, however, has been reserved for it). It deals with short *ruq'as* of different contents, mostly private letters of the author, of Mir 'Alī Shīr, and also those written on behalf of Sultān Husayn.

70. (f. 128). A letter to Khwāja 'Ubaydu'l-lah, i.e. apparently the famous Naqshbandī Shaykh, Khwāja Aḥrār.

71. (f. 129). To Mir 'Alī Shīr.

Ff. 129v-135v. Several private letters (amongst them one, on f. 134, to a poet Zamānī), apparently from the author himself.

Ff. 135v-170v. Specimens of ornate prose, dealing with praises to summer (f. 135v), winter (f. 137v), autumn (f. 138v); letters of condolence (f. 140 sq.), and *ruq'as* of different contents. On ff. 170v-176 there is a *fatḥnāma* dated 892/1487. On ff. 176-188 some more specimens of ornate prose are given.

There is apparently no division into chapters. Beg.

ای کردہ بکاک منع نرکیب بشر
انشائی حمدی کہ مہسلان معانف ابداع املا نمائند الہم

The copy is apparently slightly incomplete at the end. Its bulk is an old MS. dating from the end of the x/s or c., written in excellent old handwriting, somewhere in Herat or Turkestan. There were, however, lacunas (ff. 59-63, 150-151, 186-188), which, according to a note on f. 1, have been filled in from another copy by one *برجلعل*, a Hindu scribe, in very bad shikasta. This was done in 1267/1851.

Ff. 188: 8 6.5 x 4.5; 4.5 x 2.5; ff. 12, within blue and gold jadhwa. Or. pap. Excellent Herati nest (in the old portion) and bad careless Ind. shikasta (in the modern portions). Cond. deplorably bad. Badly damaged by moisture and worms. The paper in the modern portion is decayed in several places. Incidental glosses and notes in the margins.

131.

گلشن بلاغت

Gulshan-i-balāghat.

II 312.

An interesting small collection of letters, apparently the same as EIO 288, written by 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Husaynī, with the *takhalluṣ* 'Anā'ī (f. 2). He was apparently an official in Persia: about 1000/1592 he started for India. The years 992/1584 (f. 35), 1000/1592 (f. 44), and 1001/1593 (f. 48v) are mentioned in connection with his journey, as also places like Abarqūh (f. 23), Shīrāz (f. 16), Yazd (f. 25v), Farāh, etc. He mentions that he stayed in India as the guest of Abū'l-Faḍl 'Allāmī (f. 47); one of his letters is written to 'Imādu'd-Daula (d. 1031/1622), on f. 35v; Shāh 'Abbās (the 1st, 995-1037/1587-1628) is spoken of (f. 35) in terms implying that he was alive at that time; on f. 73 Sulṭān Ṣalīm (afterwards emperor Jahāngir) is referred to. Chronologically he may be identical with 'Abdu'l-Wahhāb Ma'mūrī, often referred to in the rare epistolographic work of 'Abdu'l-Laṭīf 'Abbāsī, cf. IVASB 364 (unfortunately his full name is not given in that work).

The majority of his letters are addressed to his two brothers, Khalīlū'l-lah and especially 'Abdu'r-Razzāq; the latter was a *bakhshī* in Gujrat. The author tells them many things, connected with the politics of his time, which may be very interesting for a historian. Amongst the epistles addressed to other people there

are also several, which may have been written by the author on behalf of his superiors, like a report to Mirzā Lūfī, a wazīr of Shāh Muḥammad Khudābanda (985-995/1578-1587) about the suppression of the rebellious qalandars at Fābilyān (North of Shīrāz, on the borders of Khuzistān), etc.

Unfortunately in a great number of letters the headings, written in red ink, have faded under the influence of dampness, and there is no mention of the addressee in the text. Beg.

فرخنده آفتابی که متوجان پلاست آفتاب الهی

Transcribed about the middle of the xii-xviii c.

Fl. 74; 8.8,25 x 4.75; 6 x 2.75; ll 17, no jadvahs. Brownish Or. pap. Ind. mast. Cond. bad. Injured by dampness and worms. Notes on the fly-leaves.

132.

مکاتبات تلامی

Mukātabāt-i-ʿAllāmī.

III 27.

A complete set of all three *daftar*s of the well known collection of letters of Abū'l-Faḡl b. Mubārak ʿAllāmī (d. 1011/1602), see IVASB 352. This copy contains:

The *first daftar* (letters written on behalf of Akbar), beg. as usual:

کون گون نیایش مردانوی را که وجود بشر را الهی

The *second daftar* (letters of Abū'l-Faḡl himself). The beginning of this section is not marked by any special heading, and there is no interruption in the text (f. 33v):

بحضرت شاهنشاهی، مرغه داشت کهترین بقدش الهی

The *third daftar* (specimens of ornate prose in the form of prefaces and epilogues to different works). Again no special heading. Beginning (on f. 150v) as usual:

خطبه نفسیر بعضی از آیات سورۃ فتح الهی

Transcribed by Abū'l-Qāḍī in 1040, 1030-1031.

Fl. 290; 8.11,25 x 7; 8 x 4,25; ll 15, within jadvahs. Or. paper. Good ind. mast. Cond. tol. good; worm-eaten. Incidental marginal glosses. A few notes and stray quotations on the fly-leaves. Several seals of different officials of Shāhjahān, and a few *عربی*.

133.

The same

I 464.

Another copy of the *first*, and the larger part of the *second daftar* of the same work, corresponding to ff. 1-119, L 13 of the preceding transcript. The beginning of the *second daftar* (f. 59v), is not specially marked, and there is only added on the margins

by a different hand *آغاز دفتر دوم*. There is a lacuna between ff. 120 and 121, and the text at the end does not coincide with that in the preceding copy. Beg. of both parts as in No. 132.

Transcribed in 1020/1611.

Fl. 121: 8 7.75 x 4.5; 4.75 x 2.25; ll 19, within jawabs. Or. pap. The margins are of more recent origin. Good Ind. mast. Cond. tol. good, slightly injured by dampness. A mediocre vignette.

134.

(شرح مکاتبات علامی)

(Sharḥ-i-Mukātabāt-i-ʿAllāmī).

II 504.

A brief commentary on Abū'l-Faḍl's epistolographic work, containing: (1) explanations of some selected letters (f. 1); (2) an alphabetical list of some rare words, mostly Arabic, explained in Persian (f. 5v); (3) a Persian translation, with explanations of the Arabic passages found in the work, with the heading (f. 9v)

قسم دوم در تشریح لغت و اشعار عربیه معلّمه.

(There is apparently no other heading in the MS., and it is not clear what portion constitutes the *first qism*). The author's name is found twice: on f. 5v, in a passage which seems to be a preface to the *second* section, and at the end of it, f. 9v. He calls himself Muḥammad Sa'id Kambū. At the end, in the colophon, against the concluding words on the margin, there is written by the same hand by which the bulk of the text was copied: سنه ۱۹۸ هجری.

It probably stands for 1098/1687, and may be the date of completion. Besides, the Safawide Shāh Ṣafī (1037-1052/1628-1642) is referred to on f. 4v. In the old collections of the A.S.B. there is another commentary on the same *Mukātabāt*, with the title *Basāṭin-u'l-lughāt*, compiled by Muḥammad Sa'id (B 11, f. 11v, cf. IVASB 355), which is a different work. A Muḥammad Sa'id, or as in other copies, Muḥammad Sa'id (see IVASB 541, Bh 313 and cf. Spr 551) has composed in 1097/1686 a commentary on the *Gulistān*. It seems probable that all three names refer to one author, and the present commentary may be an earlier version of the *Basāṭin*. Beg.

بعد از شرح و بیان احمد و سپس ایراد مغان و تعداد تذکراتهم

The copy is dated the 4th Šaḥar 1104 / the 15th Oct. 1692, and is in a very bad state of preservation.

Fl. 16: 8 9 x 4.5; 7.25 x 3; ll 25, no jawabs. Brownish Or. pap. Ind. mast. Cond. very bad. Worm-eaten and 'repaired.' Many marginal and interlinear notes and glosses.

¹ The date is not clearly written, as ۱۱۰۳ or ۱۱۰۴, but it cannot be read 1114 A.H. because the 4th Šaḥar in that year was not a Wednesday, as stated in the colophon.

135.

نعم الطالبین

Nāfi' u'ṭ-ṭālibin.

II 352.

A very interesting historical and philological commentary on the first two *daftar*s of Abū'l-Faḍl 'Allāmī's *Mukātabāt*, by Muḥammad Hafiz of Jāland'har (Jullundur). He started his work at Jaunpūr in 1184/1770-1771 (ff. 3, 169), under the auspices of his spiritual guide Miḡān Sayyid Rūḡ Jiw (cf. f. 2), but completed it in 1213/1798-1799 (f. 169v), long after the latter's death, which took place the 20th Šafar 1202/the 1st Dec. 1787 (this date is given as in the chronograms رقت روحی رقت, etc.; as given in words it is only 1200, but then the day of the week, Saturday, is incorrect).

The work has been based on many standard historical books (cf. f. 2v), such as *Ā'in-i-Akbari*, *Jahāngir-nāma*, *Ālamgir-nāma*, etc. It is divided into three *qism*s:

The *first qism* (f. 3) deals with the pedigree of Akbar, from Adam, and gives in detail the history of Humayun, ending with 963/1556. The heading is:

قسم اول در تعداد القاب اہلی و اجداد کرامی حضرت شہنشاہی (و شہ
از کیفیت و کمیت ایشانی)

The *second qism* (f. 44v), is devoted to a detailed comment of the *first daftar*, also giving general notes on the ranks of the officials, and an account of the different rulers of Akbar's time. The heading:

قسم ثانی در معانی لغت و شرح بعضی بموزات و اشارات نامہ
و تواریخ حضرت شہنشاہی کہ پادشاہان و اہل اقتدار و بشہزادہ ہلی عالی
نہاد و بہ خوانین نامدار ارسال و صدور یافتہ از دفتر اول نسخہ ابو الفضل مفتخر
مرحوم مرقوم نمودہ شد

The *third qism* (f. 111) deals similarly with the *second daftar*, but gives a more philological than historical commentary. At the end (ff. 167v-169) are given the dates of the deaths of various princes, and a very succinct note on the principal provinces of India. The heading:

قسم سیوم در شرح دفتر دوم کہ شیخ الفضل (sic) از طرف خود بچند
حضرت شہنشاہی و شہزادہی از عبارات و خطوط کہ بہ برادران و امرایان
وتیرہ نوشتہ

Beg. of the introduction :

بعد از ادای الوف حمد و ثنای حضرت خدواندی الغم

Dated 1854 of the Sambat. era, i.e. 1797-1798, or 1213 A.H. As this is the year of completion of the work itself, the copy may be an autograph.

Fl. 109; S 10.5 x 6.5; 8.5 x 4.5; ff 18, no *jadwals*. Brownish Or. pap. Coarse Ind. mast. Cond. not quite good. Incidental marginal glosses. Note on the fly-leaf.

136.

مفتاح الموعلات

Miftāḥu'l-muwaṣṣilāt.

II 515.

A brief vocabulary explaining the more uncommon, chiefly Arabic expressions in the *Mukātabāt-i-'Allāmī*, arranged in alphabetical order. The author calls himself 'Abdu'l-Mannān (b.) Shaykh Burhān Sikrīwāl (سیکری وال). No indications as to the date of composition. The title as above gives a numerical equivalent of 1127, and if it is a chronogram, the book may have been compiled in 1127/1715. At the end the work is called *Farhang-i-'Abū'l-Faḍl*. It seems to be quite different from RS 169 II and IV. The list begins with انفس جهانیان. Beg.

ستایش و نیایش و منتهای بی منتهای (sic) مرقدی را سراد ۴۲ الغم

Copied apparently about the middle of the xii/xviii c.

* Fl. 1-17; S 9.5 x 6; 7.5 x 4; ff 14-16, within *jadwals*. Brownish Or. pap. Ind. mast. Cond. tol. good. Many notes and glosses on the margins.

137.

وہات ابو الفضل

Ruq'āt-i-'Abū'l-Faḍl.

III 18.

A small collection of 'Abū'l-Faḍl's private letters, compiled by Nūr Muḥammad (f. 1). See EIO 287, cf. R 396. Ind. libr. Bh 270. Beg. as usual:

بعد از انشای حمد و ثنای حضرت خدواندی الغم

Transcribed in the beg. of the xiii/xix c.

* Fl. 1-26v; S 9 x 5.25; 6.5 x 3.75; ff 14, no *jadwals*. Or. pap. Modern Ind. *shikasta*-mast. Cond. fairly good.

138.

مشقات محمد اعقبانی

Munsha'āt-i-Muḥammad Iṣfahānī.

II 316.

Epistolary models for official and private correspondence, arranged according to the rank of the persons by whom and to whom the letters are written. In the colophon the author is called Ghiyāthu'd-Dīn Muḥammad Iṣfahānī. There are apparently no real original letters in the collection; in all of them the names

of the correspondents and the dates are omitted. On ff. 7-9 a *Fath-nama-i-Baghdād* is given, addressed to Herat. The names of Abū'l-Ghalīb Sulṭān Muḥammad Mirzā and of one Muḥammad Khān may be fictitious. On ff. 13-15 there is a document about the appointment of a governor (whose name is not given) to the provinces of Astrābād, Sārī, Kabūdjāma, etc. The document is dated (f. 15) Rajab 971/Febr. 1564. It seems impossible to determine whether the date is reliable, or imaginary. On ff. 22v, 25, there appears the date 10, which may stand for 1000 A.H., or perhaps for 10 . . . , indicating that the letter is to be dated 'one thousand and so much.' The copy itself is dated 1083/1653, and it seems therefore probable that the work was written in Persia in the beg. of the XI/XVIIc.

There is no proper doxology. The preface occupies only a few lines, and it may be that the present copy has been transcribed from a defective MS. Beg.

..... بدو من جری باسمه انعام چون مستحق این وثیقه و مسطر
این وثیقه الغ

The text begins a few lines below, with *مکتوبات از ملوک سلاطین*.

Transcribed by one Muḥammad Sa'īd, son of Yūsuf Šiddīqī, at a place, the name of which is illegible, in the time of Nawwāb Muḥammad Hayāt, and dated the 20th Shabān 1083/the 22nd July 1653 (an invocation is added: هر کد دعوی او باغل گردد کلد دعوی او باغل گردد).

Pl. 50; 6 9 x 3.3, 7 x 3.75; ll 15, no joints. Brownish Oz. pap. Incl. neat. Cond. not good. Dirty, worm-eaten, damaged by moisture. Interlinear glosses on many folios. Notes on the first and the last leaves, also seals dated 1171 A.H.

139.

(رسائل ظهیری)

(Rasā'il-i-Ẓuhūrī).

I. 93.

The well known stylistical compositions of Ẓuhūrī, with his full name Nūru'd-Dīn Muḥammad Turshūzī (d. ca. 1025/1616), see IvASB 356, cf. ibid 362. Copied, in a *majmū'a*, towards the end of the XII/XVIIIc. It contains:

1. *Dibācha-i-Nauras* (ff. 191v-196), beg. as usual:

سرود سرائان مشرکتدہ قال الم

2. *Dibācha-i-Gulzār-i-Ibrākīm* (ff. 198-201), beg. as usual:

خرمی چمن سخن بطراوت حمد بہار پیرائست الم

3. *Dibācha-i-Khwān-i-Khalīl* (ff. 201-211), beg. as usual:

ای از تو بر اهل تخت و اکلیل سبیل، الم

4. *Minā-bāzār* (ff. 211-224v), beg. as usual :

عصمتیان رو پوش حیا پرز و خلوتیانی عفت کوش پاک نظر الم

5. *Panj ruq'a*, or *Munsha'āt* (ff. 225-242v), beg. as usual :

شیدد تبسم دیت عشوه خون بیا الم

* Fl. 191v-242v : S 11 x 6,5 ; 8 x 4,25 ; ll 19, no jadwala. Or. pap. Ind. nast. Cond. tol. good.

140.

بیت الشرف معانی

Baytu'sh-sharaf-i-ma'ānī.

II 277.

Models of compositions in ornate prose and epistolary style, by Naṣirā, or, quoting his full name, Muhammad Naṣir al-Imāmi al-Hamadānī, who d. in 1030/1621 (see RS 318 II), cf. ff. 5v, 13, 25v, etc. Isolated letters by this author, or extracts from his compositions, are often found in different anthologies, but copies of this work are apparently rare. It is divided into two *bābs* and a *khâtima* (cf. f. 5, top). The first of them contains the *dibāchas* in flowery prose with many versified passages, *mu'ammās*, etc. Apparently only two of them contain dates : 1014/1605-1606 (f. 27) and 1015/1606 (f. 24). Shah 'Abbās (I, 995-1037/1587-1628) is referred to on ff. 14, 27, etc. There are apparently no official documents. The second *bāb* is devoted to private letters (*ruq'āt*), f. 34. The *khâtima* is not distinguished by a special heading. Numerous comments and glosses on the margins. Beg.

مبدئی که سیمه معلقات هفت آسمان الم

The copy is dated the 14th Jun. 11 1230 (the 12th July 1843, transcribed by Muhammad Haidu'l-lah, at Dādār (the seal of the scribe, dated 1235 A.H. is found on f. 34).

Fl. 53; S 5,5 x 6,35 ; 5,75 x 3,5 ; ll 13, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Notes on the fly-leaves.

141.

ارشاد الطالبین

Irshādu't-ṭālibīn.

II 321.

A bad, incomplete copy of this well known work on epistolography, usually called *Inshā-i-Harkaran*, comp. ca 1040/1631 by Harkaran, son of Mat'huradās Kanbū Multānī, see IVASB 363. One folio in the beginning is apparently lost, and the book opens in the middle of the preface. Of the seven *bābs* into which it is divided, the 1st beg. on f. 1 ; 2nd on f. 4 ; 3rd on f. 7v ; 4th on f. 11 ; 5th on f. 18 ; 6th on f. 27v ; the heading of the seventh *bāb* does not appear, although the final leaves probably belong to it. Apparently

there is a large lacuna coinciding with almost the whole of the 6th and 7th *bābs*.

Dated the 8th Rabi' al-Thani 1222, the 22nd July 1817.

Ff. 29: 8.10 x 6.5; 8.25 x 4.25; ff. 15, within jadhwa. Or., pap., Ind., med., Coml. bad. Worm-eaten and repaired. Interlinear glosses.

142.

تحفة طائفة

Tuḥfa-i-sultāniyya.

II 284.

A collection of models of official, legal and business documents, the same as IvASB 411. The name of the author is here given as Hasan b. Gul Muhammad. There are no headings in each of the three *bābs* into which the work is divided (cf. f. 3): first are given specimens of correspondence between princes (f. 3); the next section gives a collection of *firmāns* addressed to different people (f. 21). The last section *در مکاتبات شریعی* begins apparently on f. 34v. As in other copies, all proper names are replaced with *فانی* and all dates with *۱۳۶*, so that there is no key to the real date of the composition, but the work may belong to the XI/XVIIc., because the Paris copy (Bl 1063) is dated 1044/1634. Beg.

اول نامه بنام کردکاهی که فکارنده لوح و القلم (sic) و بر آورنده الهم

Copied at Khānpūr (dist. Mirkhās), by Muḥammad-Dīn, dated the 23th Dhū'l-ḥijja 1262/the 14th Dec. 1846.

Ff. 44: 8.7.5 x 4.5; 6 x 2.75; ff. 13, within jadhwa. Brownish Or., pap., Ind., med., Coml. fairly good.

143.

(رساله در انشاء و غیره)

(Risāla dar inshā wa ghayruhu).

II 325.

A treatise of encyclopædic contents, with special attention paid to poetics, versification, questions of style, and calligraphy. The author, who does not mention his own name, composed it for the instruction of his own son (whose name is given on f. 3 as Kamālū'd-Dīn Muhammad Qasim). In some of his verses the author uses the *takhalluṣ* Faḍil, cf. f. 34v. Almost all questions pertaining to elementary education are dealt with to some extent. The work has been completed, as explicitly stated on f. 66, the 6th Shar'bān 1089/the 29th April 1659, in the pargana of Bāwal (پیرکاه باول, somewhere near Sūrat). The same date, 1089/1659, is referred to on ff. 46 and 65v in expressions implying that it was the current year at the time of composition. Numerous quotations are given on ff. 33v-52v from different poets, old and modern, the latest probably being Ṣa'ib (ff. 33v, 36v). Amongst others the

Consilium
Jab ul Khawarizmi
Bāwal

rarer ones are (f. 34v) Ibrāhīm Ad'ham; (f. 36v) Bā Turāb, Sa'd-i-Gul, Nadīrī, Naql and Raḡī (or Riḡā) Kamānī; (f. 38v) Shāhīdī, etc.

This work occupies ff. 1-68v in the volume. Beg.

املا چه عبارتی : خط آذانی است

انشا چه کفایتی : خوش کویانی است

On ff. 69-78 there is a collection of epistolary specimens from different authors, with the heading :

تغایات متفرقة من كلام ملا شمس العزیز مرحوم

Besides the letters, of 'Abdu'l-'Azīz referred to here, others are given from Naṣīrā (see No. 140), on ff. 76-77v; Jalālā (f. 77v); Bāqir 'Alawī (f. 78) and Kamālu d-Dīn Husaynī (f. 78). It is not clear, whether this collection has any internal connection with the preceding work. Beg.

مسند جلال و جمال موجود فاض الجود الف

Transcribed in the beg. of the xii/xviii c., both parts apparently by the same hand. Many marginal notes. At the beginning there is a note on *qashqar*, and there are also a few stray poetical quotations.

Fl. 78; 8 8.5 x 5; 0.5 x 3; ff 16, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good, although worm-eaten and repaired in many places.

144.

بهار سخن

Bihār-i-sukhan.

III 49.

A large collection of epistolographic models and specimens of flowery ornate prose, compiled by Muhammad Ṣalīḥ Kanbū Lahūrī, and completed in 1074/1663-1664 (cf. f. 73). The latest dates found in the text are 1072/1662 (ff. 272, 278) and 1073/1663 (f. 272v). The flowery preface is by Abū'l-Barakāt Munir (cf. IVASB 366). See EIO 2080-2092, R 398. The collection contains a great many official letters of Shāhjahān's time, and a few from the beginning of the reign of Aurangzāb. It is divided into four *chamans*, but only the heading of the *first chaman* is found on f. 71v. The headings of other three, as in the British Museum copies, are not distinctly marked. Beg. as usual:

ایزد سخن افروین : ا سبلس که چراغ گفتار الن

The copy is dated the 7th Rajab 1223 the 29th Aug. 1808, transcribed from an autograph copy by one Nagehand (?) Rāy.

*Fl. 70v-329; 8 16.25 x 9.25; 11 x 5; ff 21, no *jadwals*. Or. pap. Large Ind. nast. Cond. tol. good. Worm-eaten.

145.

(مُدشکات طغرا)

(Munsha'ât-i-Ṭughrā).

II 283.

Thirteen compositions in ornate prose by Mullā Ṭughrā of Mashhad (d. in India ca. 1078/1667); for references see IVASB 371-373. This volume contains:

1. (f. 1v). *Julāsiyya* (the same as EIO 1586 XIV and R 744 XXIV), a prose eulogy on the accession of Aurangzib, beg.

جلوسیه طغرا مدح است ازین رفیع الم ... ای کوکبه ات فروغ سیملی
سربل الم

2. (f. 15v). *Chashma-i-fayd* (the same as EIO 1586 XIII and R 744 XXIX), chiefly dealing with the glorification of Muḥammad's *Mirāj*, beg.

چشمه فیض طغرا نام این تازه مقل الم ... ای ملک وجود بر قدرت
سازانی الم

3. (f. 39). *Thamara-i-fibbi* (see EIO 1586 XVI, R 744 XXX). A combination of bombastic sentences, without any definite subject, in which the metaphors, etc., are taken from medical terminology, beg.

ای درد نو بهتر از درای دگر ... شکر حکیمی که درد بی درمان الم

4. (f. 55). (*Risāla*). A short elegy, in ornate prose dealing with the execution, or generally death, of a high official whose name is not given (*Darā Shikūh* ?), in 1068/1658, as may be concluded from the chronogram given on f. 56v:

بی تریخ قناتش یک نثر خامه غلج شد

نبودی کردم گفتی سیه دار از میان رفته

The title is not given, neither in the beg., nor in the colophon. Beg.

جوید از تن خلق نشان نیر لعل ... روزی که اکسیر ساز قتل الم

5. (f. 58v). *Āshūb-nāma* (see EIO 1586 XXI, R 744 XXI), in praise of the works of Zulālī, beg.

ز نظم و نثر چو منشور بود این انشا شکر ناطقی که ابیات

بروج سپهر الم

6. (f. 71). *Mirāj-i-faqāhat* (see EIO 1586 XXII, R 744 XXVIII), a eulogy on Sayyid Bahādur Khān, beg.

معراج الفصاحت طغرا بعرش خیال رفرف معنی الهم ... از حق سخن
معجزة آئین خواهم الهم

7. (f. 75). *Parikhāna* (see EIO 1586 XIX, R 744 XXV), a eulogy on 'Abbās II, the Safawide, beg.

پردخانه طغرا چون مقام خدیو ایران ... ای راقم فرد بزین چه عجب (و)
چه شام الهم

8. (f. 85v). *Wajdiyya* (see EIO 1586 XV, R 744 XXXI), some reflections on music, beg.

این نامه که آوازه در انشا دارد ... نغمه دل نشین به ترمحمد الهم

9. (f. 104v). *Namūna-i-īnshā* (see EIO 1586 XVII, R 744 XXXII), in praise of Aurangzib, beg.

سیدمین وزقی : یاسیمم دادلد ... طغرایی وزق انتما چون بتعبیر
صفت الهم

10. (f. 109v). *Anwārū'l-mashāriq* (see EIO 1586 XVIII, R 744 XIX), reflections on the subject of spring, beg.

ای جوش دل عراچی و جام از قو ... شب لتیفی بزم سخن الهم

11. (f. 123). *Diya'at-i-ma'auwī* (see R 744 XXVI), on the famine in the Deccan: at the end several letters are added. Beg.

آن مجموعه طبیبی کاندین است الهم ... به دکن سال نیم آسایش
دلها قسط است الهم

12. (f. 174v). *Kalimatū'l-haqq* (see EIO 1586 XX, R 744 XVIII), a complaint of insufficient appreciation by his patron, beg.

کلمة الحق طغرا حجبی است الهم ... دوران چو در ستایش مریدی
بما فداده الهم

13. (f. 178v). (*Risāla dar ha'jw*), a short satire on one 'Alī Khān, and some other people in Kashmīr. Beg.

شد مغنم آن که شاه فوق الارض است ... ایذا چون بقسبت الهم

Transcribed towards the end of the xii/xviii c., or the beg. of the xiii/xix c.
FL 184: 8 8.75 x 6.25; 6 x 3.5; ll. 15-16, within double jadvāla. Or. pap. Ind.
nast. Cont. good.

146.

جامع القوائین

Jāmi' u'l-qawānīn.

II 323.

An incomplete and very bad copy of the well known collection of epistolary forms, by Khalifa Shāh Muhammad Qanauji, completed in 1085/1674. For references see IvASB 375. The work is divided into four *fasls*, of which the third is sub-divided into two *qisms*. Here the first *fasl* begins on f. 4v; the II on f. 35; the III on f. 52v; apparently the end of this one and the beg. of the *fourth fasl* are omitted, and the *khātima* is given on f. 65. Beg. as usual:

سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ
مَرَّاحِدِيًّا كَلَّمَكَ فَصَاحَتَ بَيَانِ خُودِ الْغَمِّ

Transcribed in the xlii/xix c.

Fl. 67; S 6.75 x 4.5; 5.75 x 3.1 II 12, no *jadwala*. Brownish Or. pap. Vulgar Ind. nast. Cond. tol. good. Numerous glosses, marginal and interlinear. Stray notes on the fly-leaves.

147.

II 322.

The same.

An incomplete copy of the same work (ff. 45-80). Its beginning coincides with f. 3v, l. 8 of the preceding transcript, but the end, although all subdivisions are duly found here, seems to be rather different. Most probably there are many lacunas which can be only ascertained by a thorough collation with a good copy. The first *fasl* begins on f. 45; II on f. 61; III (which is suspiciously short here), on f. 72; IV on f. 74v; the *khātima* on f. 79. It is dated the 2nd Dhī'l-Hijja 1234/the 22nd Sept. 1819.

In the same volume ff. 1-44v are occupied by a fragment of another work on epistolography, apparently of bigger size than the preceding one. There are no dates in it, nor is the name of the compiler given. The period to which the letters belong, seems to be approximately the middle of the XII/XVIIIc., because many names of different *nawwabs* of that time, etc., are found in the addresses of the epistles. The only section, of which the heading is preserved, is found on f. 5v:

فصل چلرم رقعات از جانب خود بمقدمت بزرگان قدردان الغم

In fact it is an extract from the *Gulshan-i-za'adat* (see No. 153), and forms a continuation of the copy described here under No. 154. There are many lacunas, as after f. 8. The handwriting and general appearance of this section of the MS. are the same as those of the preceding.

Fl. 80; S 8 x 7; 7 x 4.5; II 15, no *jadwala*. Brownish Or. pap. Coarse Ind. nast. Cond. bad; damaged by dampness and worms (especially ff. 39-44). Many glosses, marginal and interlinear.

148.

رقعات عالمگیری

Ruq'āt-i-'Ālamgīrī.

I 463.

A collection of letters of Aurangzīb to his sons Shāh 'Ālam, Muḥammad A'zam, and others. Amongst the different collections known under the same title the nearest, as regards the contents, are probably those described in EB 252 and R 801, although the beginnings do not coincide. This very bad and quite worthless copy contains no preamble; there are no headings to the different letters, and generally, no division whatever, so that the text is continuous. At the end there are a few anecdotes.

Beg. abruptly:

فرزند عالی جاک سعادت توام شاه عالم بهادر حفظ الله تعالى الم

Dated the 14th Muharram of 'the 18th year,' i.e. of Shāh 'Ālam, or 1191 the 22nd Feb. 1777, corresponding to 1823 of the 'Samwat' era.

Fl. 17; S 8.25 x 5.25; 7.25 x 4; B 16, no jadwala. Or. pap. Bod. careless, and vulgar Ind. shikasta. Cond. tol. good. Occasional marginal notes.

149.

حسن و عشق

Ḥusn-u 'ishq.

II 279.

The well known allegorical story, in ornate prose and verse, by Ni'mat Khān 'Ālī, with the full name of Nūro'd-Dīn Muḥammad (d. 1121-1122/1709-1710), cf. above No. 111. For references to other catalogues see IvASB 826(3). Beg. as usual:

حدیث عشق شد ز لب بیانم * جو شمع اندک آتش بر زبانم *

At the end there is (on ff. 161v-163) a short note in bombastic ornate prose, without title, name of the author, or date of composition. Beg.

شبنم شاداب هر گونه ستایش و ثناء الم

Copied in 1243/1827-1828, apparently by the same Ahmad Husayn who copied the other portions of this *maḥmūd* (cf. No. 161).

* Fl. 151v-163; S 12.25 x 6.5; 9 x 3.75; B 19, no jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

150.

منشآت ماهرورام

Munsha'āt-i-Mād'hūrām.

I 1003.

A fragment of an epistolographic work, containing models of official correspondence belonging to the end of Aurangzīb's time, and some private letters of the author. It was compiled in 1120/1708-1709, as expressed by the chronogram on f. 2v *زهی منشیات* ماهرورام, by one Mād'hūrām, an employee of Luṭfu'l-lah Khān (who was the son of Sa'du'l-lah Khān), and afterwards of Kokil-tāsh Khān. Cf. EB 1412. The book is divided into two *faṣls*: the first, dealing with official letters and documents (ترانض و احکام)

(و اوامر و خطوط); and the *second*, with private letters written to different friends. This fragment contains only a portion of the first *faql*. An *inshā* of Mad'hūrām has been lith. in Lucknow 1844, 1864, 1879. Beg.

بر دیوران دقیقه رس و روشضمیران مجمع نفس الخ

Transcribed in the beg. of the xiii/xix c.

* Fl. 1v-25v; 8 8 x 6,25; 6,5 x 3; II 15, no judwala. Or. pap. Ind. nast. shikasta. Cond. not quite good. Injured by worms and dampness.

151.

شش جهت

Shish jihat.

I 624.

A tale composed in highly bombastic ornate prose, written in such a way that the words at the beginning and end of the lines and three columns in the middle of the text, written in red, if read continually, form another five short stories. The author of this verbal jugglery, Rāp Narāyan, gives the date of the completion of his composition as 1124/1709-1710, in two chronograms. *مط خاتمة* (in the Introduction), and at the end in the verse 'مطبوع ششجهت شد بی پای شک و یب'. He may be, from the point of view of chronology, identical with a Hindu of the same name, who in 1129/1717 composed the *Makhzan-i-'irān*, see R 62. The tale has been lith. in Dihli, 1855. The date of this scroll is given twice as the 27th Jum. 1 1070 AH., but this date is improbable, firstly, because the tale has evidently been composed after it, secondly, because the appearance of the MS. does not allow us to accept this date, and thirdly, because at the top there are seals, dated 1161/1748, placed in such a way as to suggest their being those of the owner for whom the copy was made. Therefore 1170 AH. should be read, i.e. the 17th Febr. 1757. Beg.

این نامه دلکشا که هر معصمه آن آراسته گلشنست چون باغ جفان * الخ

A scroll, 6 ft. 7 inches long, lines 5,5 inches long. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

152.

چهار عنصر

Chahār 'unşur.

II 278.

The *first* of the four 'unşurs, of 'Abdu'l-Qādir Bidil 'Azīm-ābādī, see IvASB 387. Beg. as usual.

خدایوندا زبان معذور بیصرت سرالیمت الخ

Dated the 1st of Safar 1246/the 22nd July 1830, by Sārāmāl Gurūhārīlāl Kāyast'h.

Fl. 134; 8 8,5 x 6; 7 x 4; II 11, no judwala. Thick greyish Or. pap. Modern Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

153.

کتاب سادات

Gulshan-i-sa'adat.

II 313.

A collection of official letters, serving as epistolary models, compiled in 1131/1719 (f. 4), at Arkāt (f. 4v), by Muhammad Amin (f. 4). As the latter explains (ff. 4-5), he joined in that year the service of Dak'hni Rām, who was, as stated in R 1067, a local chieftain under Nizāmu'l-Mulk Āḡaf-Jah (d. 1161/1758). This coincides well with the biographical details concerning the author of the *Majma'u'l-inshā'* (comp. in 1140/1734, for references see IVASB 396). Muhammad Amin, surnamed Bani-Isrā'il, with whom the present Muhammad Amin is probably identical. The present work may therefore be an earlier version of the *Majma'u'l-inshā'*. It is divided into four *fasls*:

۱ صحایف ذواب سادات انتساب به بزرگان و عزیزان عالیجناب (f. 5v)

۲ وقایع وانی تالم اولی بادشا و اصدقا (f. 9)

۳ مقابلات خان سراپا فضل و احسان فضل الله خان باعزیز دربار (f. 28v)

و بزرگان بزرگوار

۴ وقعات از جانب خود بجانب بزرگان قدردان و دوستدار مهربان (f. 59)

The letters are addressed to many noblemen and officials who played prominent parts in the history of the Deccan of that time. Many of them are written on behalf, or addressed to, Sa'adat Khan, governor of the Carnatic (d. 1145/1732-1733), to Nizāmu'l-Mulk (see above), as on ff. 5v, 17, 32, 33, etc.; Mubārīz Khān (d. 1158/1745) (ff. 8, 8v, 12v, 33v, etc.); Ghālīb Khān (ff. 6v, 11, 12, 13, 13v, etc.); Fadlu'l-lah Khān (ff. 15v, 25, etc.), Qizilbāsh Khān (ff. 16v, 18-23, 40-50, etc.); Sultān 'Alī Khān (f. 26v); Muhtasham Khān (f. 50), and many others. One (f. 31v) is addressed to Amīru'l-umārā' Husayn 'Alī Khān, who is here called *the scion* of Muhammad Shāh. As this official held this post only in 1131-1132/1719-1720, and was assassinated the 6th Dhī'l-hijja 1132/the 9th Oct. 1720 (see Elliot, *Hist. of India*, VII, 503), the statement of the author that he composed this work in 1131/1719 is corroborated. Beg.

شکر شکریه مطای توفیق شکرش شایان شکر دیگر الیم

A modern, but good copy, dated the 15th Safar 1262/the 12th Febr. 1846, by Muhammad Sibghatu'l-lah b. Muhammad Karīmī'l-lah. Numerous amendments and notes on the margin.

Fl. 131; 8 7,25 x 5,5; 5,25 x 3; II 11, no fadwals. Europ. pap. Ind. nast. Cond. good.

154.

The same.

II 503.

Another copy of the same work. It is very bad and fragmentary, corresponding only to ff. 2v, l. 3—f. 49v, l. 9 of the preceding transcript. Its continuation, almost to the end, is bound in No. 147, with which it fills the volume.

A modern copy, dating from the end of the xiii-xix c.

Ff. 31; For measurements, etc., see No. 147.

155.

دقائق الإنشاء

Daqā'iqu'l-inshā'.

II 311.

A treatise on stylistics, rhetoric, poetics, prosody, epistolography, etc., by Ranjhār Dās, son of Ranjit (here رنجیب) Rāj of Jaunpūr (f. 1v). He began his compilation in 1145/1732 (f. 1v), and completed it in the next year, 1146/1733-1734 (cf. f. 125v), for which date he gives the chronogram *بکین نسخه نامی*. This work is described in detail, with a full list of all the 8 *daqiqas* and their *faṣls*, into which it is divided, in EIO 2120-2121, 2945, see also EB 1403 and Pr 1013. Of these five copies only the last one mentioned is complete, as is the present one. In this copy the *muqaddima*, on forms of composition in general, begins on f. 3v. I *daqīqa* (on the letters of the alphabet, etc.), in 3 *faṣls*, on f. 5. II *daq.* (on words, grammar, etc.), in 10 *faṣls*, on f. 8v. III *daq.* (on prose and verse), in 2 *faṣls*, on f. 33. IV *daq.* (on the defectiveness of various expressions), in 2 *faṣls*, on f. 47v. V *daq.* (on the beauty of various expressions), in 2 *faṣls*, on f. 49v. VI *daq.* (on the arrangement of words in speech and in writing), in 2 *faṣls*, on f. 78. VII *daq.* (on polite expressions, etiquette, etc.), in 3 *faṣls*, on f. 82. VIII *daq.*, which is missing in all except these two copies (an alphabetical list of different useful word-plays, similes, etc.), in 23 *faṣls*, on f. 85v. *Khâtima*, on f. 125. Beg. as usual:

حمد و انور و ثناء متکثر فنار یزکاء صانع است که اله

A modern, but good copy, prepared for عزیزت کالدیکت اسکویئر i.e. probably Charles Marries Caldecot, Esq., by one La'jlī, and dated the 12th Oct. 1832 (1248 AH.).

Ff. 126; 8 9.5 x 6.25; 6.5 x 3.5; II 15, no padwals. Or. pap. Ind. shik-nast. Cond. good.

156.

مربع تصویر

Muraqqa'-i-taṣwīr.

II 389.

A collection of specimens of florid and bombastic style, dealing with no subject in particular. In the beginning there are

many passages eulogising the Safawides. Later on there are as many eulogies of various Indian noblemen and officials of the XII/XVIIIc. The author, who had an exceedingly high opinion of his work (cf. f. 46), does not give his name, and mentions only his *takhalluṣ* (passim) Mukhlis. We learn also that his work has been written in or about 1144/1731-1732 (cf. ff. 18-18v, where two chronograms for this date are given: *بی بها مربع از تصویر* and *زفی مربع تصویرها*). There were several poets with this *takhalluṣ*, but the most famous of them, Mukhlis Kāshī (d. ca. 1150/1737) never came to India. More probably the work belongs to the authorship of Anand Rāy Mukhlis of Dihli, d. 1164/1751. The latter was an official under Nawwāb I'timād-ud-Daula Qamar-ud-Dīn Khān, and there are long eulogies of him on ff. 11v-12. As stated in EIO 1707, Anand Rāy has composed a "collection of letters, edited in 1149/1736-1737." This may refer to the present work. Unfortunately neither Spr 159 and 262, nor the *Riyāḍ-ush-shu'arā'* (D 102, f. 434), nor the *Sar-e-Āzād* (No. 58 above, f. 32), nor the *Makhtaw-i-gharā'ib*, (EB 395 No. 2683) give its title, or fuller details for proper identification. In the *Hamīsha bihār*, Spr 129, a Mukhlis, whose name was Qāsim Khān, is mentioned, but there are no particulars about him. In the colophon the work is attributed (apparently by a latter hand) to the authorship of Ni'mat Khān 'Alī, which is nonsense. Beg.

متر فامه بدام پادشاهی است اله ... شگفتگی کلش معانی

نکین و کل افشانی اله

Transcribed towards the end of the XII/XVIII c.

Fl. 46: 8.9,75 x 6.25: 4.25 x 2.25: II 12, within jawabs. Or. and cheap Europ. paper (new margins are pasted to the text). Ind. shikasta. Cond. bad; damaged by dampness. A bad vignette.

157.

مسودات فیوال رام

Musawwadāt-i-Kewāl-Rām.

III 26.

A collection of epistolary models, giving numerous specimens of correspondence between different Indian noblemen of the end of the XII/XVIIIc., as well as a number of business documents. The latest dates found in them are 1154, 1155 (ff. 77v, 80), and 1156 (f. 46) of the Faṣlī era. The great majority, however, are dated by the 'year of the reign,' but the name of the ruler is omitted. The introduction, and generally about 15 initial folios are badly damaged and partly torn off, so that there is no indication as to the exact name of the author, the title, and the date of composition. The title as given above appears in the colophon (f. 158). From the chronological point of view this

Kewālarām naga?

Kewāl Rām may be identical with the author of the *Tadhkiratu'l-umarā'*, Kewāl-Rām, son of Rag'hū Nath Dās (cf. IvASB 216, and for the biography cf. R 339). It is difficult to say if this identity is real. At the end there are a few additional letters (ff. 158v-160). A note is added on f. 160v.

Of the initial line of the treatise only a few words can be read:

... زمینی سعادت اقلربان آید یا ...

There may be a large lacuna after this; and the first letter found in this copy (which, indeed, may not be the first in fact), appears on f. 2, top:

در مبارکباد تولد شاه زاد * حبدا فرخنده ایام میمنت (؟) فرجام الم

Dated (f. 158) Calcutta, the 27th Muharram 1207/ the 14th Sept. 1792. The name of the copyist is given in the concluding line of one of the additional letters on f. 160, apparently written by the same hand, as Bihār Sadat Shīr Lāl.

* Fl. Iv-160: S 8.25×5.5; ff 3.25; ll 17, no jawala. Or. pap. Bad Ind. shikasta. Copul. very bad. Worm-eaten and damaged by dampness. A few marginal notes.

158.

(مجموعه مکتوبات)

(Majmū'a-i-maktūbāt).

I 93.

A collection of official and private letters and documents apparently gathered from various works on *inshā'*, such as the *Munsha'āt-i-Wahid* (f. 248v), and others by Sa'ib (f. 296), Mirzā Hasan (f. 297, of the same period), etc. They all deal only with Persian matters, and the great majority of them belong to the time of Shāh Šāfi (1037-1052/1628-1642, cf. ff. 268v, 288v, etc.), and 'Abbās II (1052-1077/1642-1667), cf. ff. 276v, etc. On f. 276v there is an official letter from 'Abbās II (dealing with some religious matters, very florid). The name of the compiler and the date of composition are not given, but the collection cannot have been compiled before Ramaḍān 1137/May-June 1725, which date is found on f. 242v, Beg.

تعلیمه یگی از امرا حکم عالی شد افند رفعت و معالی پناه الم

* Fl. 243-298v. For measurements, date of transcription, etc., see above No. 139

159.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

III 20.

A collection of extracts from different works on epistolography. The compiler does not mention his own name, but almost all the dated entries belong to the end of the reign of Muḥammad Shāh (1131-1161/1719-1746). The transcript itself, as stated in several colophons, was prepared at Calcutta in 1207/1792-1793. The contents are as follows:

1. (ff. 178-184). *Dar ta'li' (wa) tarkib (wa) quwā'id-i-ma-'ānī wa alfāz-i-Fārsī*. A short note on Persian compound substantives and some principles of syntax. The author's name is not mentioned. Beg.

بدانکه هر امر که بآخر کلمه ترکیب باید آید

2. (ff. 186-248v). A long series of letters, private and official, written by different scribes on behalf of their masters. Some of them are known as the authors of epistolographic treatises: Manariāl (ff. 186 sq.); Mād'hūrām (ff. 188v sq., 236 sq., 245 sq.); Narsing'h (ff. 199v sq., 202v sq., 211 sq.); Muhammad 'Alī (ff. 200 sq.); Shaykh Ahmad (ff. 200v sq.); 'Itimād Khān (f. 202); Fāḍil Khān (f. 203); Fada'il Khān (ff. 203); Adwīrāj (ff. 204 sq., 274 sq.); Darjūnāl (ff. 216 sq., 237 sq., 244 sq.); Siwāramdās (ff. 227v sq.), and others. All of them were writing in the second half of the XII/XVIIIc.

3. (ff. 249-258v). *Tadhkira-i-ahwāl-i-Sayyid Muhammad Khān*. Some details concerning the career of an official, Sayyid Muhammad Khān; especially the events of the years 1160 and 1161/1747 and 1748 are discussed at length. The name of the author is not mentioned. Beg.

این سپهر لعبت باز را رسمی است قدیم

4. (ff. 257-289). Another long series of epistolary models, from the same authors, see above (2).

5. (ff. 289v-293). A few *firmāns* and other documents emanating from Aurangzib and A'zam Shāh.

6. (ff. 293v-300v). Another series of letters from different officials.

7. (ff. 301v-317). *Tadhkira-i-ahwāl-i-Sayyid Muhammad Khān*. Another account of the career of the same S. Muhammad Khān, as referred to above (3). It is ascribed to the authorship of Manriāl (منریال ?). It was completed in the beg. of 1160/1747. Beg.

از اینجا که پیشگاه داور حقیقی افطار اغایم جمیع

8. (ff. 318v-331v). Several astrological notes, horoscopes, etc., calculated apparently after the Hindu system of divination of this kind, and translated into Persian. The notes also belong to the last years of Muhammad Shāh's reign.

9. (ff. 332-360v). Isolated specimens of ornate and inflated prose, epistolary style, etc., such as some *Munāẓāt* (f. 332), description of a pony (f. 333), a few other notes. On ff. 337-347 there is a collection of rules as to how to address princes, etc., in epistles. On ff. 347-360v there are a number of letters and notes.

*Ft. 178-300v: 8.5 x 7.5; 6 x 3.5; 11 19 (in some places diagonal), no *jadhwa*. Or. pap. Bad Ind. shikasta. Comul. rather bad. Worm-eaten and repaired.

160.

(بیاض انشا)

(Bayād-i-inshā).

II 282.

An album of extracts from different well-known works, on *inshā*, history, etc., used as specimens of ornate prose. The compiler, who does not mention his own name, states (f. 3) that he has collected the materials and arranged this album in 1171/1757-

از هر کشفی کلی بدامن چیده و از هر کای بوی مشام جان شیده در : 1758
شهر سده هزار و صد و هفتاد و یک بهارستانی ترتیب دادم الخ

The quotations are arranged under subjects (a list of them is given on ff. 3v-4v), and the names of the authors from whom they are taken, are almost invariably mentioned at the beginning of every extract. Beg.

حمد سخن آفرینی که دلهای صاف باطنانرا الخ

Copied by Kādar Māl (کودر مال) dated the 29th Ram. 1196 (the 7th Sept. 1782).

Fl. 50: S 8.75 x 5: 7 x 3.5; II 19, no fādwa. Brownish Ox. pap. Ind. east. Cont. tol. good. Marginal notes and glosses.

161.

فانوس خیال

(Fānūs-i-khiyāl).

II 279.

A treatise on stylistics, rhetorics, poetical figures, word-plays, etc., to serve as a theory of composition. The author calls himself only *فانوس خیال*, perhaps for Arshadu'd-Dīn b. Ashraf, with the *takhallūs* Khīyāl. He mentions also his son Ahmad Mukhtār (f. 1v). The work was begun in 1187/1773-1774 (see ff. 7-8, where many chronograms for this date are given); but it was completed only in 1196/1776, as stated in the concluding lines, f. 114, where the chronogram *چراغ بیدرد* is given. The work is written in a very bombastic style. It is divided into five *tamthāls*, each subdivided into five *tarīz*. At the end there is a *khātima* (f. 84), with the heading:

خانه در بیان حروف معجم یعنی حروف تنجیمی و تبدل هر حرفی
ازینها با حرفی دیگر

After this there are a hundred chronograms for the date of the completion which appears here as 1188/1774-1775, with the heading (f. 112v):

مد کلمه مساوی العدد فادر العصر در تاریخ العام این فقره

Beg. of the work.

بعد حمد نا محدود کس بیگمناں و دیود نا محدود الیم

On ff. 115-115v there are a few notes, and poetical quotations from different poets: Ša'ib, Arshad, Muḥammadi, Bidār, Nizām Khān Mu'jiz.

On ff. 116-117v, there is a versified exposition of the elementary rules of Persian grammar, called in the colophon *Intikhāb-i-Risāla-i-'Abdu'l-Wāsi' Hānsawī*. The latter, who wrote towards the end of the XII/XVIIIc., is chiefly known as the author of the *Qawā'id-i-lughāt-i-Furs*, see IvASB 1477, which, however, is written in prose. Beg.

بعد حمد حضرت پیرزادگار معنی چندین بکریم یاد دار

Copying completed, by Ahmad Husayn, on the 15th Jun. 11244/the 23rd Nov. 1828.

* Fl. 1v-117v: S 15.25 x 6.5; 9 x 3.75; ll 19, no *jadhwa*. Brownish Or. pap. Ind. nat. Cond. good, but paper is decaying. Numerous marginal notes.

162.

(مجموعۂ منکات)

(Majmū'a-i-munsha'āt).

Ia 211.

A collection of epistolary models and specimens of ornate prose. Although it is arranged into *bābs* and *faṣls*, the general appearance is that of an album. It seems very probable that the compiler planned a work on *inshā*, and collected specimens under appropriate rubrics, but that something prevented him from bringing his work to a completion. He should therefore be identical with the copyist, who was transcribing these extracts. But in fact there are at least three different handwritings, the bulk of the volume having apparently been written by one Utamchand of Gujrāt, who wrote at Lucknow in 1192/1778 (cf. the colophon on f. 153v). Some portions of this *majmū'a* have been written as late as 1202/1788, cf. f. 74v. The other scribe's name is illegible (f. 136v), and a third (f. 178v) was Lal Shiwjī, who wrote in 1191/1777.

The majority of extracts are borrowed from the *Bihār-i-sukhan* (see above No. 144), the well known work on *inshā* by Muḥammad Ṣāliḥ Kanbū, who completed it in 1070/1660 (cf. ff. 10, 78, 89, 91, 98v, 139, 166, 172, etc.). Also many quotations from the *Akbar-nāma* by Abū'l-Faḍl. On f. 154v there is an extract from the *Charibū'l-inshā*, comp. in 1157/1744 by Krishan Sing'h, with the *takhalluṣ* Nishāt (cf. R 795); another work by the same author, the *Bihār-i-khiyāl*, is here apparently given complete (ff. 145-153v). The album is apparently divided into 7 *bābs*, each subdivided into several *faṣls* but the copy is exceedingly fragmentary, the folios have been mixed up, and, as many pages are

left blank and there are no catchwords on them, the proper sequence of the leaves is often doubtful.

Fol. 1-4 may originally have been fly-leaves. They contain several extracts in ornate prose, and in verse (f. 3).

I *bāb* (f. 5), on the *munājāt*, chiefly extracts from the works of Abū'l-Faḍl.

II *bāb* (f. 10), dealing with congratulations (در مبارکباد و تهنیت ها), divided into 11 *faṣls*, according to the occasions on which felicitation is to be offered.

III *bāb* (f. 63), on letters of condolence, etc. (در تهنات و غمخیز), in three *faṣls*, containing letters sent on the occasion of deaths, etc. ff. 72-74v, apparently belonging to this section, contain a versified story of the *sati* of Tanūbī's (1) wife. The name of the author is not given. In the colophon it is called *Qissa-i-Tanūbī wa sati shudan-i-zun-i-ā*. Beg.

خدایندای ده شعله ستم که از شورش فتنه آتش بختانم

IV *bāb* (f. 75), on miscellaneous letters, in 6 *faṣls*.

V *bāb* (f. 128), in five *faṣls*. The subject is not stated, and in fact it contains only the *Jangnāma-i-A'zam Shāh wa Pahādur Shāh* (the events of 1118-1119/1706-1708), apparently complete. Beg.

زین دیباجه سخن نیایش الخ

VI *bāb* (f. 137), in four *faṣls*. Here only half a page.

VII *bāb* (f. 138), in two *faṣls*, dealing with official documents, laudatory descriptions of various cities, and generally compositions in bombastic ornate prose. On ff. 145-153v is given the *Bihār-i-khiyāl* (see above in this note). It is so written that the initial and final words, in red ink, form an independent story. Beg.

از توشن آرائی توحید آن طراوت بغش کلزار کینکات الخ

On f. 154v-155 there is an extract from the *Gharibu'l-inshā'* (see above in this note), also on the same kind of verbal jugglery. On ff. 156-165 there are specimens of similar tricks, in verses, or in tablets, etc.

The *fifth faṣl* which appears on f. 166, deals with descriptions of Kashmīr, Shāhjahānābād (f. 172), Kābul, Lahore, etc. (f. 179), and minor items in the same strain. Some headings may be lost, and originally this *faṣl* may have formed a larger section. On ff. 215-215v there is a petition (*ardādāsh*) from Siwāji to Aurangzib.

ff. 216-232 are filled partly with specimens of word-play, but chiefly with accounts and business letters.

ff. 232; 8 12.25 x 9; 9.5 x 6; different number of ordinary, diagonal, transversal, etc., lines. No jachwāl. Or, pup. Mostly bad Ind. shikasta. Cond. tol. good. Marginal notes on some folios.

163.

(تصحیف در تجنیس)

(Tashīf dar tajnīs).

Ia 26.

A few specimens of highly artificial compositions chiefly based on alliterations and word-plays, in praise of Nawwāb Sa'ādat 'Alī Khān Mubārīz Jang, a ruler of Oudh (1212-1229/1797-1814), by one Mahmūd 'Alī (f. 2v). They were collected, and a special commentary on them has been written, by one Khayālī, who gives no key as to his identity. At the end a long versified eulogy on the same Nawwāb is added, perhaps by the same Khayālī (the *takhalluṣ* of the author is not given in the poem). On f. 1v there are three lines in the middle of the page which may be a sort of a 'table of contents'; it is stated there that the book is divided into two *sanads*, the first called *Tashīf-i-sharīf*, and the second—*Shāfi'atū't-tashīf*. Beg. of the first *sanad* (f. 2):

احمد مرسل احمد، در زمان یدش حکم حاکم شرفوردهای الخ

The beginning of the first *sanad* (f. 3):

جهانبان جهانیان ملک ملک هستی هستی الخ

At the end of this section there is an extract from Amīr Khusrāw (f. 8), and from a certain Lālā Amritlāl.

The second *sanad* begins with (f. 8v):

خیالی یدش ازین نثرهای متجانسه از تصنیف جناب مولوی منصور
تلیصاحب اجتماع کردی و دیباچه را بر روی کتاب آوردی الخ

The beginning of the poem in praise of Sa'ādat 'Alī Khān (f. 19):

وزیر الممالک سلاطین پناه، سلیمانی بشوکت سکندر بجاء

Copied about the middle of the xlii/xix c. Seals, dated 1266/1850 are found at the beg. of each section.

Pl. 24: 8.2 x 6; 3.5 x 3.5; II 9, no jailwala. Or. pap. Ind. nast. Cond. fairly good.

164.

خلاصۃ الإنشاء

(Khulāṣatu'l-inshā').

Ia 54.

A collection of epistolary models, by Iachmī Rām of Dihli, composed in 1225/1810 (cf. f. 2v). The letters, apparently almost exclusively private epistles of the author, addressed to his relatives, friends, etc., are heaped together without any system or order. This work has nothing to do with the treatises bearing the same

title, mentioned in R 1017 III and EB 1416. Numerous interlinear and marginal glosses and notes. Beg.

خاتمه ترکیب لفظ و معنی انشائی دلکشانی حمد الم

Dated the 18th Dhū'l-hijja 1241, the 24th July 1826 (corresponding to 1884 of the Samwat era).

Ft. 121; 8 8,5 x 5,25; 3,5 x 2,75; II 13, no jawals. Or. pap. Ind. mast. Cond. bad. Much injured by worms.

165.

لمعة صادق

Lam'a-i-ṣādiqa.

II 280.

A collection of epistolary models, completed the 14th Sha'bān 1240/the 28th Jan. 1831 (cf. f. 109v), by Fakhrū'd-Dīn Husayn (cf. f. 3v). It is dedicated to prince Muḥammad Shāhrukh Bahādur (cf. f. 5v, and passim). The work contains letters from and to the most different people (one is even addressed to a son of Colonel Gardener, f. 53v); some epistles may be useful for historians. The author mentions another work of his, the *Riyāḍ-i-ṣādiq* (f. 4). There is apparently no system in the arrangement of the letters. Beg.

خاتمه تیر زبان و بلاغت تصحیح البیان که الم

No date, but the copy seems to be contemporary with the period of composition, i.e. the middle of the xii/xix c.

Ft. 111; 8 8,5 x 5,75; 6 x 3,5; II 11, no jawals. Or. pap. Ind. mast. Cond. fairly good. A few marginal notes by a different hand.

166.

(مجموعه انشا)

(Majmū'a-i-inshā).

II 315.

A collection of three works, written in bombastic ornate prose, all connected the one with the other.

1. (f. 1v). *Bihār-i-'aẓīm*. An imitation of Zuhūrī's well known *Gulzār-i-Ibrāhīm* (see No. 139,2), composed in 1259/1834-1835 (see f. 14, where several chronograms are given), by Shā'iq 'Alī Khān (f. 2v), or simply Shā'iq (cf. f. 14), apparently a nobleman, but untraceable in all *tadhkiras* as a writer (he cannot be identified with Shā'iq mentioned in Spr 569). Beg.

نظامت سخن حمد عظیمیکه مناصب علو مرتبئی الم

2. (f. 14v). *Bihār-i-'aẓam*. Another similar work on the same subjects as the preceding one, and even almost with the same arrangement. It has been completed in 1258/1842 (cf. f. 23, where several chronograms for this year are given), by Ghulām 'Abdu'l-Qādir with the *takhalluṣ* Shams (f. 15), or with his full name (cf. f. 28v), Ghulām 'Abdu'l-Qādir Shamsu'd-Daula Bahādur

ʿUṭiḍād Jang; in a note on f. 1 he is called the son of Nawwāb ʿAzīmu'd-Daula. The latter may be identical with Nawwāb ʿAzīmu'd-Daula Walā Jāh, of the Cornatic, who d. 1231/1816. The work begins with:

بِذَامِ أَفَنَكِ اسْمِ اعْظَمِ اَوْ بِصَدِّ شَاهِي جَلُوهِ يَدَا اِسْتِ هَرِ سَوَا اَلَمِ

3. (f. 23v). *Inshā-i-Shamāʿi*. A collection of private epistles, by the same author as of the preceding work. It is incomplete at the end, and the date of composition is not given. The letters do not contain any dates or names. On ff. 26v-28 there is a eulogy of نواب عظیم جلا (his real name is not given), and on ff. 28-28v a similar glorification of Shāʿiq ʿAlī Khān, the author of the first entry in this volume, to whom the author acknowledges his indebtedness in literary achievements (f. 28, ll. 12-15). The title as above is given in the heading at the beginning (f. 23v), but is apparently not mentioned in the text. Beg.

هَرِ نَبَالِيَكِه اَزِ يَدِ دَفْتِ عَدَمِ بَعْرِفَتِ ظَنُّورِ سَرِ بَرِ كَشْتِ اَلَمِ

Copied apparently towards the end of the xiii/xix c.

Ff. 68; S. 8,25 x 5,5; 6,25 x 3,5; ll. 15, no fadwals. Europ. pap. Good. Ind. modern nast. Cond. good, but paper is almost decayed, and will not last long. Note on f. 1.

167.

انشای عیبلی

Inshā-i-ṣibyān.

II 320.

An incomplete copy of a treatise on epistolary models, the same as the one described in IVASR 404. The present copy also does not reveal the name of the compiler or an exact date of composition. It is stated in the introduction that it is divided into three *daftars*, twelve *bābs* in each. But the present copy contains only the first 12 *bābs* (the last is incomplete).

1. (f. 3), letters concerning different domestic occasions.
2. (f. 7v), concerning sweets and fruits.
3. (f. 13), on different subjects.
4. (f. ?), on the use of word-plays in letters (the beginning is not properly marked).
5. (f. 23v), love letters (*sharqiyya*).
6. (f. 30v), congratulations.
7. (f. 36), letters of condolence.
8. (f. 38v), on titles and addresses.
9. (f. 41v), letters to seniors.
10. (f. 42v), letters to equals.
11. (f. 44), letters to juniors.
12. (f. 45), petitions, etc. (apparently incomplete at the end).

The work seems to be of modern origin. Beg.

حمد بیحد خدایا که مثنوی عقل همه دان الف ... این فیاضمند که
نامش بتوشیح هر مصرع مدح ممدوحی فشانی دارد الف

A quite modern copy, dating apparently from the end of the xiii/xix c.

Fl. 47: 8.7.25 x 6.25; 5 x 3; ll 11, no jadwala. Europ. pap. Good modern Ind. inst. Cond. good. Interlinear glosses, mostly in Hindustani.

168.

Haft taṣwīr.

هفت تصویر

I 1105.

A short composition in highly bombastic ornate prose, dealing with descriptions of the beauty and perfection of the human body. The author's name appears in the end as Maṣḥafī; in the colophon he is called Maliku'sh-shararā' Miyān Maṣḥafī. There are no indications as to the date of composition, nor any reference to any person known from other sources. One Muḥammad Tawfiq Kashmīrī is referred to on f. 17, but he cannot be identified. Beg.

تصویر اول که چوین ماه چمادره بکمال حسن و خوبی الف

Dated the 9th Dhū'l-Hijja 1241/the 15th July 1826, by one Dātārām.

Fl. 19: 8.7 x 4.5; 5.5 x 2; ll 11, no jadwala. Or. pap. Bad Ind. shikasta. Cond. tol. good.

2. Prosody, rhyme, poetics and rhetorics.

169.

مفتاح القوافی

Miftāḥu'l-qawāfī.

II 528.

A very condensed abstract of chapters 1, 2, 4, 5 of the second *qism* of the *Al-Mu'jam fi ma'āyir ash'ārī'l-'Ajam*, by Shams-i-Qays (cf. f. 6v), which is a detailed old work on prosody, comp. shortly after 628/1231, see RS 190 (it has been published in 1909 as the Xth vol. of the Gibb Memorial series). A collation with the printed text (pp. 173-297) shows that although the contents are the same, the original text is briefly summarised, and all examples are omitted. In the colophon (f. 11v) the author of this brief version is called Muḥammad Riḍā Shīrāzī, son of Ḥajjī Sirāju'd-Dīn Nishāpūrī. There are no indications as to the date of compilation. The pamphlet is divided into: the *muqaddima* (f. 6v), in a few lines summarising the contents of the first *bāb* of the *Mu'jam* (II *qism*). The first *bāb* (f. 6v) در حروف قافیه (=the first half of the second *bāb* of the *Mu'jam*); II *bāb* (f. 8v) در اقسام قافی (corresponding to the end of the second *bāb* of the *Mu'jam*);

III *bāb* (f. 10) *قوانی* (i.e. حدود) (bāb IV of the *Mu'jam*), and the *khâtima* (f. 10v) *در عیوب قوانی* (the fifth *bāb* of the *Mu'jam*). The work seems to be of a modern origin. Beg.

جواهر محمد منظوم متکلی را کہ دکان شیرین لیلان الخ

Copied in a small *majmū'a*, by Muhammad 'Alī Maṣīb, in 1255/1839.

*Fl. 6-11v; 8 11 × 6.75; 8.5 × 4; ll 17-18, no *jadwals*. Or. pap. Bad Ind. nast. Cond. good.

170.

انیس العشقی

Anīsu'l-*āshiqin*.

I 90.

The well-known collection of poetical figures describing the beauties of different parts of the human body, by Hasan b. Muhammad ash-Sharaf, surnamed Sharaf ar-Rāmī, see IvASB 337. It is more often called *Anīsu'l-*ushshāq**, but the title as above is here given on f. 5. The present copy contains a dedication (f. 2v) to Sultān Shaykh Uways (757-776/1356-1374), which is rarely found in other transcripts. Beg. as usual:

حمد و ثغای مبدعی را علت کلمه (read کلمه) که در مبدع نظرت الخ

Several fly-leaves at the beginning and the margins of the first 7 folios are occupied with poetical quotations. On ff. 52v-53 there is a short note with the heading *مقننای زن خورشید چهل* *مقننای زن خورشید چهل*, dealing with the physical perfections of an attractive woman.

Dated the 18th Dhī'l-hijja 1241/the 24th July 1826 (1883 of the Samwat era), by a scribe whose name is illegible.

Fl. 53; 8.7 × 4.5; 5.5 × 2.25; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

171.

رساله قوانی

Risāla-i-qawāfī.

I 446.

Jāmi's well-known treatise on poetics, see IvASB 612 (9). A bad copy. Many notes on the margins. Beg. as usual:

بعد از تبیین بموزون توپن کلامی که قلیه سنجان الخ

Dated the 14th Dhī'l-hijja 1241/the 20th July 1826 (corresponding to 1883 of the Samwat era). The name of the scribe is illegible.

Fl. 6; 8.7 × 4.5; 5 × 2.25; ll 11, no *jadwals*. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten and repaired.

172.

(مجموعه در عروض)

(Majmū'a dar 'arūd).

II 370.

Two well-known treatises on prosody, in a modern transcript :

1. (f. 1v). *Risāla dar qāfiya*, Jāmi's well-known treatise, the same as No. 171; beg. as in that copy.

2. (f. 6v). *'Arūd-i-Sayfi*. A treatise on prosody, by Sayfi Bukhārī, surnamed 'Arūdī (d. ca. 909/1503-1504). It was composed in 896/1490-1491. The title is often given in a different form. In the colophon of this copy it is styled *Ar-risālatu's-sayfiyya* (f. 50); other titles are *'Arūd-i-qāfiya* or *Mizānu'l-ash'ār*. See Br. Lit. Hist., III, 458, GIPh 344, EIO 2046-2048, RS 191, Pr 116, 131, 142, 187, R 525. Edited and translated by H. Blochmann, 1867 (text only) and 1872 (text with a translation); lith. Cawnpore 1865, Calcutta 1865, cf. also G. S. A. Ranking, *The Elements of Arabic and Persian Prosody*, Bombay, 1885. This copy is quite modern, but the only complete one in the collection. Beg. as usual:

الحمد لله الذي جعل علم العروض ميوان الشعراء

The first item is dated the 7th Rajab 1243 (the 24th Jan. 1828, the second the 1st Dhī'l-Qa'da 1243 (the 15th May 1828, both transcribed by one Tajammul Husayn Būnd (or Rūḡfī?).

Ff. 60; 8.9 × 5.75; 7.75 × 4.25; II 15, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes and glosses.

173.

رساله در قافیه

Risāla dar qāfiya.

II 378.

A short treatise on rhyme, by (Burhānu'd-Dīn) 'Aṭā'u'l-Jalāl, Maḥmūd Husaynī, d. ca. 929/1523. As stated in the preface, it is an extract from the larger work of this author, the *Takmilu's-sanā'at*, which has been written before 906/1501, because it was dedicated to Mir 'Alī Shīr, who died in that year. The work is divided into 9 short chapters, here called *ḥarf*. For a detailed description, in which the original headings are given, see EIO 2052-2054 and RS 191 III. Beg. as usual:

سپاس بی‌نیاس صانعی را که تالیس بدایع مصفوعات الخ

The *ḥarfe* begin: I on f. 2; II on f. 2v; III on f. 5; IV on f. 8; V on f. 7v; VI on f. 8v; VII on f. 9; VIII on f. 10v; IX on f. 11. At the end, ff. 12-16v a series of examples are given to illustrate different rules, discussed in the treatise: numerous marginal notes.

Transcribed towards the end of the 18th/18th c., by one Qādir-baksh.

Ff. 16; 8.10 × 3.75; 7.5 × 2.25; II 25, within jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

174.

The same.

II 381.

Another copy of the same work, quite modern. Beg. as in the preceding transcript, No. 173. The *har/s* begin: I on f. 2v; II on f. 3; III on f. 7v; IV on f. 8; V on f. 11; VI on f. 12; VII on f. 13v; VIII on f. 16; IX on f. 17v.

Transcribed towards the end of the xiii/xiv c.

Fl. 10; S. 9×5,75; 7,5×3,75; ll 17, no *jadrals*. Oz. pap. Ind. coarsely wash. Cond. not quite good. Worm-eaten.

175.

رساله قافیه

Risāla-i-qāfiya.

II 528.

A brief treatise on rhyme and rules of versification, by Hilālī (see f. 12, and the colophon), who may be identical with the famous poet, who died in 936 or 939/1529-1533. It follows chiefly Shams-i-Qays (who is mentioned on f. 15v) cf. No. 172. 2. Beg.

الحمد لله انوار الهدى والمنول والصلوة على صاحب ديوان الكمال اتم

Dated 1355/1839, by Muhammad 'Alī Maslūh.

* Fl. 12-16; for measurements, etc., see above No. 169.

176.

مجمع الصنائع

Majma'u's-ṣanā'ī.

II 371.

A portion of a concise treatise on poetics, comp. in 1060/1050 (cf. the chronogram غنى on f. 30), by Niẓāmu'd-Dīn Aḥmad b. Muḥammad Ṣāliḥ aṣ-Ṣiddīqī al-Ḥusaynī, see EIO 2088, 2089, 2937, 2938, RaBr 68, R 814, 821, 999; *Ind. libr.* Bh 263, 264. The title is given on f. 30, bottom. The work is divided into four *faṣṣ*, and a *khātima*: I *faṣṣ* (f. 32) در تقسیم کلام (in this copy it is incomplete); the remainder of the work is lost: II در سرفات شعری; III در ذکر صنایع معنوی; IV در بیان بدایع لفظی; the *khātima*, در بیان بعضی از الفاظ که بدین فن مناسبت دارند. Beg.

شکر زیاده از آنچه در تحریر و تقریر کتجد صانعی را الهی

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xiv c.

* Fl. 29v-30v; S. 8×5,5; 5,5×3; ll 11, no *jadrals*. Oz. pap. Ind. neat. Cond. tol. good.

177.

عطية كبرى

‘Aṭīyya-i-kubrā.

II 371.

A treatise on rhetoric and stylistics, by Sirāju'd-Dīn ‘Alī Khān Ārzū (d. 1169/1756), cf. f. 2v, see IvASB 394. Beg. as usual:

دیداجہ بیان معانی ‘ سہلس حضرت سخن آفرین است الخ

Dated the 11 Šafar of the 18th year of Muhammad Akbar Shāh, i.e. 1238/the 28th Oct. 1822 (the scribe's name is damaged).

* Fl. 1v. 28v; S 8.25 x 6; 6.5 x 4.5; ll 10, no jadwala. Or. pap. Ind. mast. Cond. bad. Worm-eaten and pasted over. Scrappy quotations at the end.

178.

الرسالة الوافية في علم العروض والقافية

Ar-risālatu'l-wāfiya fī ‘ilmi'l-‘arūd wa'l-qāfiya. II 528.

A portion of the treatise on prosody and rhyme, by Shamsu'd-Dīn ‘Abbāsī with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1181/1767), completed in 1161/1748. Its text is given complete in the *Riḡā-ḡu'sh-shu'arā* of ‘Alī-Qulī Wāliḥ Dāghistānī (see IvASB 230). The present copy contains only less than half of the treatise, corresponding to ff. 345v-366v, l. 6, of the MS. in the Society's collection, D 102. Beg. as in that copy:

بعد تقدیم حمد مبدعی کہ بیت دنیا و آخرت الخ

Transcribed probably in the same year, 1255/1839, as the other entries in this *majma'ū'a* (see Nos. 169, 175). The last folio is written by a different hand.

* Fl. 1-5; for measurements, etc., see above, No. 169.

179.

(مجموعه در عروض)

(Majmū'a dar ‘arūd).

I 441.

A collection of five treatises on prosody, almost all fragmentary:

1. (f. 1). ‘*Arūd-i-Sayfi* (see above No. 172,2). An incomplete copy, beginning with the first *faṣl*, without an introduction. The text in the beginning sometimes deviates from the usual one, but at the end coincides fairly well. Beg. (corresponding to f. 6v, l. 15 in No. 172,2):

بدانکہ شعر در لغت دانستن است و بخطاح سخنی موزون الخ

2. (f. 21v). *Risāla-i-talībī dar ‘ilm-i-‘arūd wa yawāfi* (cf. f. 22v). A treatise on prosody and poetics, in two *bābs*, by Abū Talīb Khān b. Muhammad Beg Khān Iṣfahānī Tabrizī (d. 1220 or

1221/1805-1807). For his biography see R 378-379. The exact date of completion of the treatise is not given. Beg.

بعد حمد وبعد [و] مرصع نظمی را که به پیشگویی شیخیان الخ

3. (f. 40v). *'Arūd-i-Sayfī*. Another copy of Sayfī's work on prosody, incomplete at the end. See above, 1. Beg. as usual:

الحمد لله الذي جعل العروض ميزان الشعر الخ

4. (f. 64). (*Risāla dar 'arūd*). A fragment of a larger work of which the title is not mentioned here. It is only the 6th *bāb*, dealing with prosody, beg.

باب ششم در استغناء عروض، اسم هابی بحوز الخ

The work must be of a quite modern origin, because Bidil (d. ca. 1133/1720), and even Wālih (d. ca. 1170/1757) are often referred to (cf. ff. 69, 69v, 71v, etc.).

5. (f. 72v). *Risāla dar fann-i-shi'r guftan*. A paraphrase of Sayfī's treatise on prosody, slavishly following its original. It is ascribed to the authorship of one *Faydī*; no details as to his real name are given, so that it is difficult to say if he is identical with the poet Faydī of Akbar's time (d. 1004/1593). It seems to be a fake of much later origin. Beg.

الحمد لله ... اما چنین گوید احقر العبد فیضی که این رساله ایست در

فن شعر گفته‌ام که آنرا علم عروض گویند الخ

Only the first item is dated (f. 1b), the 1st Dhī'l-Qa'da 1245/the 24th Apr. 1830, by Muhammad Murtaḍā Bidawī. All other items, although apparently dating from about the same time, are written by different scribes. Most probably they were bound together quite accidentally. On ff. 29-29v there are scribbly quotations, illustrating different metres.

Ff. 90: 8 5/5 x 6; and approximately 5,5 x 4. The number of lines is different, 18, 14, 13, 15. The last item was originally written on leaves of a larger size, now folded. Or. pap. Different Ind. nat. Cond. not quite good. Worm-eaten, pasted over. Marginal notes and glosses, especially towards the end.

180.

(مجموعه در عروض)

(*Majmū'a dar 'arūd*).

I 143a.

A collection of short treatises on prosody and poetics, by different authors (the poetical works in the same volume will be described in the section dealing with poetry).

1. (f. 1v). (*Risāla dar sharh-i-ba'ḍi ash'ār*). A collection of notes on isolated verses from the *diwān* of Ḥakīm, or, to give him his full name, 'Abdu'l-Ḥakīm Lahūrī (d. ca. 1200/1786; cf. R 1086), and of a few other poets, by Sirāj 'Alī Khān Ārzū (d. 1169/1756). The compiler of this collection calls himself *Wārasta*,

and is probably identical with Siyālkūti Ma'l Wārasta, a poet of the end of XII/XVIIIc. (cf. R 1089). He states in the opening lines that he saw the notes in question written on the margins of a copy of the *diwān* of Hākīm. They inspired him with so much enthusiasm that he decided to collect them in a separate book. It was completed the 27th Muḥarram 1193/the 14th Febr. 1779, at Farrukhabād (f. 6). The copy may be an autograph. Beg.

دین روزها که خان - صفدان حکیم بیدگل حاکم تخلص از دہلی بلقو
تشریف فرمودند بقصد واپسندہ حکم دینے مصنفہا بقائد خان معنی دان
-ری کشیدم الخ

2. (f. 8v). (*Mu'ammayāt*). Two long logographic poems, one in the form of a *mathnawī*, on the names of God, and the second in the form of a *qasida*, on different names. In the first the *takhallus* of the author seems to be Sayfī. Beg. of the first poem (f. 8v):

پارہانی دل نمود از ذرہ بیش * بیدلی شب در میان آہ خویش الخ

Beg. of the second poem (f. 8):

صبح بیند مطلع حسن تو در بر آفتاب *
مطلع حسنی کہ دلرد حد شرف بر آفتاب *

Numerous glosses. The first poem was transcribed in 1193/1779, at Farrukhabād, in the *Diwānchāna* of Mir Raushan 'Alī.

3. (f. 9v). *Khāfiyatu'l-mathal*. A brief versified paraphrase of Sayfī's work on prosody (cf. Nos. 172,2 and 179,1,3), compiled in 1107/1695-1698 (f. 9v, chronogram ریز نیض), by Muḥammad b. Muḥammad Sa'īd Anṣārī Dihlawī, for the purpose of facilitating its memorising. The title is given on f. 10, top. Beg. of the preface:

نظم معاصمہ کہ سخن - نجان عورت و معنی - موزون الخ

Beg. of the versified exposition (f. 10, top):

لله الحمد در صباح و مساء * بر عطائی نواتر نعماء الخ

In the versified colophon (f. 16v) it is dated the 22nd Jum. II 1192/the 18th July 1778.

4. (f. 16v). *Riyāḍu's-sanā'i-i-Qulb Shāhī*. A treatise on prosody and poetics, by Ulfatī b. Husaynī Sāwajī, as he calls himself. He is referred to in the *Safina-i-Khūshgū* (cf. RS 111, where his name is given in exactly the same form). He compiled it in 1048/1638-1639 (cf. f. 30), and dedicated it to 'Abdu'l-lah

Handwritten signature: ʿAbd al-Lah

Qutb Shāh (1020-1083/1611-1672). See Br 181, where the chronograms are quoted. Beg.

حمد و انور ثقلی کامل مبدئی و معانی را سرود که الخ

In a versified colophon the copy is dated the 3rd Rajab 1102/the 28th July 1718. Apparently all these have been transcribed by the same copyist.

* Fl. 1v-30v; 8 8 x 5.25; 7.25 x 4.25; ll 24, no jadwala. Or. pap. Clear Ind. nast. Cond. very bad. Badly damaged by worms. Incidental notes and glosses.

181.

شجرۃ الامانی

Shajaratul-'Amānī.

II 371.

A treatise on stylistics, rhetoric and Persian grammar, by Muhammad Husayn with the *takhalluṣ* Qatīl (d. 1230/1815, cf. *Mi rāju'l-khiyāl*, No. 60 in this cat.; or 1233/1818, cf. R 65). As stated in R 795, where another copy of the same work is described, it has been completed in 1208/1791-1792 (this date is apparently not found in the present transcript). It was written at the desire of Sayyid Amān 'Alī (f. 38), after whom its title has been given. Originally the work is divided into 6 *far*, which are subdivided into unequal numbers of *thamara*s. In the present copy, which is very bad and seems to be incomplete, all headings are omitted. Beg.

نصیح ترین کلامیکه از جوش صفا کوهر ما الخ

Copied, by different scribes, in the beg. of the xiii/xix c.

* Fl. 37v-79; 8 8.25 x 6; 7 x 4; ll 11, no jadwala. Or. pap. Bad/careless Ind. nast. Cond. not quite good.

182.

رساله در قافیہ

Risāla dar qāfiya.

II 382.

A short treatise on rhyme, apparently very closely following the corresponding chapters of Sayfī's work. The date of composition is not given. The author calls himself Muhammad Fa'iq (f. 1). He may be identical with the author of the popular work on epistolography, the *Dastāru'l-inshā'* (often lith. in India: Calcutta, 1852, 1871, 1887; Lucknow, 1863; Bombay, 1866, etc.), Muhammad Fa'iq b. Ghulam Husayn, probably a modern writer (see E. Edwards' Catalogue of printed books in the British Museum, p. 451). The treatise is divided into a short *muqaddima*, and seven unnumbered *fasṭa*. Beg.

بعد حمد جذاب احديت چل شانہ و پس از نعت الخ

Transcribed in the middle of the xiii/xix c.

Fl. 12; 8 9 x 5.75; 6.75 x 4; ll 15, no jadwala. Greyish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

183.

چهار گلزار

Chahār gulzār.

II 310.

A treatise on stylistics, prosody, poetics, some details of Persian grammar, etc., the same as that from which the third and fourth *gulzārs* have been mentioned in IvASB 1483. The name of the author is here given in the form of Nithārī (f. 1v). According to E. Edwards' Catalogue of Pers. printed books in the British Museum, p. 594, he was called Nithār 'Alī b. A'zam 'Alī Bukhārī Barīlawī. A corroboration of this may be found just in the beg. where he alludes to his name as *نثاری چنین* ... *ضعف زندگان باری* ... *گوید*. The date of composition is not given; the title appears on f. 2v, top. The treatise is divided into four *gulzārs*, subdivided into numerous *guls*: I (f. 2v), in five *guls*, on Persian grammar; II (it is here called *چهار*, f. 43v), in two *guls*, on ornaments of style (*sanā'i*); III (f. 61), in two *guls*, on forms of prose and poetry; IV (f. 83), in three *guls*, on tropes and rhyme. At the end there is found (f. 87) a *خانمه طبع*, transcribed from the Calcutta printed edition of 1240/1825. The work seems to be of very modern origin, and has probably been completed not long before it was printed. It was re-edited several times after this: Bombay, 1844, Lahore, 1864, Cawnpore, 1879, and was apparently used as a school book. Beg.

بعد حمد ایزد صمد لم یلد و لم یولد و نعت سید امجد الم

Dated the 28th Šahr 1290 (the 19th March 1844, by Dā'ūd Khān Sipāhī-Barā'ī. A *fibrist* is added after the colophon.

Fl. 88; 8 8 × 5.75; 6.25 × 3.75; II 13, within jawale. Eur. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

3. Logogriphs.

184.

شرح معانی حسینی

Sharḥ-i-murammā-i-Ḥusaynī.

II 521.

A detailed commentary on the famous treatise on logogriphs, of Husayn b. Muhammad Ḥusaynī Nishāpūrī (d. 904/1499), cf. IvASB 346. The commentator calls himself Muhammad b. 'Alī al-Yāndāki or an-Nāndāki (f. 1v, not quite clearly written, perhaps Nawandāki, as marked on the fly-leaf). The work is dedicated to 'Abdu'l-'Azīz Bahādur Khān (f. 2v), who apparently was the first Bukhārā prince of the Shaybanide dynasty, in 947-957/1540-1549. There was another 'Abdu'l-'Azīz, a Janīde, also at Bukhārā (1055-1091/1645-1680). It is most probable, that the

first one is meant because in his title the usual expression *السلطان* *السلطان* *بن* *السلطان* *و* *السلطان* *بن* *السلطان* is omitted and he is called only (f. 2, bottom) *السلطان* *الاعظم* *و* *السلطان* *المنعم*. In case the second 'Abdu'l-'Azīz should be meant this would be rather strange.

The exact date of completion is not given. Beg.

بعد از تفصيص ائنيده بمالك الملكى كذ ذات بي موالش الخ

A bad copy, dating from the beg. of the xii/xviii c. Although well written and in a good state of preservation, it is left without diacritical dots. Headings also are rarely marked.

Ff. 135; S 8.5 x 5; 6 x 2.75; H 19, blue jadhwa. Brown Or. pap. Turkestanian, almost dotless. Cond. good. A few notes and seals on f. 1, stained. A few marginal emendations.

VI. POETRY.

185.

تاریخ دلیگوشلی شمشیر خانی

Ta'rikh-i-dilgushā-i-Shamshir-Khānī.

I 130.

The well-known prose summary of the *Shāhnāma* of Firdausī, compiled in 1063/1653 by Tawakkul Beg b. Tūlak Beg (here the father's and the son's names are transposed, f. 1v) al-Husaynī of Kābul, see IvASB 493. The original MS. contains here only ff. 56-110, and 125-234; the rest of the copy was supplemented in a quite modern transcript. As usual, there is an appendix on Firdausī's biography, etc., on ff. 230v-234. Beg.

حمد بیغایت و ثنائی بی نهایت واجب الوجود الم

Dated (the original portion) the 12th Shāhān of the 17th year of Muhammad Shāh's reign, i.e. 1147/the 7th Jan. 1735, Husaynābād, by one Māhmal (or Māhmalī).

Fl. 234: 8 9,25 × 5,75; 7,25 × 3,75; ff 18, no jadvāls. Or. and Europ. pap. Ind. nast. and bad shikasta. Cond. tol. good.

186.

The same.

III 84.

Another copy of the same work, beg. as usual, see No. 185. The author's name is given as تکرل بیگ ولد یونک بیگ. This MS. does not contain the appendix, found on ff. 230v-234 of the preceding copy.

Transcribed towards the end of the xix/xviii c.

Fl. 210: 8 12 × 7,5; 8,25 × 4,5; ff 16, within double jadvāls. Or. pap. Ind. nast. Cond. fairly good. A bad modern vignette. Seals, dated 1134 and 1217 AH.

187.

The same.

II 358.

Another copy, with the same appendix as in No. 185 (beg. on f. 376v). Beg. as usual. The author's name is given (f. 2) as تونک بیگ.

Copied towards the middle or the end of the xix/xix c.

Fl. 385: 8 14 × 8; 9,25 × 4,5; ff 13, within double jadvāls. Or. pap. Ind. large nast. Cond. tol. good. Spaces are reserved for pictures, but only one of them has been executed (f. 19). Modicere vignette.

شاعری کہ ملوک را ز عدالت بیم است
هفت اندامش صلاح هفت اقلیم است

Copied apparently in the xi/xvii c. (this MS. probably formed one volume with No. 199, as the size, paper, and writing are identical in both).

Fl. 63; 8.7 x 3.5; 5 x 2; ll 17, within *jadhwa*. Brownish Or. pap. Ind. nast. Cond. very bad, injured by moisture; many pages are rendered illegible. Notes on f. 1. Last two folios are torn.

190.

دیوان ازرقی

Dīwān-i-Azraqī.

II 219.

Poems of Abū'l-Mahāsīn Zaynu'd-Dīn Abū Bakr Azraqī of Herat, who died ca. 526/1132 or 527/1133, see Br. Lit. Hist. II 323, GIPh 253, Horn 67, 134, Pizzi I 67, II 398; RS 211, 213, 224, 234, Pr 742-743. *Ind. libr. Spr* 366-367. The *diwān* contains almost exclusively *qasidas*, not alphabetically arranged, and without headings (for which, however, space is reserved at the beginning of every one of them). At the end a few *qit'as* and *rubā'is* are added.

Beg. of *qasidas*, as usual:

ز نور قلب زین دایره تدفأل
زمین نقشه فر پو شد آتشین سوز

Beg. of *qit'as* (f. 59); only 4 of them are given.

قطع مدح مرا چون دل و چون دیده خویش

از پی فکر بداند بر زان عجم

Beg. of *rubā'is* (f. 59v); there are 36 of them.

گر عقل مکن کرم مصور بودی
بر چهره ملکوت تو زیور بودی

A fairly good, but rather decayed copy dating from the end of the xi/xvii c.

Fl. 62; 8.7 x 3.5; 5 x 2.25; ll 17, within *jadhwa*. Brownish Or. pap. Ind. nast. Cond. still fairly good, although the MS. is injured by moisture.

191.

دیوان احمد جامی

Dīwān-i-Aḥmad-i-Jāmī.

II 209.

Poems, ascribed to the authorship of the early Sufic saint, Abū Naṣr Aḥmad b. Abū'l-Hasan of Nāmīq in the district of Jām, who used the *takhalluṣes* Aḥmad or Aḥmadī (d. 536/1141-1142). For references see IVASB 436. The present *diwān* is different from the one there described; the poems are here arranged alphabetically, unlike in the other copy, and the contents of both versions seem to differ very considerably. The *mathnawī* poems, contained

in the unarranged version, are not found here. On the whole the modern, anyhow 'post-Hāfizian' form and style of these *ghazals* renders the authenticity of both diwāns very suspect, and there can be little doubt that even if some poems really belong to Ahmad-i-Jām, there is also a considerable foreign element, probably due to attempts at emendation on the part of admiring Indian editors, etc., of the last three centuries. The unarranged version is most probably more authentic.

Except for one *mukhammas* at the end (of spurious origin), there are only *ghazals*. Beg.

ساقی سرمست یار آمده در جام ما / خویش شده آشکار کرده بشو نام ما

Dated the 5th Junn. II 1224/the 18th July 1809, transcribed by Muhammad 'Azīm, son of Muhammad Nizām of Kharwar (کمرور), for one Ghulām Mustafā Shāhjiw. Scrappy notes on f. 1 and on the fly-leaves at the end of the volume.

Pl. 90: S 9.75 x 5; 7.75 x 3.5; ll 17, within judwala. Brownish Or. pap. Ind. nast. Cond. tol. good.

192.

شرح حدیقه

Sharḥ-i-Ḥadiqa.

II 522.

A revised edition, with a commentary, of Sanā'ī's (d. 525-576/1131-1181) famous *Ḥadiqat'l-haqīqat*, by 'Abdu'l-Latif b. 'Abdi'l-lah al-'Abbāsī (d. 1048-1049/1638-1640), the same work as the one of which the *second* part is described in IvASB 445. The present copy is slightly incomplete at the beg. and end, and only the text of the *Ḥadiqa* is supplied at the beginning by a modern hand. The opening lines of the Society's copy (IvASB 445) correspond to f. 155v, l. 15 of the present one, and the latter ends (in its original text) on f. 243, l. 6 of the Society's transcript. The *bābs* begin: 2nd on f. 60v; 3rd on f. 126v; 4th on f. 141; 5th on f. 145v; 6th on f. 155v; 7th on f. 183v; 8th on f. 191v; 9th on f. 195; 10th on f. 216v; 11th on f. 230v. The modern beginning is merely that of the *Ḥadiqa* itself: لی درون پرپر و برون آرای: الخ: beg. of the older text (f. 2):

... و مراد از امجبین عفت جمال و جلال است الخ

Copied apparently in the end of the xi/xvii c., or beg. of the xii/xviii c.

Pl. 394 (the older text occupies ff. 2-293v); S 10 x 6.25; 7 x 3.75; ll 19 (verses in three columns), within judwala. Brown Or. pap. (new margins, Eur. pap.). Ind. nast. Cond. fairly good. Marginal notes and additions.

193.

شرح قصائد انواری

Sharḥ-i-qaṣā'id-i-Anwarī.

I 525.

A commentary on Anwarī's (d. 540-587/1145-1191) *qaṣīdas*, by Abū'l-Hasan Ḥusaynī Farāhānī, who wrote towards the end of

the XI/XVIIc., see IvASB 455, where references to other catalogues are given. The present copy does not contain the commentary on the *qit'as*, etc., which forms the second part of IvASB 455. Beg. as in FIO 948, etc.:

جہلمی کہ از روی گواہی بر ذمہ خانوادہ امکان الہم

(The beg. of the Society's copy corresponds to f. 2, l. 14 of this one).

Copied in the beg. of the xii/xviii c.

FL 90; 8 7.75 x 5.1 5.75 x 3.25; ll 17, no *jadwala*. Or. pap. Ind. nast. Concl. not quite good. Worm-eaten and repaired. Scrappy notes on f. 1, and occasionally on the margins.

194.

The same.

I 375.

Another copy of the same commentary, slightly defective at the beginning. It opens with exactly the first line of f. 2 of the preceding copy:

... و آبلہنی قدمش سیاه شدہ الہم

It contains also the commentary on the *qit'as*, etc., which is not found in the preceding transcript, beg. (f. 59v), as in No 24 (IvASB 455, f. 77v):

ای نام تو قلب بیدار را زوج الہم

It is slightly incomplete at the end, and the last line corresponds to f. 107, l. 12 of the No 24 (about half a page is left out).

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

FL 81; 8 12.25 x 0.75; 9.5 x 4.5; ll 23, no *jadwala*. Or. pap. Ind. nast. (different hands). Concl. tel. good.

195.

دیوان خاقانی

Diwān-i-Khāqānī.

II 224.

A good copy of the diwān of Afḡalā'd-Dīn Badīl Ibrāhīm b. 'Alī Najjār Khāqānī Shirwānī (d. 582-595/1186-1199). For references see IvASB 456. This copy contains:

1. (f. 1v). *Qasīdas*, not alphabetically arranged, beg. as usual:

دل من پیر تعلیم است من طفل زدن دانش

دم تسلیم سر عشر و سر زانو دست‌انوش

2. (f. 198v). *Tarjīb* bands and *tarkīb* bands, beg.

دل از جان و دل تا می یکی جوینی جانان شو

چو سلطان اوست بر جانها غلام خاص سلطان شو

3. (f. 276v). *Qit'as*, etc., beg.

یا که ملک قد ملک را، جویدر سجون خم فکرندی

4. (f. 314v). *Quatrains, fards*, etc., beg.

ای کوهر کم بود کجا جویمت، پئی بلا در کوی بلا جویمت

5. (f. 353). After the colophon, some more poetry is added under the heading *ایضاً من حضرت خاتانی*. There are several *qaṣidas* which apparently have been omitted in their original section.

Numerous notes and glosses on the margins.

Dated (f. 353) the 10th Rabi' 1086/the 28th Nov. 1675, at Sialkot, by Dāst Muḥammad (Ḥik'har گوگیر) Hastpūrī (?).

Fl. 358; S 10 × 5.75; 0.25 × 3.25; ll 10, within jaldwala. Brownish Or. pap. Incl. nast. Cond. fairly good. Worm-eaten.

196.

شرح دیوان خاتانی

Sharḥ-i-dīwān-i-Khāqānī.

I 575a.

A commentary on the *diwān* of Khāqānī, by Muḥammad b. Dā'ūd b. Muḥammad b. Maḥmūd Shādī'ābādī (or Shāhābādī), who wrote early in the X/XVle., see IvASB 459. The present copy is fragmentary and contains only a small portion of the whole work. Its beginning corresponds to f. 26, l. 2 of the MS. referred to here. Towards the end there are many lacunas.

A bad transcript dating from the end of the xii/xviii c., or the beg. of the xiii/xix c.

Fl. 97; S 12.25 × 9.75; 0.75 × 4.25; ll 27, no jaldwala. Or. pap. Incl. nast. and shikasta different hands. Cond. not good. Worm-eaten. Marginal notes.

197.

تحفة العراقین

Tuḥfatu'l-'Irāqayn.

II 273.

The well-known *mathnawī* poem of the same Khāqānī, see IvASB 461, where references to other catalogues are given. Numerous explanatory notes and glosses, interlinear and on the margins, mostly by the same hand. Beg. as usual:

ملیم نظارکن غمناک، زین حقه سبز مهرا خاک،

Dated (the 7th Rab. II 1042/the 22nd Oct. 1632).

Fl. 192; S 7.5 × 4.25; 4 × 1.75; ll 16, no jaldwala. Or. pap. Incl. nast. Cond. fairly good. A seal at the end, dated 1068 AH.

198.

The same.

II 274.

Another copy of the same work, also with numerous explanatory notes, by a bad scribe, who misspells the second hemistich of the initial *bayt* in the following way: 'زی حقه سبزو مبره خاک'

Dated the 17th Sha'bān of the 12th year of Muḥammad Akbar, i.e. 1532/ the 2nd July 1517, copied by Wajid 'Alī, son of Muḥammad Ajwad, of دکن.

Fl. 119; 8.9 x 4.25; 7 x 3.25; ll 14, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good.

199.

The same.

II 275.

Another copy of the same poem, this time with only a few marginal and interlinear notes. Beg. as usual, see No. 197.

Dated the 13th Sha'bān 1284/the 10th Dec. 1867, copied by Latf 'Alī Shirāzī.

Fl. 113; 8.4.75 x 6.5; 7 x 3; ll 16, no *jadwala*. Or. pap. Careful Ind. nast. Cond. good.

200.

Iskandar-nāma-i-barri.

اسکندر نامہ بری

III 1.

The famous poem of Jamālū'd-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Mu'ayyad Nizāmī'd-Dīn Ganjawi, with the *takhallus* Nizāmī (d. 598-807/1201-1211), see IvASB 466, 5a. This copy contains only the first part of the *Iskandar-nāma*. Beg. as usual:

خدایا جهان پادشاهی تو است / ز ما خدمت آید خدائی تو است

A modern copy dating from the end of the xix/xxviii c., transcribed by one Tājū'd-Dīn.

Fl. 111; 8.7.25 x 4.25; 6.25 x 3; ll 15 (double column in the centre of the page and a marginal column outside), within *jadwala*. Or. pap. Ind. nast. Cond. tol. good. On fl. 13, 17, 37, 53, 80, 95 there are pictures of very inferior value, badly preserved. Bad vignette. Notes on the fly-leaf.

201.

Iskandar-nāma-i-baḥrī.

اسکندر نامہ بحری

I 493.

The *second* part of the *Iskandar-nāma* of Nizāmī, see IvASB 466, 5b. Beg. as usual:

خرد هر کجا کنجی آرد بدید / ز نام خدا سازد آنرا کلید

Copied towards the end of the xii/xxviii c.

Fl. 121; 8.8 x 3.25; 6.5 x 3.75; ll 15, within *jadwala*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and dirty. Notes on the margin and on the fly-leaves.

202.

قواعد عیشیر

Qawā'id-i-'Alī Shīr.

II 527.

A commentary on Nizāmī's *Iskandar-nāmā*, by Muḥyi'd-Dīn b. Nizām, composed in 956/1549 (f. 3v), and dedicated to one Miyān 'Alī Shīr (f. 3v). See R 859 (the title is there given as (قواعد عیشیری), and Spr 522. Beg.

سپاس بیقیلس مردانلی کونین را که الحج

Dated the 10th Rab. II 1082/the 18th Aug. 1671, copied by Naṣr'u'd-Dīn.

Ff. 157; 8 8,5 x 5,75; 6,5 x 3,25; II 19, no jadwals. Brownish Or. pap. Incl. mast. Cond. not good. Worn-eaten and repaired. Marginal notes. A few medical prescriptions and quotations on the fly-leaves at the end.

203.

شرح مخزن الاسرار

Sharḥ-i-Makhzanu'l-asrār.

I 599.

A commentary on Nizāmī's poem, *Makhzanu'l-asrār*, different from IvASB 469. The present copy contains no introduction, and opens with the first verse of the poem:

هست کلید در گنج حکیم، ... مراد از گنج حکیم کذاب حمید است الحج

The name of the author is given at the end of the colophon as Qāḍī Ibrāhīm Thātā'ī (مصنف الشرح قاضی ابراهیم ثنائی).

The date of composition is not mentioned, but, as there are references to the commentary by Muḥammad Balkhī (cf. f. 81v), which was composed in the end of the XI/XVIIc. (cf. EIO 998), the present work must have been compiled sometime at the end of the XI/XVIIc., or beg. of the XII/XVIIIc.

Copied in the xi/xviii c., by Kamāl(u'd-Dīn ?) Muḥṭāj, son of 'Abdu'l-Wāḥid Qurayshī Akbarābādī, at Akbarābād.

Ff. 85; 8 9 x 4,75; 7 x 3,75; II 27, no jadwals. Or. pap. Incl. mast. Cond. tot. good. Worn-eaten. Marginal notes.

204.

کلیات عطار

Kullīyyāt-i-'Aṭṭār.

II 513.

An incomplete *kullīyyāt* of the mystic *matnawī* poems of Farīdu'd-Dīn Abū Ḥamīd Muḥammad b. Abī Bakr Ibrāhīm Nishapūri, with the *takḥallūs* 'Aṭṭār (d. 618-627/1221-1230), see IvASB 477. It is divided into two volumes: probably there were originally one or two volumes more, containing the other poems of 'Aṭṭār.

The first volume contains:

1. (f. 1v). *Mukhtār-nāma*, sometimes called *Rubā'iyāt*. It is a collection of quatrains on different mystical subjects, arranged under fifty *bābs*, see EIO 1032, 12, RS 236, I, EB 622, 623, R 576-577, etc. It contains a prose preface, in which 'Attār refers to his other works (cf. R 577), beg.

حمد و سپاس بقیاس خداوندی را که اشراف الوهیت الهی

Beg. of the verses (f. 2v):

ای یارگی تو مغرور از هر یارگی ' قدوسی تو مقدس از ادراکی '

The poem is incomplete at the end.

2. (f. 58v). *Jawāhiru'dh-dhāt*, the same as IvASB 477, 13. Beg. as usual:

بفام آنکه نور جسم و جانست ' خدای آشکار و نهانست '

3. (f. 171v). *Muṣibat-nāma*, the same as IvASB 477, 8. Beg. as usual:

حمد پاک از جان پاک آن پاک را ' کو خلافت داد مشتی خاک را '

4. (f. 254v). *Ilāhī-nāma*, the same as IvASB 477, 3. Here it begins in a different way:

ای یار نامده را آغاز کردم ' بفامت نامده را بر کردم '

The second vol. contains:

5. (f. 1v). *Asrār-nāma*, the same as IvASB 477, 6. Beg. as in IvASB 478, 2:

بفام آنکه جانها نور دین داد ' خرد را در خدادانی یقین داد '

6. (f. 34v). *Maṣḥaru'l-ajā'ib*, see EIO 1031, 18, EB 622, 5, Pr 184, R 579, Spr 353, etc. Beg. as usual:

آفرین جان آفرین بر جان جلی ' ز آنکه هست او آشکارا و نهان '

7. (f. 106v). *Lisānu'l-ghayb*, a rare mathnawī, see EIO 1031, 16, 1033, 11, EB 622, 4, 623, 6, 624, 13, 625, 20, 626, 2, etc. Beg.

اسم توحید ابتدای نام اوست ' مرغ روح جملگی در دام اوست '

8. (f. 164v). *Ushtur-nāma*, see IvASB 485. Beg. as usual:

ابتدا بر نام حی لا یزال ' صانع اشیا و ابداع جلال '

9. (f. 249v). *Bisār-nāma*, see IvASB 477, 12. Beg.

من بغیر تو نه بیدم در جهان ' قناد را بسوزد کارا چارودان '

10. (f. 252v). *Miftāḥu'l-jalāl*, see EIO 1031,11, 1032,9, 1033,4; RS 235,6; EB 622,19, 623,10, 624,7, 627,3. Beg.

بَقَا مِنْ بَعْدِ كُوْنِ نَمِيزِ، بِأَهْلِ عَدْرِ مَدِّ عَصِيْلِ پَذِيرِ.

The authorship of this poem, ascribed to 'Aṭṭār seems to be very suspicious, because the date of completion is given (f. 268v) as the 15 Dhī'l-ḥijja 688/the 30th Dec, 1289:

بِسَالِ شَعْدِ وَ هَشْتَكِ وَ دُرِ جَارِ، شَمْسُورِ سَالِ رَا بَرِ آخِرِ کَرِ،
وَ دُرِ الْحَبَّةِ كُذْشْتِه پَدِ دِه وَ پَنَجِ، کِه مَدْمُونِ کُودِمِ اَنْدَرِ دَقْتَرِ اَيْنِ کَفِ.

11. (f. 269v). *Haft wādī*, see IvASB 477,4. Beg. as usual:

حَمْدِ پَاکِ اَزْ جَانِ پَاکِ اَنْ پَاکِ رَا، کُوْ خِلَافَتِ دَادِ مَشْتِیْ خَاکِ رَا.

12. (f. 278v). *Waqlat-nāma* (incomplete at the end), see IvASB 477,9. Beg. as usual:

اَبَسَدَا اَوَّلِ بِنَسَامِ کُودِکَرِ، خَالِقِ هَفْتِ وَ شَشِ وَ پَنَجِ وَ جَهَرِ.

13. (f. 290v). *Pand-nāma*, see IvASB 477,10. Beg. as usual:

حَمْدِ بِيَهْدِ مَرِ خُدَايِ پَاکِ رَا، اَنکِه اِيْمَانِ دَادِ مَشْتِیْ خَاکِ رَا.

14. (f. 299v). *Kanzu'l-ḥaqā'iq*, see IvASB 477,15. Beg.

اِنَّمَا اَنکِه جَانِوَرِ دِيْنِ دَادِ، خَرَدِ رَا دُرِ خُدَا دَانِيْ يَقِيْنِ دَادِ.

15. (f. 314v). *Khayāl-nāma*, see IvASB 486. Beg.

بَقَا اَنکِه هَسْتِيْ رُوْ نِشَانِ يَلَمْتِ، نَفُوسِ نَاطِقَةِ رُوْ نَوْرِ جَانِ يَلَمْتِ.

16. (f. 325v). *Kanzu'l-asrār*, see EIO 1031,8; EB 623,20, 624,10, etc. It seems also to be spurious, because, as in all other known copies, the date of composition is given (f. 345) as 699/1299-1300:

رِسَالَتِ نَقَعِ اَيْنِ بَرِ خُلَاصِ وَ عِلَامِ اَيْنِ، کِه دُرِ شَعْدِ نُوْدِ نِه شَدِ اَمَامِ اَيْنِ.

Beg. of the poem as usual:

سِيَّاسِ حَمْدِ بَرِ خَلَقِ اَعْلَامِ، کِه اَزْ خَالِيْ پَدِيدِ اَوْرَدِ اَدَمِ.

Copied about the middle of the xi/xvi c. (on f. 253v of the first vol. there is the date Thursday, the 13th Rajab 699. This is indeed a ridiculous forgery: the appearance of the MS. renders this date incredible, and the 13th Rajab in 699 AH, was Monday, not Thursday).

2 vols. Fl. 312 and 345; 8 13,5 x 8,25; 8 x 4,75; II 24, within jadwala. Brownish Or. pap. Ind. rust. Cond. still fairly good, but paper is decaying. At the beginning of each of the poems there are mediocre vignettes, some in good order, and some damaged or faded. Several seals, the majority dated 1160 AH.

205.

منطق الطير

Mantiqu'ṭ-ṭayr.

II 250.

The well-known poem of 'Attār, see IvASB 477,7, beg. as usual:

آفرین جان آفرین پاک را / آنکه جان بخشید مشیت خاک را

Scrappy quotations and notes on the fly-leaves, at the beg. and end.

Dated Thursday, the 25th Ram. 1114, the 12th Febr. 1703. The equivalent of this date, "the 3rd year of the reign" makes it rather suspicious, and, as the 25th Ram. 1114, was Monday, not Thursday, it must be definitely wrong. Place of copying Peshawar, scribe Muhammad Ja'far.

Fl. 185: 8 7,75 × 4,25: 5,25 × 2,25: II 15, within double jādwalā. Or. pap. Ind. nat. Cond. fairly good. A seal of Shāh 'Alam, dated 1119 AH., on f. 1. Bad vignette. Marginal notes.

206.

وعلت نامه

Waṣlat-nāma.

III 52.

A Sufi *mathnawī* poem, dealing chiefly with the legend of Hallāj, by the same Faridu'd-Dīn 'Attār (cf. here No. 204), see IvASB 477 (9), where references to other catalogues are given. Apparently exactly this particular copy is described in Spr 370. It is peculiar to find that in the colophon the poem is attributed to the authorship of Shaykhu'sh-shuyūkh Shaykh Bahlūl. Accordingly, there are many places in which his *takhalluṣ* is mentioned (ff. 2v, 49v, 51v). This is certainly a most impudent forgery. A collation shows that the text is the same, except for some lacunae, chiefly coinciding with places in which 'Attār mentions his *takhalluṣ*. The beginning of the poem is not its real beginning, but a fictitious stopgap, and corresponds to f. 390v in IvASB 477, or approximately the 48th *bayt* of it:

تاشک این دم در آ در سر جان
تایابی سر عشق آ مکان

The concluding *bayt* of the introduction is here omitted. It is in the original (f. 391):

گفت وصلت نامه را عطر پیر / ختم گردان یا الهی دستگیر

In the penultimate verse *درد بدلویش هند حاصل شود* is changed into *درد بدلوایش منور حاصل شود*. It gives a good idea of the artfulness of the "Shaykhu'sh-shuyūkh." The text of the *Waṣlat-nāma* comes to the end on f. 47, but some more poetry is given, probably also stolen from some other of 'Attār's works, or partly

extemporised by the plagiarist himself. The acme of his impudence is reached on f. 49v, where he says:

آنچه نام گفت عطار امین، در کتاب منطبق از نور یقین
 سایه در خوشید کم کرد مدام، خود همه خوشید کرد و السلام
 قطره اندر بحر دریا افکند، در در خوشید والا افکند
 گفت عطار خود از معجز بود، ایک آندر صد اجلس لغز بود
 گفت بملول از جلال بود، هرچه کوید آیت برهان بود
 گفت بملول را توحید دان، دایما در ترک و در تجرید دان

It is difficult to identify the plagiarist. There was a poet with the name Bahlūl in the X/XVc. (cf. IvASB 673).

Dated Ramadān 1066/June-July 1656 (?) , copied by Muhammad Fāḍil.

Pl. 52; S 7.75 x 4.5; 5.25 x 2.25; H 15, within *jadwāl*. Blue Or. pap. Good Ind. nast. Cond. fairly good. In some places worm-eaten and 'repaired.' A bad vignette, probably of a modern origin.

207.

مثنوی مولوی

Mathnawī-i-Mawlawī.

II 256.

The famous mystical *Mathnawī* of Jalālu'd-Dīn Muhammad b. Muhammad Bahā'ī'd-Dīn b. Husayn Balkhī, afterwards Rāmī (d. 672/1273). For references, etc., see IvASB 490. The present copy contains all six *daftars*, as usual, beg. with the prose introduction:

هذا کلام المثنوی المعنوی وهو اصول اصول الدین الخ

Beg. of the poem (f. 2):

بشنو از فی چون حکایت میکند، از جداییها شکایت می کند،

For the beginnings of other *daftars* see IvASB 490. The only difference is that the fifth *daftar* here also contains a prose preamble, beg. (192v):

و عنده مغایع القلوب و علی الله ... این مجلد ینجم است الخ

The *second daftar* beg. on f. 48v; III on f. 91v; IV on f. 147; V on f. 192v; VI on f. 245v.

A good copy, collated with the MS. from which it was transcribed, by Mu'izz-¹-Mulk 'Alī Akbar, in 1020/1617 (cf. ff. 48, 91, 146v, 192, 245), and probably completed shortly before that time. The date of copying in the colophon is mutilated by a more modern hand, and changed into 989/1581. The scribe gives his name as *Mekremal* (?) b. Shāh Muhammad Bukhārī.

Pl. 303; S 9.75 x 6.5; 6.5 x 4; H 24, within *jadwāl*, four columns. Or. pap. Ind. nast. Cond. fairly good. Good vignettes at the beg. of every *daftar*; some of them have fallen out. Numerous marginal notes in the beg. Notes on f. 302v.

208.

جواهر الأسرار وزواهر الأنوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār.

II 523.

An early commentary on Rūmī's *Mathnawī*, by Husayn b. Ḥasan (f. 4), or Kamālud-Dīn Husayn b. Ḥasan Khwārizmī (d. 840-845/1436-1442), see IvASB 505. The present copy contains only the commentary on the first *daftar*. It is incomplete at the beginning, but not much has been lost. At the end (ff. 330v-332) there is a *qasida*; its authorship is ascribed in the colophon to Kāshifī (!).

Dated the 1 Rabi, 1163/the 8th Febr. 1750, copied by Dīst Muḥammad b. La'ī Muḥammad b. Ahmad Balghāmī. A very bad copy.

Ff. 332: S 7.25 x 4.75; 6.25 x 3.5; ll 16, no *jadwala*. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.'

209.

The same.

I 597.

Another copy of the same commentary. It is a few years older than the preceding one, but very incomplete, as there are many lacunae. Beg. as usual:

حمد ببعده و غایت و ثنای ببعده و غایت حضرت پادشاهی: یا الهی

At the end there is (ff. 211v-212) an incomplete copy of Jāmī's well-known commentary on the first *bayt* of the *Mathnawī*, also called *Nay-nāma* (see IvASB 493, 612, 12), beg.

عشق جز نالی و ما جز نی ایم: الهی

Dated the 21st Junn. 1155/the 21st June 1745, copied by Khallīfā Naḡru'l-lah.

* Ff. 125v-212: S 10.5 x 7.5; 8.5 x 5.5; ll 21, no *jadwala*. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, and repaired. Almost all folios are misplaced, and many have been lost.

210.

شرح مثنوی

Sharḥ-i-Mathnawī.

I 598.

A commentary on Rūmī's *Mathnawī*, by Shāh Mir Muḥammad Nūru'l-lah Ahrārī, who wrote towards the end of the XI XVIIc. See IvASB 510. The first *daftar* beg. on f. 1v, the second on f. 43v; III on f. 74v; IV on f. 106v; V on f. 129v; VI on f. 153. Beg. as usual:

الحمد لله العلی الاعلی الوهاب الذی انزل علی عبده الهی

A modern copy, dating from the beg. of the XIXc., on bad greenish paper which is decayed and begins to crumble to pieces.

Ff. 181: S 12 x 8; 9 x 4.5; ll 19, no *jadwala*. Or. pap. Ind. nast. Cond. not quite good; in the beginning the paper of several folios has crumbled away.

211.

شرح مثنوی

Sharḥ-i-Mathnawī.

I 597.

A commentary on Rūmī's *Mathnawī* by one Shukrū'l-lāh (f. 1v), composed in the time of Aurangzib at the request of 'Āqil-Khān Rāzī (here called 'Ālamgīrī), who d. 1108/1696. It is difficult to say whether this Shukrū'l-lāh is identical with the father of 'Āqil-Khān, Shukrū'l-lāh Khān Khwāfi, who died in the same year 1108/1696-1697. The expressions in which 'Āqil-Khān is referred to, do not explicitly mention such a relation. There are references to other commentaries on the *Mathnawī*, such as those of Jāmī, of Husayn Khwārizmī (see above, Nos. 208-209), who is said to have composed a commentary only on the first three *daftars*; and of 'Abdu'l-Laṭīf (ff. 2-2v). The sections dealing with the different *daftars* begin: I on f. 1v; II on f. 41v; III on f. 54; IV on f. 66v; V on f. 76v; VI on f. 89v. Beg.

الحمد لله العظيم العلي من لحاظه الم

Dated the 26th Shabān 1157 (the 27th of Muḥammad Shāh), or the 4th Oct. 1744, copied by Nāṣirū'l-lāh.

* Fl. 1v-124v: S 10.5 x 7.5; 8.5 x 5.5; ll 21, no *jadhwa*. Or, pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture. A few glosses on the margins. The order of folios: 1-16, 29-33, 17-25, 34-46, *lacuna*, 67, 69, 68, 70-103, 112, 106-111, 113-117, *lacuna*, 118-124.

212.

گلستان

Gulistān.

I 844.

The well-known work of Muḥarrifū'd-Dīn b. Muḥliḥi'd-Dīn, or Sharafū'd-Dīn Muḥliḥ b. 'Abdū'l-lāh Sa'dī Shīrāzī (d. 690-691/1291-1292), see IvASB 532. The present copy contains numerous marginal and interlinear glosses and notes. Beg. as usual:

منت خدایا عز وجل که طاعتش موجب قربت است الی

Dated the last day of Jum. 1030/the 5th Apr. 1524, copied by Khayrū'd-Dīn al-Qarāsī.

Fl. 125: S 6 x 4.25; 4.25 x 2.6; ll 13, no *jadhwa*. Or, pap. Perso-Turkish nast. Cond. tol. good. Notes on the fly-leaves at the beg. and end.

213.

گلستان و بوستان

Gulistān and Būstān.

II 306.

1. Another copy of the *Gulistān*, incomplete both at the beg. and end. It corresponds to f. 2, l. 11 to f. 110, l. 9 of the preceding copy. There are also many *lacunas* in the middle.

2. On the margins there is a copy of the *Būstān*, see IvASB

529. It is also incomplete at the beginning and at the end, and corresponds to f. 2, top,—f. 211, l. 3 of the copy described under the next No.

An old calligraphic copy, dating from the beg. of the x xvi c. Fl. 103-141 are of more modern origin, written by a different hand.

Fl. 154: S 8 x 5.5; 5.75 x 3.75; ll 9 and a marginal column, within *jadwals*. Old Or. pap., brownish and thick. Excellent Herati nast. Cond. rather bad. Dirty, worm-eaten, faded, repaired. Marginal notes and glosses.

214.

بوستان

Būstān.

II 205.

Another copy of the same poem, see No. 213, 2, beg. as usual.

Dated the 14th Muharram 1283, the 2nd January 1847 (1903 of the Samvat era).

Fl. 228: S 8.75 x 6; 6 x 3.5; ll 10, within double *jadwals*. Or. and coloured Europ. pap. Modern Ind. nast. Cond. good. Vignette. Paintings of inferior quality on fl. 47, 85, 97, 128v, 148, 158, 167.

215.

شرح گلستان

Sharḥ-i-Gulistān.

I 593.

A commentary on the *Gulistān*, composed towards the end of the XI/XVIIc., by Nūru'l-lah Aḥrāri, see IvASB 540, cf. also here No. 210. Beg. as usual:

مذت مرخداپرا مزو جل كه زبان كويتا را بكار دل الع

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Fl. 92: S 8.25 x 5.75; 7 x 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten.

216.

پند نامه

Pand-nāma.

II 263.

Sa'di's well-known didactic poem, also called *Karīmā*, see IvASB 543. In this copy it is written in such a way that there are given: a transliteration in Nagari characters under every word; then, in the next line, the meaning of every word, in Hindi. Lines 4 and 5 give first a transliteration of the whole hemistich, and then its connected translation. Beg. as usual:

کریما به بخشائی بر حال ماء که هستم اسپر کمند هوا

Copied in the xiii/xix c.

Fl. 57: S 7.25 x 13.5; 4.5 x 10.5; ll 2 (10), within double *jadwals*. Or. pap. Ind. large nast. Cond. good. Gaudy vignette and other decorations on many folios.

217.

ایجاز مفتاح المعجاز

Ījāz Maḥāṭihī'l-ī-jāz.

II 177.

An incomplete copy of an abbreviation of the well-known commentary on the *Gulshan-i-rāz* of Mahmūd Shabistari (see IvASB 553), by Muhammad b. Yahyā b. 'Alī Lahijī Nāchakshī (d. ca. 912/1506-1507), see IvASB 555. In the introduction the abbreviator calls himself Muhammad b. Mahmūd, *surn.* Dihdār. He had another surname, Fānī, and is the well-known Sufi writer, who died in 1016/1607-1608, cf. R 816, 1094, Fl III 455, etc. As he states in his introduction, he did not alter the original diction of the *Maḥāṭih*, so that this work cannot be regarded as an original composition. Beg.

الحمد لمن له الحمد في الأولى و الآخرة الخ

Copied towards the end of the xi/xvii c. : ff. 166-170, by a different hand, must have been written much later.

Fl. 170 : 8 8,75 × 5 : 4,75 × 2,25 : II 16, within double jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Marginal notes and additions.

218.

خمسة خسرو دهلوی

Khamsa-i-Khusraw Dihlawī.

I 836.

An incomplete copy of the well-known *Khamsa* of the *mathnawī* poems imitating the works of Nizāmī, by Yaminu'd-Dīn Abū'l-Hasan Amīr Khusraw b. Lājīn Dihlawī (d. 725/1325) ; for references see IvASB 555. The present copy is very fragmentary, and contains only four poems :

1. (f. 1v) *Maḥla'u'l-anwār*, beg. as usual :

بسم الله الرحمن الرحيم خطبه قدس است يملك قديم

2. (f. 28v), *Majnūn-u Laylā*, beg. as usual :

ای داده بدل خزینه راز عقل از تو شده خزینه پرواز

3. (f. 71v). *Āyina-i-Sikandari*, incomplete at the end : beg. as usual :

جهن پادشاه خدائی تراست ازل تا ابد پادشاهی تراست

4. (f. 104v). *Hasht bihsht*, beg. as usual :

لی کشایند خزانة جود نقش پیوند کارگاه وجود

One of the colophons (f. 70v) is dated the 27th Rab. 1 1018, the 30th June 1609 (the date of the month seems to be incorrect, because this day was not Friday as given here). This date may be accepted as approximately true. The name of the scribe is given on f. 173 as Fatḥ Muhammad b. Ḥafiz Ya'qūb.

Fl. 173 (many lacunas, leaves badly misplaced) : 8 8,25 × 4,75 : 7,25 × 3,5 : II 13 and a marginal column. Or. pap. Ind. nast. Cond. tol. good. On some folios space has been reserved for illustrations, but none of them have been executed. A seal, dated 1276 AH., is found on many folios.

219.

قصه بهرام گور

Qiṣṣa-i-Bahrām-gūr.

II 395.

A prose version of the same *Hasht bihišt* (see IvASB 558,5 and here No. 218,4). It was prepared by one Sayyid Ghulām Shah for Charles Byron, probably in the beg. of the XIXc. The copy seems to be incomplete at the end. Beg.

بعد حمد خدای که بمشت و دوزخ نمونه از لطف الهی

Copied in the beg. of the XII/XIX c.

Fl. 26; 8 10 x 6; 7 x 4; ll 15, no padwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good.

220.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

1a 177.

A commentary on Khusraw's poem, *Qirānu's-sa'dayn*, see IvASB 563, by Nūr-Muḥammad, *urn*, Nūru'l-Haqq, the son of the famous theologian, 'Abdu'l-Haqq Dihlawī (d. 1052/1642), see Spr 471. It was composed in 1014-1605-1606, as expressed in a chronogram in the introduction, f. 92v: 'چشم عیب از میان بردارند: میشود شرح قرآن السعیدین', i.e. 1024 *minus* 70. The additional title *Nūru'l-ayn* is apparently not given in this copy. There is no preface written by a different author, as mentioned in Spr 471, and the work begins:

خطبه کبریاء جلال مرپادشاهی را که الهی

Dated the 14th Dh'l-Qa'da 1207/the 23rd June 1793.

* Fl. 89v-188v; 8 8,5 x 5,5; 6,25 x 3,25; ll 10, within padwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

221.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

I 573.

Another commentary on the same poem, *Qirānu's-sa'dayn* (cf. No. 220). In the colophons of both, this and the next described copies the authorship is attributed to Khayru'l-lah Muhandis of Dihli. This copy is claimed to be a transcript of his autograph, dated 1135/1722-1723 (rather suspicious). If this date were true he must have flourished in the middle of the XII/XVIIIc. It is

the same work as that described in IvASB 566 (that copy is very incomplete at the end). Beg. as usual:

شکر گویم کہ بتوفیق خداوند جهان، اینج ... التوفیق جعل السبب الم

Dated the 22nd Dhī'l-Qa'da 1207/the 1st July 1793. An incantation against misappropriation of or damage to the book at the end.

Ff. 90: S 8,5 x 5,5; 6 x 3,25; ll 19, within jadwāl. Or. pap. Ind. shikasta and nast. Cond. rather bad. Worm-eaten, repaired. Ff. 49-53v are left blank. In a note at the bottom of f. 90 (by a different hand), it is stated that there was a lacuna in the original copy, and that for the commentary of the corresponding place in the poem one has to refer to Nūr'l-Haqq's work (cf. No. 220).

222.

I 573a.

The same.

Another copy of the same work, newer, but better written than the preceding one. Beg. as in No. 221. It is peculiar, that there is here also a lacuna in the middle of the book, and ff. 53-54v are left blank.

Dated the 22nd Dhī'l-Qa'da 1248/the 12th Apr. 1833. Also a similar incantation against destruction of or damage to the MS.

Ff. 98: S 11,5 x 6,75; 8,25 x 4; ll 19, no jadwāl. Brownish Or. pap. Ind. nast. Cond. good, except in the beginning. A few seals.

223.

زاد المسافرین

Zādu'l-musāfirīn.

II 276.

The well-known Sufic *mathnawī* poem of Ruknu'd-Dīn Husayn b. 'Alīm b. Abī'l-Hasan al-Husaynī Ghūrī, also called Mir Fakhru's-Sadat Husaynī (d. after 729/1329), see IvASB 557. The date of completion is here given as 729/1329. The work is divided into eight *maqālas*, but the headings are not marked here. Beg. as usual:

ای بر تر از آنکه جمله لغتند، انا له (آنکه) پدید یا بختند.

Copied in the xiv/xviii c.

Ff. 72: S 6,5 x 4,25; 4,25 x 2,5; ll 19, no jadwāl. Or. pap. Ind. nast. Cond. fairly good. A few glosses on the margins.

224.

جام جم و ده نامه

Jām-i-Jam and Dah-nāma.

II 206.

Two Sufico-didactic *mathnawī* poems of Ruknu'd-Dīn Auhādī Isfahānī, originally from Marāgha (d. 738/1337-1338). This excellent copy, which is one of the oldest, if not the oldest known, contains on the margins:

1. (ff. 1v-174). *Jām-i-Jam*, see IvASB 574. The date of composition is given as 732/1331-1332 (f. 172v: هفتصد و پنجاه و دو سال). Beg. as usual:

فل هو الله لم يبق قد قتل، من له الحمد دائماً منوال

2. (ff. 175-195). *Dah-nāma*, a short *mathnawī* poem, interspersed with *ghazals*, etc., consisting of ten didactic love letters. See RS 258 III. It was completed the 20th Rajab 729/the 26th Aug. 1320 (cf. f. 194v):

شب شنبه که بود آغاز هفته، رجب را بیست روز از ماه رفته
سال دال و کف از سال هجرت، پیلان بر دم این از حال فکوت

The British Museum copy gives 706/1306-1307, but both seem to be unreliable, because in both cases the day of the week is wrong (Tuesday or Wednesday, not Friday).

Beg. as in RS 258 III:

بقام آنکه ما را نام بخشید، زانرا در نصحت کام بخشید

The first poem contains a colophon dated the 20th Shawwāl 877/the 20th March 1473 (L 174). The second is transcribed by the same hand, about the same time (در تاریخ مذکور).

Fl. 1v-195 (in margins): 8.8 x 4.5; 5 x 3; about 25 lines, one inch long, within *jadwala*. Old Or. pap. Excellent calligraphic Khorasani naṣṭ, often vocalised. Cond. fairly good; worm-eaten. A mediocre vignette, probably of comparatively modern origin.

225.

جام جم

Jām-i-Jam.

II 253.

Another copy of the same *Jām-i-Jam*, slightly incomplete towards the end. It breaks off on f. 139v, l. 12 of the preceding copy, and the last folio contains only the concluding *bayt*. Beg. as in the preceding copy.

Copied apparently towards the end of the x/xvi c., or beg. of the xi/xvii c.

Fl. 214; 8 5.5 x 4; 4.5 x 2.25; ll 11, within *jadwala*. Or. pap. Indo-Khorasani naṣṭ. Cond. not quite good. Injured by moisture and worms, repaired. A good, but faded vignette. At the end a seal, dated 1045 AH.

226.

دیوان بدر چاچی

Diwān-i-Badr-i-Chāchī.

II 220.

Poems of Badru'd-Dīn (or Fakhru'd-Dīn) Muḥammad of Chāch, who used the *takhalluṣes* Badr, or Chāchī; he was a panegyrist of Muḥammad b. Toghlug of Dihli, and died ca. 746/1345-1346.

see IvASB 575. The present copy contains chiefly *qaṣīdas*, with a few *ghazals* and *gīṭas* at the end. It is peculiar that almost all *qaṣīdas* are numbered (up to the 86th), and numeration is by the vigesimal system: بیست و یازدهم (f. 23v) for 31; or دو چل ششم (f. 53v) for 86. In this transcript there are numerous marginal and interlinear glosses, all through. Beg. as usual.

حمد آن سلطان عالم را که عالم پرور است

انس او در راه ایمان انس و جن را رهبر است

Dated the 12th Safar 1120 (the third year of Bahādur Shāh's reign), or the 3rd May 1708, at Shāhjahānābād, by چیتن ولد سرباجند.

Ff. 69; 8 8,5 x 5, 6,5 x 3,25; ll 15, no fadwals. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. A few notes and seals on f. 1.

227.

کلیلت عبید زاکانی

Kullīyyāt-i-ʿUbayd-i-Zākānī.

III 55.

A collection of the poetical and satirical works of Najmū'd-Dīn (or Nizāmū'd-Dīn) 'Ubaydū'l-lah Zakānī, who uses the *takhalluṣ* of 'Ubayd or 'Ubaydī (d. ca. 772/1370-1371). For his biography and generally his works see Br. Lit. Hist. III, 230-257, GIPh 267, Horn 137-138, Pizzi I 108-109, ReBr, p. 155, RS 264, EB 797-800, Pr 28, 49, R 809, Fl I 548-551, Fleischer, Lpzg. 537. *Ind. libr.* IvASB 1379, Spr 527. Selected works have been printed in Constantinople, 1886, 1888. Some of his *Haṣṣīyyāt* have been translated in J. Scott's *Tales, Anecdotes, and Letters*, Shrewsbury, 1800. The popular poem, *Mūsh-u gurba*, ascribed to the authorship of 'Ubaydī (it is not included in the present collection), has been lithographed many times in Persia.

The *kullīyyāt* opens with a short preface, originally being an introduction to only his *dīwān*, collected, as stated here, in 751/1350 (در تاریخ الف و فون و ذال), but a *fihrist* of the contents of the volume has been added (f. 2v). Beg.

الحمد لله رب العالمين خالق المخلوق اجمعين

1. (f. 2v). *Qaṣīdas*, not alphabetically arranged, beginning as in Fl I 548 (the poem given as the initial one in RS 264 is found here on f. 18v):

لوی ز آفتاب صبح تو یکنفره کائنات / فیض تو تغل را مدد و روح را حیات

2. (f. 36v). *Ghazals*, also not alphabetically arranged (the poem, given as the first one in RS 264 is found here on f. 48).

Beg. خدایا تو ما را صفائی بده / بما بیغسوائی نوائی بده

3. (f. 63v). *Rubā'is*, also not alphabetically arranged. Beg. (as in RS 264):

ای در سر هر کس ز تو سودای دگر در راه تو هر طایفه را زای دگر

4. (f. 69). *Tarjībānds, qifās*, etc. In the colophon this section is called *Risāla-i-tadmīnāt*, beg. (as in RS 264):

وقت آن شد که کار بر یابیم در شتابست عمر بشناییم

5. (f. 83). *‘Ishqiyya*, an erotic poem, comp. in 751/1350-1351, beg. (as in RS 264, II and Fl I 549):

خدایا تا این فیروزه ایوان فیروز من و مهر و تیر و کیوان

6. (f. 108). *Nawādiru'l-amthāl*, a treatise on proverbs and maxims, in Arabic. The title is not written here, although space has been reserved for its insertion. It is the same as RS 264 III and Fl I 549 (4). Beg. as usual:

الحمد لله المفرد من الامثال النجم

7. (f. 124). *Dah jasl* (sometimes also called *Tarjīfāt*), a satirical book on definitions, the same as RS 264 IV and Pr 28. Beg.

شکرو ثفا حضرت خالق جل ذکرة که نوع انسانرا النجم

8. (f. 127v). *Akhlaqu'l-ashraf*, a satirical treatise on ethics, see IVASB 1379. Beg. as usual:

شکرو ثفا معصور و حمد ثفا معذور حضرت واجب الوجود را النجم

9. (f. 145v). *Dilgushā*, a collection of obscene anecdotes, the same as RS 264 VI, Fl I 549 (5), Fleischer, Leipzig C., No. 306. Beg.

الحمد لله على نعمة و نواله و منه و انضاله النجم

10. (f. 171). *Risāla-i-rish*, a treatise on the beard, the same as RS 264 VII, Fl I 550 (6). Beg.

شکرو ثفا پادشاهی را که بدست مشاطه قدرت النجم

11. (f. 178v). *Sad pand*, items of practical advice, in a very cynical strain, the same as EB 800. Beg.

شکرو سپاس خالق را که کثرت مخلوقات بر وحدانیت النجم

12. (f. 183v). *Fāl-nāma-i-manthār*. A parody on an astrological treatise, dealing with predictions based on observations of the constellations of the Zodiac. It is divided into 12 *bābs*, according to the 12 recognised signs. Beg.

این فال نیکو مآل از مصنفات لاجل حکمت النجم

13. (f. 193v). *Fāl-nāma-i-murghān wa tujār wa icuhūsh wa ghayruha*. A divination table, of $6 \times 6 = 36$ squares, in which are written the names of various birds and animals. One who performs the augury puts his finger, at random, on one of the squares, and has to inquire for its prediction in a special quatrain, of which 36 are given, all of them of a thoroughly indecent nature. Beg.

طریقه اینی قال آنست که یکی از صور این طيور و وحوش این

A good copy, calligraphically written. The majority of the colophons (ff. 36, 63, 88v, 82v, 127) contain dates belonging to the month Jumādā II 1278, corresp. to Dec. 1861. The final colophon, however, is dated the 2nd Rajab 1270. There is no difference in the paper or handwriting, and it has therefore most probably to be read the 2nd Rajab 1278/the 3rd Jan. 1862.

Ff. 197; S 8.5 x 5; 5.5 x 2.75; B 15, within double jadrals. Good Europ. paper. Good modern Ind. nast. Cond. good. A large vignette on ff. 1v, of inferior quality, and smaller vignettes in the beginning of all the entries, except the 13th.

228.

(اشعار سلمان ساوجی)

(Ash'ār-i-Salmān-i-Sāwajī).

I 712.

Two poems of Salmān Sāwajī, i.e. Jamālū'd-Dīn Muḥammad Salmān b. 'Alā'ī'd-Dīn Muḥammad of Sāwa, d. 778 or 779/1376-1378; for references see IVASB 584. The works in question are:

1. (f. 1v). *Qasīda-i-masnū'*, the same as described in EIO 1241, in praise of wazīr Ghiyāthū'd-Dīn Muḥammad (d. 736/1336), a minister to Abū Sa'īd, the Mongol (716-736/1316-1335). It contains a prose preface, beg.

بعد از حمد و سئس بی قیاس مر احدى را الت

Beg. of the *qasīda* itself (f. 2).

عقلی مقوت رویت بریخت آب بهار

هوای جفت کویت بیخت مشک تدار

The poem is incomplete at the end (f. 10v).

2. (f. 11). *Firāq-nāma*, a long *mathnawī* poem, comp. in 761/1360, at the request of Shaykh Uwāys Jalā'ir (767-776/1356-1374, to whom it is dedicated, ff. 12-13v), about the loves of Malik and Maḥbūb; see EIO 1243.2, RS 265 VI, R 625 II, etc. The beginning is lost, probably a page or so, and the poem opens with (f. 11):

مبتدا کین بی سبب میکند خداوند خود را طلب میکند

The first next complete section, *در مفاجات*, begins (f. 11) :

الهي الهي خطا کرده ایم * تو بر ما مکیور آنچه ما کرده ایم *

A good old copy, dating apparently from the x.xvi c.; judging from the remnants of the old folio numbers it may have formed a portion of a *kulliyāt*.

Fl. 30 (lacuna between fl. 10 and 11); S 8x5; 6.5x5; ll 17, within *jadwals*. Or. pap. Very good Khurasani nast. Cond. tol. good. Injured by moisture. A good, but faded vignette.

229.

دیوان حافظ

Dīwān-i-Hāfiẓ.

I 389.

Poems of Shamsu'd-Din Muhammad Hāfiẓ Shirāzi (d. 791/1389, or 792/1390, or 794/1392); for references see IvASB 587. This copy contains :

1. (f. 1v). The preface, by Muhammad Gulandām, beg. as usual :

حد بیحد و ثنای بیحد و سپاس بیقیاس خدایتها ایم

2. (f. 5v). *Ghazals*, alphabetically arranged, beg. as usual :

الا یا ایها الساقی ادر کفأ و ذلولا (sic)

که عشق آسان نمود اول ولی افتاد مستکمالا *

3. (f. 118). *Qifās, tarjībānds, qasidas, mathnawīs*, beg. :

دل منه بر دنیایی و اسباب او * ز انکه از وی کس وندازی ندید *

4. (f. 137). *Rubā'īs*, incomplete at the end; beg.

مردنی ز گننده در خیبر پرس * و اسرار کرم ز خواجه مقبر پرس *

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Fl. 141; S 7.5x4.5; 5.25x2.25; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Several lacunae, after fl. 16, 19, 20, 103, 111, etc. Bad vignettes.

230.

دیباچه دیوان حافظ

Dībācha-i-Dīwān-i-Hāfiẓ.

II 176.

Another copy of Gulandām's preface to the *dīwān* of Hāfiẓ. It begins in the same way as that in the preceding transcript (No. 229, 1). Jāmi's *Lauā'ih*, also included in the same volume, will be described in the section dealing with Sufism.

A fairly good copy dating from the beg. of the xii/xviii c.

* Fl. 12v-15; S 9.5x3.75; 7.5x2; ll 26, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and emendations.

231.

مرج البصري

Marjū'l-bahrayn.

I 549.

A commentary on the *ghazals* and a few *qit'as* in the *diwān* of Hāfīz, the same as noticed in EIO 1269 and Spr 416, l. 20. Two copies of it are mentioned in Bk 160, 161, where the date of composition is wrongly given. The present copy contains a lengthy and verbose preface, from which all the particulars as to the author, which cannot be ascertained from the transcripts mentioned above, may be gathered. He calls himself (f. 8, 8v, etc.) Sayfu'd-Dīn Abū'l-Hasan (b.) 'Abdī'r-Rahmān of Lahore (f. 8v), and his *takhalluṣ* Khatmī appears in many versified passages (cf. ff. 7v, 8, 8v, 9, 9v, 10, etc.). Cf. No. 323, f. 70. It is no wonder that his name is not mentioned in any *tadhkira*: his verses and chronograms are exceptionally bad. The commentary (its title appears on ff. 8, 9v, 211), has been completed in 1026/1617 (f. 211, cf. EIO 1269). But it appears that the author has revised his work afterwards, adding the florid preface, in which there is a dedication to Shāhjahān, in 1041/1631-1632 (see f. 10v). He refers also to some other people with whom he was connected, chiefly the Sufis of the Shattārī and Qadīrī orders, such as his spiritual guide and relative, Miṣṣān Sa'du'l-lah, d. 999/1590-1591 (f. 6v); Kamālū'd-Dīn Surāmī (d. the 22nd Rajab 1006/the 28th Febr. 1598, f. 9); his father, who died in 1031/1622 (f. 7v), etc.

The initial lines are damaged in this copy (there is something like ... ذوالاوين سجدہ ...). On f. 12v there is probably the original beginning:

آغاز کذاب بنام رب الارباب، بسم الله الخ، ابتدا میگویم سلوک عرفان الخ

The first *ghazal* begins a few lines further on:

غزل اول از مقالات خواجہ بی بدل، الا یا ایہا الخ، دانا (و) آگاہ باش
ای رعنا کہ الا حروف تنبیه است و یا حروف ندا الخ

Copied towards the end of the xix/xviii c., at Qasūr (near Lahore), by 'Abdu'l-lah Khwīshagī.

Ff. 211; S 9.5 x 6.25; 7.5 x 4.5; ll 21, no *jadwalā*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few amendments on the margins.

232.

(مضامات غزلی حفظ)

(Mukhammasāt-i-ghazalhā-i-Hāfīz).

I 196.

A series of *mukhammasas*, based on the *ghazals* of Hāfīz, the same as described in Spr 415. The author uses the *takhalluṣ* 'Alī, and is called 'Alī Shīrāzī in the colophon, but there are no

indications as to his date. He cannot have flourished later than the beginning of the XII/XVIIIc., as this copy dates from that time. There is no prose preface as mentioned in Spr 415. Beg.

فندام در زره عشق بجست جوی مغزیا

بماتده در نضتین کام پای عقل در کله

Dated the 25th Jum. II 1135 (the fifth year of Muhammad Shāh's reign), i.e. the 2nd Apr. 1723, copied by 'Abdu'r-Rahmān, a podiar, at Peshawar.

Pl. 229; 8 8.5 x 6; 7 x 3.75; II 15, no jadwals. Grey and coloured Or. pap. Ind. nast. Cond. tol. good. Dirty.

233.

دیوان مغربی

Dīwān-i-Maghribi.

II 225.

Poems of Muhammad Shirin, of Nāin, who used the *takhalluṣ* Maghribi. He died at Tabriz in 809/1406-1407, see IVASB 599, where references to other catalogues are given. It is of interest to note that a contemporary author, who wrote about 825/1422 in India, places Maghribi's death in 789/1387 (see the *Lafā'if-i-Ashrafi*, IVASB 1214, f. 598v). The present copy is probably slightly incomplete at the end, and contains:

1. (f. 1v). *Ohazals*, alphabetically arranged, beg. as usual:

خوشید رخت چو گشت پیدا، ثرات در گون شد هویدا

2. (f. 72v). *Tarjībonds*, beg.

آفتاب وجود کرد اشراق، نور او سر بر گرفت انلق

3. (f. 87v). *Rubā'is*, beg. as usual:

ای گشته تیلان ز روی تو جان جهان، پیدا شده از نام خوشیت نام جهان

Copied towards the end of the xii/xviii c. A few emendations on the margins.

Fl. 90; 8 8 x 5.5; 6.5 x 4; II 15, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and injured by moisture. Notes on f. 1.

234.

دیوان نعمة الله ولی

Dīwān-i-Ni'matu'l-lah Wali.

II 233.

The well-known Sufic poems of Ni'matu'l-lah, who also used the *takhalluṣ* Sayyid, with his full name Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad al-Husaynī al-Kirmānī (d. 834/1431), see Br. Lit. Hist., III, 463, GIPh 299, RS 279, Pr 856-860, R 634, etc. *Ind. libr.* Bk 168-169, Spr 517-518, etc. Lith. Tehran, 1860, and later (apparently only an extract from the

diwān). For his prose works see IVASB 1239-1240, etc. This copy contains :

1. (f. 9). A series of short *mathnawīs*, *ghazals*, quatrains, etc., as in RS 279 and R 634, collected without any order; the beginning, some 8 folios has been lost, and first comes a *mathnawī* which begins with :

کز خود غالب شدی میگو که هو ' کل شی هالک ال وجهه '.

2. (f. 30r). *Ghazals*, in alphabetical order, beg. (as in RS 279 and R 634) :

جام کینی نعلست سید ما ' جان و جانان ملست سید ما '.

Their series is not complete, probably a few only wanting.

3. (f. 343). Another series of *qit'as*, short *mathnawīs*, *qasidas* (including the famous one, with prophecies, f. 347), *tarjībānds* (many of which are nowadays widely known in Persia), etc. There are apparently many lacunas, in the beginning of this section, and at the end. Spiritual pedigree of the author (f. 358v), his family pedigree, ascending to Imām Isma'īl and to 'Alī (f. 373v), etc.

4. (f. 375v). A series, in alphabetical order, of *dubaytīs*, as they are called in RS 279, i.e. quatrains in non-*ruba'ī* metres. The first is damaged; that which is given as the initial one in RS 279 is here the third :

سر محبوب خود مکن پیدا ' انم

The series is incomplete, and constitutes probably only a small part of the whole, as it breaks off with the letter ت.

A good copy, probably dating from the xi/xvii c.

Ff. 371 (370 less 8) ; S 9.5 x 5.75 : 7 x 3 ; H 19, within *jadwāl*. Brown Or, pap. Calligraphic Ind. nest. Cond. vel. good in the middle, but bad in the beg. and end. Worm-eaten and 'repaired.'

235.

دیوان ریاضی

Diwān-i-Riyāḍī.

II 235.

A slightly incomplete copy of the diwān of Riyāḍī Samarqandī (d. 884/1479-1480), see IVASB 610. It contains, as usual, almost exclusively *ghazals*, with only a few quatrains. The beginning, probably only one leaf, is lost, and the MS. opens with :

این همه نقشی که در عالم بصنع پاک تست '.

تا کشد در قید حبیت نقل را از مشک تر '.

The poem which is usually placed first, and beginning with:

ای پیری از رخ بر افکن طوبی طیار را، the is found on f. 3. The poems are arranged alphabetically.

Copied apparently in the beg. of the xi/xvii c. The date, given at the end, the 26th Rab. II 1285, is purely imaginary, and is written by a modern hand.

Fl. 45: 5 7 x 4; 4.5 x 1.75; II about 12, diagonally and transversely written, within *jadwals*. Brownish Or. pap. Calligraphic Indo-Khorasani nast. Cond. rather bad. Worm-eaten, repaired. Seals, almost all erased.

236.

دیوان اول جامی

Diwān-i-awwal-i-Jāmī.

II 244.

The first *diwān* of Jāmī, or Nūru'd-Dīn 'Abdu'r-Rahmān b. Nizāmī'd-Dīn Ahmad Kharjirdī Jāmī (d. the 18th Muharram 898 the 9th Nov. 1492), the same as IVASB 612, 24, 25. It was composed in 884/1479-1480, and has a title *Pātihatu'sh-shabāb*. The prose preface is incomplete at the beg. (probably one page has been lost), and it begins with: ... الشعر مزمار من مزامیر ابلیس: داخل شده است (corresponding to Ros p. 228, l. 13).

The usual collection of *qaṣīdas*, short *mathnawīs*, *tarjībānds*, etc., begins on f. 4v, as usual:

زان پیش کز مداد دهم خامه را مدد
خواهم مدد ز فضل تو ای مفضل احد

On f. 49 (old foliation 51) begins a series of *ghazals* arranged alphabetically, each section having at the top a fine frontispiece. Beg. as usual:

یا من بدا جمالك فی كل ما بدا، بادا غرار جان مقدس ترا فدا

They end on f. 299 (old foliation): at the end a *musammaṭ* is added.

On. f. 300 (old 302) begin the *qit'as*:

دلا منشین درین ویرانه چون جغد، سوی مرغان قدسی آشیان پر

Rubā'is, beg. on f. 305 (old 307):

سبحانک لا علم لدا الا ما، علمت و الهمت لدا الهام

Copied apparently towards the end of the xi/xvi c. The colophon runs as follows:

کلیات جامی نبات تحفه بخط ولایت طلاکار شیخ معصوم ولد شیخ احمد سرهندی
و قلام قادر خان افغان پادشاه کابل نذر داد ۶ سنه ۱۰۳۶

This may mean that the MS. already existed in 1036/1626-1627.

Fl. 317 (here 319): 5 10 x 6.25; 6.25 x 3; II 15, within *jadwals*. Old Or. pap. Excellent nast., of Khorasani type. Cond. not good, the inner part of the folios is injured by moisture. A fine vignette on f. 4v, and several fine smaller frontispieces at the beg. of every letter in the section of *ghazals*. Some of them are faded. Seals and notes at the end.

237.

نصفۃ الاحرار

Tuḥfatu'l-ahrār.

II 272.

The well-known Sufic *mathnawī* poem of Jāmi, comp. in 886/1481, see IvASB 612, 19; to the references given there add BrBs 46 (p. 38), 50, 170, 251. The present copy contains a prose introduction, different from the usual one (cf. IvASB 612, 19). It opens with:

حامدا لمن جعل جنان کل عارف مخزن اسرار الہ

On. f. 2v there are the usual introductory lines:

بدر فتح باب سخن بد بسمہ کل الہ

Beg. of the poem itself (f. 2v), as usual:

بسم اللہ الرحمن الرحیم 'ہست مقلی سرخوان کریم'

Copied in the beg. of the xi/xvii c. (The last two folios are of a more modern origin). Numerous marginal and interlinear notes on the first three folios, but very few further on in the book.

Ft. 63; S 7,5×4,25; 5×2; ll 15, within *jadwals*. Brown Or. pap. (margins are different). Ind. mast. Cond. fairly bad. Worm-eaten, repaired. A bad modern vignette. A seal of Akbar, dated 1013 AH., on L 1.

238.

شرح یوسف زلیخا

Sharḥ-i-Yūsuf-Zulaykhā.

II 521.

A commentary on the famous poem of Jāmi (cf. IvASB 612, 21). As stated in the preface (f. 2), these comments were originally written as marginal explanations to the text, by Muhammad Sajid b. Fayḍ Muhammad Qādirī Jhanjānawī, who completed them the 14th Dhī'l-ḥijja 1157/the 18th Jan. 1745. One Muhammad Shāh of Rāmpūr afterwards decided to edit these notes in the form of a separate book, for the instruction of intending students. The work is also called *Sharḥ-i-ʿaṣīb*, and contains a detailed commentary on the whole of the poem (which begins on f. 2). Lith. Calcutta, 1862, 1866, Cawnpore, 1877, 1882. Beg. of the preface:

زہی قادر مطلق بیچون کہ از قدرتش صفحہ روی مبارک الہ

Dated the 8th Jum. II 1250/the 6th July 1843.

Ft. 239; S 11,25×6,5; 9×4; ll 19, no *jadwals*. Or. pap. Ind. mast. Cond. fairly good. Slightly worm-eaten. Occasional marginal notes and glosses.

239.

شرح رباعیات

Sharḥ-i-rubā'iyyāt.

II 192.

The well-known commentary by Jāmī on some of his own *rubā'īs*, see IvASB 612, 14 (to the references given there add BrRs p. 40). Beg. as usual:

حمداً لاله هو بالحمد حقيق الع

Dated the 10th Dhī'l-Qa'da 1298 (the 13th Oct. 1881, at Haydarābād, copied by Muḥammad 'Uthmān Khān b. Muḥammad Sulaymān Khān.

Fl. 20; S 9×5.5; 8×4.5; ll 23, no jadhwa. Brownish Or. pap. Ind. nast. Cond. good. A few marginal glosses.

240.

دیوان معین

Dīwān-i-Mu'in.

I 399.

Religious poems of Mu'in, Mu'inī, or Mu'in Miskīn, as he calls himself. As usual, and as one would expect, there are notes on the first folios to the effect that this is the dīwān of the famous Chishtī saint, Mu'īnu'd-Dīn (d. ca. 632/1235), to whom all poems containing the *takhalluṣ* Mu'in are invariably attributed (just as all those with the *takhalluṣ* Muḥyī, or Qādir, etc., to 'Abdu'l-Qādir Jīlānī). The style of the poems does not allow us to attribute to them such an early origin. Unfortunately there are no dates and no references to historical names or events whatever in these *ghazals*. The only biographical detail concerning the author which I have found is on f. 15v, where he calls himself a native (or a resident) of Herat: مسکین معینی در هری زیان نعل دیگرگون بند.

All poems are written in a religious and Sufic spirit; the author seems to have been a great admirer of the legend of Hallāj, and the expression *أنا الحق* appears on almost every page. There are however no names of Sufic saints. Of a dozen Mu'ins and Mu'inīs, mentioned in the *Riyāṣu'sh-shu'arā'* none appears to be identical with the present one. The most probable identity which may be suggested is that with the well-known religious writer Mu'īnu'd-Dīn Muḥammad Amin al-Farāhī al-Harawī (d. 907/1501-1502), who used exactly this *takhalluṣ*, Mu'in Miskīn (for his other works cf. IvASB 50, 323-325, 1071-1072, etc.). The poems are all exclusively *ghazals*; they are not arranged in alphabetical order. Beg.

حمدی که همیشه بخیر کرم یوکلان بود

حمدی که شکر نعمت هر دو جهان بود

An old copy, apparently dating from the end of the x/xvi c.

Fl. 65; S 9×5.75; 5.5×3.25; ll 15, within jadhwa. Or. pap. Good nast. of Khorasani type. Cond. not good. The lower part is damaged by moisture. Worm-eaten. A good, but faded vignette. Notes on f. 1, also a seal of Shāyasta Khān.

241.

قصیده مصنوع

Qaṣīda-i-maṣnū'.

II 265.

An ornate *qaṣīda*, in which different words, parts of words, or letters, written in red ink, etc., may be separately read so as to form additional sentences or verses. It is dedicated to Abū'l-Ghāzī Shāh Sultān Husayn b. Maṣṣūr b. Bayqarā (872-911/1468-1500), the Timuride of Herat (see f. 1, and the initial letters of each verse in the poem). The author's *takhalluṣ* is apparently Rafiq (f. 8v): 'رفیق حال تو حق باد تا بدور قیام'. He may be identical with Majnūn b. Maḥmūd (or Muhammad) Rafiqī, also known as Mullā 'Alī Kātib, the famous calligrapher (d. ca. 945/1539), cf. IvASB 1623. Here the heading is (f. 1): *Qaṣīda-i-maṣnū'-i-Maṣ-lānā Ḥāfiṣ* 'Alī Kātib, but this seems to have been written by a different hand, not that by which the bulk of the text has been transcribed. There is no prose introduction, and the poem ends abruptly.

The author first gives five *gīt'as* which apparently do not form part of the poem. Each of them has a versified heading (written in red ink). Beg. of the first one is:

حاکم زوی زمین بجز سلطان کرم، در دریای سروت مزیع حلم و وقار

The poem itself begins on f. 2v.

حریم حرمت کوی تو جفت احرار، شمیم نکبت موی تو راحت دل و زار

There are explanatory marginal notes facing the passages which require them. The continuous text of the passages imbedded in the poem, written in red ink, is given in the form of additional, differently rhyming *bayts*, also in red ink.

The copy may date from the beg. of the x/xvi c.

Pl. 14: 8.9 x 3.5; 6.5 x 3.5; Il 15, no initials. Brownish Or. pap. Good mast. of Khormaṇi type. Good, not good. Worm-eaten and damaged by moisture. Some lines have become illegible. Notes on the first and last folios; also, on the last page, a versified passage, illustrating different metres.

242.

دیوان فغانی

Dīwān-i-Fighānī.

I 398.

An incomplete copy of the dīwān of Bābā Fighānī Shīrāzī, who originally used the *takhalluṣ* Sakkākī (d. 922 or 925/1516-1519). For references see IvASB 645 (add BrRa p. 50). The beginning is lost in this copy, and the first complete poem, a *ghazal*, opens with (f. 10):

بسوی من نظر مهر نیست مرا، هنوز بین که تیریز است کی مرا

The *ghazals* are arranged alphabetically. On f. 140v there is a short *mathnawī* poem, beg.

در دل من کز دمی آن ماء عذرا میگذد، الم

Qit'as, *quatrains*, a few *tarjī'bands*, etc., beg. on f. 142:

فغانی فی المثل در عالم خاک، اگر فائزاً نمی یابی و کز آب

Qasīdas, on f. 150v (the series is incomplete at the end). Beg.

خطی که یک رقمش آب بزی نه چمنست،

نشان خاتم سلطان دین ابوالحسن است،

In the beginning (ff. 1v-8v) there are 22 *ghazals* of Khusrāw, probably extracted from different *diwāns* of Amīr Khusrāw (cf. above, No. 218). Beg.

ای سونس سینهائی (sic) خمناک، ای کم شده در تو وهم و ادراک،

Copied at Mumhidādād, by Sayyid Muhibb Husayn, a Sayyid of Bācha. The date is Wednesday, 25th Jum. I 12 (1212?). In that year the 25th Jum. I was indeed a Wednesday, and therefore it may be the 15th Nov. 1797. The equivalent in the year of *julī* has not been inserted, although originally it was intended to write it. These particulars are given in the colophon on f. 148v.

Ff. 171: S 7.75 x 5.25; 6.5 x 3.75; ll 17, no *jadwals*. Thin Or. pap. Ind. nast. Cond. tol. good. Ff. 149-150 are left blank.

243.

دیوان آصفی

Dīwān-i-Āṣafī.

II 214.

Poems of Āṣafī, son of Muqīmū'd-Dīn Nīmatu'l-lah Qubistānī, d. at Herat ca. 923/1517, see IVASB 647 (to the references given there add BrRs 55, p. 59). The *dīwān* consists of *ghazals*, with only a few *qit'as* and *rubā'is* at the end. Beg. as usual:

ساز آباد خدایا دل ویرانی را، یا مده مهر بنان هیچ مسلمانی را،

Beg. of the *rubā'is* (f. 80):

ای آنکه چو مطلع رخت مطلع نیست،

بی ذکر تو هیچ مجلس و مجمع نیست،

A good calligraphic copy, dating from the x/xvi c. The first and the last folios are of more modern origin. A few marginal notes.

Ff. 82: S 6.25 x 4.5; 4.75 x 3; ll 14, within *jadwals*. Or. greyish pap. Excellent nast. of Herati type. Cond. tol. good; slightly injured by moisture. Notes on f. 1.

244.

نیمور نامه

Timūr-nāma.

II 271.

The well-known poem of 'Abdu'l-lah Jāmī, with the *takhalluṣ* Hātifi (d. 927/1520-1521), see IvASB 649. It describes, in laudatory style, the exploits of Timūr. Beg. as usual:

بنام خدایی که فکر خرد، نیارد که با کلمه او پی برد

Transcribed by Muhammad Riqā b. Nizām'ud-Dīn Muhammad Samasqandī, apparently towards the end of the xi/xvii c.

Fl. 71: 8 11.25 × 7.25; 5.5 × 2.75; II 15, within jawāls. Or. pap. Good Ind. nast. Cond. fairly good. The paper of some folios is decaying. Double full page vignette, mediocre. A seal on f. 1, dated 1253 AH.

245.

لایلی و مجنون

Laylā wa Majnūn.

II 249.

Another poem by the same Hātifi, dealing with the stereotype subject of the romance of Majnūn and Laylā. See, in addition to the references given in IvASB 649, also EIO 1398-1409, Br 278 II, 279, RS 295 III, 296, EB 996-1005, Pr 888-893, R 652 sq., Fl I 581-582, Leyden C. II, 121, Gotha C. 107, etc. *Ind. libr.* Bk 222, Spr 421. Lith. Lucknow, 1802; edited by Sir W. Jones, Calcutta, 1788. Beg. as usual:

این نامه که خامه کرد بنیاد، تو قیوع قبول رویش باد

Dated 1943, probably of the Samwat era, i.e. 1896.

Fl. 91: 8 9.5 × 6.5; 6 × 3.75; II 11, within double jawāls. Or. pap. Ind. nast. Cond. tol. good, except at the end, where the MS. is injured by worms. Bad vignette.

246.

معراج العشاق

Mī'rāju'l-'ushshāq.

II 394.

A prose version of the contents of the same *Laylā wa Majnūn* of Hātifi. The author of this prose rendering calls himself (f. 2) 'Ibratī 'Azīmābādī; he is apparently identical with the compiler of the *Mī'rāju'l-khiyāl*, a *tadhkira* of modern Indian poets (No. 60; cf. also No. 314), whose original name was Wazīr 'Alī. He died after 1268/1852. The present work has been compiled, as stated on f. 2v, in 1261/1835-1836. Beg.

دبیاجه پیرایی محیفه دلکشایی سخن بنام پاک نیرد پختایی الم

Dated the 3rd Jum. II 1281/the 3rd Nov. 1804.

* Fl. 1v-17: 8 11.5 × 7.5; 9.25 × 4.5; II 10, no jawāls. Kurrux pap. Ind. nast. Cond. good.

247.

دیوان آهی

Dīwān-i-Āhī.

II 208.

Poems of Āhī, of Turkish extraction, who was an official in the service of Gharīb Mirzā, a Timuride of the end of the IX/XVc. He died in 927/1521. See Br. Lit. Hist. III, 459, GIPh 335; EB 995, R 736, Fl 1 578, Gotha C. 74, etc. *Ind. libr.* Spr 327. It contains only *ghazals*, arranged alphabetically, with some 11 quatrains at the end. Beg. of *ghazals*:

لی عدد خجالت از کل زوئو لاله را / مالد غزال چشم تو چشم غزاله را

Beg. of quatrains (f. 31):

تا کی طلبند زمانه فرسودن من / در منکحات و غم دم نیاسودن من

Dated the 1st Muharram 1222, the 11th March 1807, with a silly colophon:

تلم شد نسخه دیوان آهی تصنیف شاه علی لیلانی

Ff. 32; 8 8.5 x 5.5; 6.25 x 3.5; ff 16, no jadvahs. Or. pap. Ind. nast. Cond. not quite good. Seals at the beg. and end.

248.

ناز و نیاز

Nāz-u niyāz.

II 514.

An allegorical didactic story, in *mathnawī* verse, the same as the one described in Spr 382 (apparently Sprenger refers to exactly this particular copy which may at some time have belonged to the Society's library). The name of the author is not mentioned in the text. Only, on the last folio, on the margin, opposite the concluding lines of the poem, there are written in red ink the three words محمد صالح خواجه, which Sprenger took for the name of the author. The poem has been completed in Shawwāl of 930/Aug. 1524 (cf. f. 50), and is dedicated to 'Ubaydu'l-lah Khān, probably the Shaybanide prince who later on ruled in 940-946/1533-1539, see f. 4v. A poem with the same title, and also without the author's name, has been lith. in Persia, 1888, but I cannot at present ascertain whether both are the same. Beg.

ای وجود تو اعلیٰ هر اشیا / کشته اشیا ز جمع تو پیدا

Dated Safar 1009/Nov. 1658; copied by Muhammad Baqā.

Ff. 37; 8 7.5 x 4; 5.5 x 2.25; ff 15, within jadvahs. Grey Or. pap. Good. Ind. nast. Cond. tol. good. A faded vignette.

249.

فتوح الحرمين

Futūḥu'l-ḥaramayn.

II 510.

The well-known versified description of the Muhammadan holy places at Mekka and Medina, comp. in 911/1505-1506, and ascribed to Muḥyī Lārī (d. 933/1526-1527), see IvASB 654, where references to other catalogues are given. Beg. as usual:

ای همه کس را بدیت القبا، کعبه جانوا ز نو نو خیزا

Copied probably in the beg. of the xī/xvī c., a fine transcript. As usual, there are drawings and plans: in this copy they are drawn without any skill (ff. 6v, 17, 19, 19v, 20, 21v, 22, 23v, 24v, 27v, 29, 34, 37, 38v, 39v, 40v, 41, 42).

Fl. 42: S 9,25 × 5,25; 6,5 × 3,5; ll 15, within *jadwāl*. Or. pap. Very good Persian nast. Cond. tol. good. A few glosses on the margins.

250.

دیوان هلالی

Dīwān-i-Hilālī.

I 402.

Poems of Badru'd-Dīn Hilālī Astrābādī (d. 930-939/1529-1533), see IvASB 657. The present copy contains apparently an extract from the original *dīwān*, because it is much shorter than in other MSS. There are chiefly *ghazals*, alphabetically arranged, with a few *qit'as* and *rubā'is* at the end. Beg.

ز آب چشم من کل شد براه عشق منزلها
نداتم تا چه کلاما بشغفد آخر ازین کلاما

Beg. of. *qit'as* (f. 43):

محمد عربی آب زوی هر نو سوائی
کسی که خاک درش نیست خاک بر سر او

Copied towards the end of the xī/xvī c.

Fl. 48: S 6,75 × 4,75; 4 × 3; ll 13, no *jadwāl*. Or. and Europ. pap. Turkish (?) nast. Cond. fairly good, only in a few places worm-eaten.

251.

کنج معانی

Ganj-i-ma'ānī.

II 512.

A *mathnawī* poem eulogising the victories of a prince of Gujrāt, Bahādur Shāh (932-943/1526-1537), to whom the poem is dedicated (f. 9v). The author, who calls himself Muṭī'ī (cf. ff. 3, 24, etc.), is apparently a very little known local poet; he seems to have nothing to do with another Muṭī'ī, or Alif Abdāl Balkhī, his contemporary in Persia, who died in 931/1525; there is probably no information about him in any of the known

iadhkiras. Several dates are mentioned in the text (936/1529-1530, on f. 6; 937/1530-1531, on f. 15), and the date of completion is given on f. 30 as 941/1534-1535 (کوهر سخن). The title given in the vignette (f. 1v) runs as follows: لیس کتاب کتبخانه حضرت صاحب قرانی (sic) المعالی, but it is given in a correct form in the colophon (f. 30). The poem begins with a quatrain:

در دانی تشنگ جان و تن فرسودم، وین راه خطر ناک بسی نمودم (?)
(the last word is not well legible). The poem itself begins:

ای بدیدار کن لیل و نهار، در هولی تو دل و جان فگار.

The copy is not dated, but it is quite probable that it may belong to the same time, i.e. the middle of the x/xvi c., judging from its style and paper.

Ff. 30; S 7.25 x 4.75; 5 x 2.75; ll 11, within jadhwa. Or. pap. Old Indo-Khorasani nast. Cond. bad. Worm-eaten, repaired. Fine vignette. Seal at the end, erased.

252.

سحر حلال

Sihr-i-ḥalāl.

II 509.

The well-known artificial *mathnawī*, which can be read in two different metres, by Ahlī Shīrāzī (d. 942/1535-1536), see IvASSB 563,3. It has been lith. in Persia. Beg. of the prose preface, as usual:

حمد نا محدود و شکر نا معدود سزاوار تانعیست اله

Beg. of the poem itself (f. 107), also as usual:

ای همه عالم بر تو بی شکوه، رفعت خاک در تو بیش کوه.

Copied in the x/xviii c.

* Ff. 100v-124v; S 6.5 x 3.5; 4.75 x 2; ll 15, no jadhwa. Or. pap. Luk. nast. Cond. not good. Worm-eaten, repaired. Notes on f. 105.

253.

خمسه قاسمی

Khams-i-Qāsimāi.

III 42.

An excellent old copy of the five *mathnawī* poems by Qāsimī Gunābādī, or Muḥammad Qāsim al-Husaynī, of Gunābād (or, in its Arabicised form, Janābidh), who died some time about 979/1571-1572. See GIPh 246, Horn, 192; EIO 1437-1438, EB 513-517, R 660-661, Fl I 602-603, Dorn C. 387-388, etc. *Ind. libr.* Spr 534-535 (apparently exactly the present copy is referred to). Cf. also Mohl, *Le livre des Rois*, vol. I, p. lxxvii; Dorn, *Das Asiatische Museum*, p. 375; *Notices et Extraits*, IV, 297. There are:

1. (f. 1v). *Laylā wa Majnun*, on the well-known subject, beg.

ای نامه ز نام تو «سجل» میخورم : تو عقل اول

2. (f. 32v). *Shāhrukh-nāma*, comp. in 950/1543-1544 (cf. f. 84), dealing with the history of Shāhrukh (807-850/1405-1447). Beg.

الهی بحق پادشاهی تراست : همه بنده ایم و خدایی تراست

3. (f. 85). *Kār-nāma*, also called *Gāy-u chaukān*, a collection of eulogies and didactic stories, beg. (as in Spr 535):

الهی قسمی را ز آله بتمای : ز دانش را بسم الله بکشی

4. (f. 127v). *Shīrīn-u Khusrav*, comp. in 950/1543-1544. Beg. (as in Spr 535):

الهی قسمی را کن نظرباز : بری نامخواست کن نظرباز

5. (f. 165). *Shāhnāma* (comp. in 940/1533-1534), otherwise styled *Shāhnāma*, or *Isma'īl-nāma*, or *Shāhīnshāh-nāma*, or *Shāhnāma-i-Isma'īl*, containing a history of Shāh Isma'īl Safawī (907-930/1502-1524). This copy does not contain the *second daftar*, dealing with the reign of Tahmāsp (cf. R 361, Dorn C. 388). The beginning is lost, and the poem opens with:

نماینده هر صورت از پیش و پس : بود پرتو ذات بیچون و پس

A very good, calligraphically written copy, dated 982/1574 (the earliest date is the 15th Muh., the 7th May, and the latest probably the end of Ramadan 982/the beg. of Jan. 1573, on f. 126v), transcribed at Bārturūsh (sic بلدة بارتوروشة), by Muḥammad b. Rūḥi'l-lāh at-Tabīb of Gilān.

Ff. 211: S 12.75 x 8.5; 8.75 x 5; ll 21 (in four columns), within jazīrals. Good Or. pop. Excellent hand of Khurasani type. Cond. very good. On ff. 1v, 32v, 83v, 127v there are excellent frontispieces, still well preserved.

254.

دیوان ثنائی

Dīwān-i-Thana'ī.

I 387.

Poems of Husayn Mashhadi, who used the *takhalluṣ* Thanā'ī (d. ca. 996/1588), see IvASB 680 (to the references given there add BrRs 249). There are, as usual, *qaṣīdas*, *ghazals*, *gīṭas*, etc.

Qaṣīdas (f. 1v), beg. as usual:

در روش حسن و ناز هست بسی خوشنما

غمزه بطرز ستم عشوه برنگ جفا

Ghazals (f. 47), alphabetically arranged, beg. as usual:

راندی بچشم از بر خود ای پسر مرا : صد خار حسرت است ازین در جگر مرا

Qit'as, etc. (f. 61), beg.

آسمان قدرًا ثَنائی بَدَدِه اَت * بود تَم کَر خَطَر نَاشَد رِفَت *

Rubā'is (f. 63v), beg. as usual:

بَرِیَاد کِه تَرَق دِیْدِه حَوْن کَرْد مَرَا * دَل اَز دِه مَشَق وَ دِیْن بَرِیْن کَرْد مَرَا *

Dated the 25th Rabi' II 1099/the 28th Febr. 1688, copied by Jamāl Muḥammad, son of Shāh Muḥammad of Nisāmpūr.

FL 71; S 10 × 6.25; 7 × 3; H 19, no *jadwals*. Or. and Europ. pap. (two margins). Good Ind. mast. Cond. tol. good. Worm-eaten and repaired. Marginal notes and glosses, especially at the beginning. A fragment on the fly-leaf at the beg. A seal.

255.

شرح دیوان ثَنائی

Sharḥ-i-Diḡān-i-Thana'ī.

I 574.

A commentary on Thanā'ī's *diḡān*, described in the preceding note, by 'Iwāḍ Rāy, with the *takhalluṣ* Masarrat, an author of the beginning of the XIII/XIXc., cf. further on, No. 312. In his preface he mentions that he did compose a commentary on the opening distich of that *diḡān* and displayed it in an assembly of noblemen, who were much pleased with it. This encouraged him to start on his present work. Amongst the members of that assembly is mentioned Nawwāb Ghāziyyū'd-Dīn Haydar Khān, who was a sultān of Oude in 1229-1243/1814-1827, when he changed his name to Shāh Zamān; it seems therefore very probable that the book has been completed not long before 1229/1814. Beg.

اِنْ شَرَح مَعَانِی تَوْ خَامُوشِ حَضَر * اَلَمْ

Copied in the beg. of the xiii/cix c. The date 1208 (?) A.H., given in the colophon by a different hand and in different ink seems to be unreliable.

FL 173; S 10.25 × 6.75; 8 × 4.25; H 17, no *jadwals*. Or. pap. Ind. mast. and shukasta. Cond. fairly good. Slightly worm-eaten. A few marginal notes.

256.

شرح دیوان عَرَفی

Sharḥ-i-Diḡān-i-'Urfi.

II 616.

A commentary on the poems of Muḥammad b. Zaynī'd-Dīn 'Alī b. Jamālī'd-Dīn Shirāzī, with the *takhalluṣ* 'Urfi (d. 999/1591). Very unfortunately there are no indications as to the name of the author or the date of composition. In addition, the preface is omitted, and the work opens directly with the first *bayt* of the initial *qasida*:

لِی مَنَاج دَر دَر بَازَارِ جَلَن اَنَدَاخْتِه اَلَمْ * مَنَاج دَر دَر بَازَارِ وَ کَوَهَرِ حُودِ اَلَمْ

It is therefore impossible to decide whether or not it is identical with one of the commentaries described in other catalogues.

Copied in the xii/xviii c. After the colophon there are further glosses and explanations in the same style as that of the work itself.

*Ff. 18-64; S 9,5 x 6; 8,25 x 3,25; ll 20, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and injured by moisture; marginal notes and glosses on several folios.

257.

نل و دامن

Nal-u Daman.

III 18.

The well-known *mathnawī* poem, dealing with some episodes from Hindu lore, by Abū'l-Fayḍ b. Muḥarak Nāgūrī, with the *takhalluṣ* Fayḍī, or Fayyāḍī (d. 1004/1595). It has been completed in 1003/1594-1595, see I^vASB 696. Beg. as usual:

لی در تک و پوی تو ز آغاز، غنقلای نظر بلند پرواز،

Dated the 1203 of the Bangala era; at Sa'idābād, by Ghulām Sarwar Shihīqī.

*Ff. 27v-128; S 9 x 5,25; 6,5 x 3,23; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1227 AH.

258.

The same.

II 262.

Another copy of the same poem, beg. as usual, see the preceding note.

Dated the 2nd of Šafar 1257 (the 26th of March 1841) (or 1898 of the Sanwat era), copied by Raḥmān 'Alī Kālpawī.

Fl. 123; S 7 x 4,25; 5 x 2,5; ll 13, no jadwals. Europ. pap. Ind. nast. Cond. fairly good.

259.

اعجاز المعجبة

I-jāzu'l-maḥabbat.

II 300.

A prose version of Fayḍī's *Nal-u Daman*, compiled in 1247/1831-1832 by 'Ibratī 'Azīmābādī, the same as the author of the *Mī'rāju'l-khiyāl*, see above, No. 60, and the *Mī'rāju'l-nashahūg*, No. 246. The work begins and ends with praises to his teacher, Ulfatī Shāhjahānābādī, or Dihlawī (d. the 28th Šafar 1254/the 23rd May 1838; see No. 60: 20 of the list). It is written in bombastic and florid ornate prose, intermixed with many poetical quotations. Beg.

ترجمین عنوان ستم و نوشیم دیباچه کلام الم

Dated the 15th Jun. 1 1283/the 25th Sept. 1866, copied by Harihar-Naṭh Kayat'i, surnamed Miḥnat'. It appears to be in the same handwriting as that of No. 60 in this collection (II 439), and of Bh 93, both copied in 1282/1865.

Fl. 29; S 11,5 x 7,25; 9,5 x 5; ll 19, no jadwals. Europ. pap. Ind. nast. Cond. good.

260.

دیوان ولی

Diwān-i-Walī.

I 401.

Poems of Walī of Dasht-i-bayād, in Qāin (d. 1012/1603-1604). A portion of it has already been described and references have been given in IvASB 697. This copy (which seems to be old and very good), is slightly incomplete towards the end, where there are many lacunas, partly restored by a modern hand. The copy contains:

1. (f. 1). *Qasīdas*, beg. as in EIO 1482:

ای دل و جان درد و غمت را وطن ' هر درندلی نوچه جان و چه تن'

2. (f. 62). *Qit'as*, etc., beg.

آتش طبعاً گهی که فکرت ' جوید پی اشتیاق معنی'

3. (f. 72). *Ghazals*, in alphabetical order, beg. as in IvASB 697:

شب نوید قرب دراز بندد درگاه را'

خوش اثرها بود در پی ناله جانگاز را'

4. (f. 133v). *Mathnawī*, in Sufic strain, beg.

ولایت پرور معجز یافا ' نکویم شیخ وقت پادشاه'

5. (f. 142v). *Rubā'īs*, not arranged alphabetically:

امی لقبی که البیاء اعلم بود ' احمد نامی که سرور عالم بود'

The bulk of the MS. may date from the beg. of the xi/xvii c.

Pl. 147: 8 x 4.5; 6.75 x 2.75; fl. 15, within jawwāl. Or. (and Europ.) pap. calligraphic Khorasani-Ind. nast. Cond. fairly good. Marginal notes and glosses.

261.

تحفة قاسمی

Tuḥfa-i-Qāsimī.

II 252.

A lengthy Sufic mathnawī poem, narrating the miracles of Mir Dād, an early Afghan saint, probably of the VII/XIIIc. (as he is said to be referred to in the *Fawā'idu'l-ḡu'ād*, IvASB 239), see ff. 19, 19v, 20, 20v, etc., and of other saints of more recent origin. The author, who gives only his *takhalluṣ* as Ḥusaynī, was an Afghan from Peshawar (this place is often mentioned in the text). He was born, as stated on f. 10, in 977/1569-1570, as in 984/1576-1577, being then seven years of age, he lost his father: he mentions that he wrote the present poem at the age of 35 (approximately, indeed), i.e. in 1012/1603-1604. On f. 12v,

where the title of the work is given, he mentions that he started its composition in 1009/1600-1601:

چو میکردم این داستانرا نگر، شده بود کامل نه و یک هزار.

The poem is dedicated to Qasim ibn Qadam, a local Qādiri Pīr (cf. f. 8), whose disciple the author was. The *takhalluṣ* Husaynī the author derived from Sayyid Husayn, a descendant of 'Abdu'l-Qādir Jilānī, whose shrine was worshipped at that place (see *ibid.*). The stories are of the usual type, and there are apparently almost no allusions to any historical events. The language is simple and not polished at all. Beg.

خدایا تویی کارساز همه، بدرگاه پاکت نیکو شده.

Copied towards the end of the xii/xvii c., or the beg. of the xiii/xix c.

FL 48; 8 10,5 x 6,75; 7 x 3,75; ll 13, within *jadwāl*. Or. pap. (new margins, Europ. pap.). Ind. nast. Cond. fairly good.

262.

دیوان نظیری

Diwān-i-Nazīrī.

II 231.

Poems of Muḥammad Husayn Nishāpūrī with the *takhalluṣ* Nazīrī (d. in India, ca. 1021/1612-1613), see IvASB 705 (to the references, given there, add BrRs 54, p. 47). The present copy, like the following one, does not contain the *qaṣīdas*, but only *ghazals*, in alphabetical order, and a few quatrains. Beg. as usual:

اذا ما شئت من (xio) تحیی حیوة جلوة المعیة

برسوائی بر اور سر بسنوزی برون نه پا.

Rubā'īs (f. 158), beg.

نور تو بقدر سینۀ (وزن تست) داخل تو بقدر وسع گنجینه تست.

Copied towards the end of the xi/xvii c.

FL 165; 8 7 x 4; 5,25 x 2,25; ll 17, within *jadwāl*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired; new margins added to many leaves. A good vignette.

263.

The same.

II 230.

Another copy of the same diwān, also without *qaṣīdas*. Beg. of *ghazals* is the same as in the preceding transcript. Fol. 193v is left blank. A series of *quatrains*, which seems to be incomplete, begins with:

شب مست زخائقه برونم بردند، تا دیر مغلی وازگونم بردند.

Copied probably towards the end of the xiii/xix c.

FL 197; 8 11,5 x 7; 9 x 4,5; ll 15, no *jadwāl*. Eur. pap. Modern Ind. nast. Cond. good.

264.

کلیات ملک قومی

Kulliyāt-i-Malik Qumī.

II 245.

A complete collection of the poetical works of Malik Qumī (d. 1624-1025/1615-1616), see IvASB 715, where only his *diwān* is described. This *kulliyāt* seems to be very rare, and apparently does not exist in other libraries. It contains:

1. (f. 1v). *Rubā'is*, alphabetically arranged. There are several series of them, the first one is the largest, and has no special heading. Beg.

از مغرور من بدو ... سل (ا) بکشا؛ آسان حل شد عقدی مشعل بکشا

On f. 16 begins another series, with the heading:

در تعریف آنشیرازی شب برات الخ

On f. 17v begins: در تعریف حکیم جم تشین که اجزای حکمت

تواضع آورده الخ

On f. 18v: تعریف ابنه در صفت نورس طوبی سرشت که چشمه

سریسته زندگیت الخ

On f. 19v: طرح ثانی عمارت پایه سرسختی سرای تم مایه الخ

On f. 21v: سلسله رباعیت مربع بلبل و مروراید هر مصرعی الخ

On f. 25: پندایه ساری اساس مربع در فعه انگیزی چار تاو مربع

2. (f. 28). *Dibācha-i-Gulzār-i-Ibrāhīm*. It is the same as the one included in the *kulliyāt* of Zuhūrī (d. 1025/1616), described in EIO 1500,1. It seems to be undoubtedly from Malik's pen (cf. f. 30, his *takhallus*: 'ملک شد تجدار ملک معنی', at the end of the work), and there is nothing improbable that Malik might have written it for Zuhūrī, who was his relative. Beg.

ای نورس گلزار براهیم از تو، الخ، سلطان ام یزل که پیکر آتشی الخ

As all the well-known works of Zuhūrī it is dedicated to 'Adilshāh Ibrāhīm (987-1035/1579-1626).

3. (f. 30v). *Manba'u'l-anhār*. A Sufico-didactic *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-awār* (cf. f. 38v, see Spr 482). It is divided into 17 *nabhs*, with many other subdivisions. The date of composition is not given, but the poem is dedicated (f. 69) to Shāh Husayn Nizām Shāh. As it is known that Malik came to India about 987/1579, it is difficult to think that the prince in question is identical with Husayn b. Burchān

(961-972/1553-1565); more likely Malik refers here to Mirān Husayn b. Murtaḍā (996-997/1588-1589). Beg.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ' اهدنا الصراط المستقیم '

4. (f. 77v). *Dar tawhīd-i-Hadrat-i-Bārī*. A Sufico-didactic *mathnawī* poem in imitation of Sanā'ī's *Ḥadiqa*, dedicated to 'Ādil-Shāh Ibrāhīm (cf. f. 89). It seems to be the same as the one described in Spr 482, l. 8. Beg.

ای طرب سازم نگارنده ' هم نگاری و هم نگارنده '

5. (f. 99). *Sanam-u Brahman*. A love story, apparently the same as the one described in EIO 1499, 1, where the title is not given. It seems to have been left unfinished. Beg.

بِذام آنکه در دایها وطن ساخت ' صقم را قبله که برهم ساخت '

6. (f. 111). *Qasidas*, beginning with a poem in praise of 'Ali:

چو بشک نشبت بر عدو کسد پرزی

کد به نیش برین خون ولس از یک روی

7. (f. 137v). *Muqatta'āt*, beg.

شود جو رسم طبعم برخش فکر سوا:

حسود کسیب که گردد بگرد میدانش

8. (f. 150v). (*Dibācha-i-Nawras*). An introduction, in ornate prose, without a heading, dedicated to the same Ibrāhīm 'Ādil-Shāh. It seems probable that this is a composition on the same lines as the introduction to the *Gulzār-i-Ibrāhīm* (see above, 2). Beg.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ' نورس بستان کلام قدیم ' الخ ' پیشین رس فیال
تازه بیلان الخ

9. (f. 153). A series of *tarjī'bands* and *tarkīb'bands*. First those are given which are of a religious strain, and then the others in praise of various princes. An imitation of the famous *tarjī'band* of Sa'dī is given on f. 170v: praises to Ibrāhīm 'Ādil-Shāh (ff. 183, 187v); to 'Abbās I (Safawī), on f. 185, etc. At the end there is a *tarjī'band* called *Sāqī-nāma* (f. 189). There is no general heading of the section. Beg.

ای حید تو مبلر مقالات ' روی ذکر تو سلم مقامات '

10. (f. 191). *Ghazals*, alphabetically arranged, beg.

بست تا بکی اینجا و تا بچند آنجا ' کشیم رخت بجای که میشد آنجا '

11. (f. 357). *Sāqī-nāma*, beg.

خرام در می پرستان کجاست، کدایم طریقه مستان کجاست

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Fl. 369; S 10 × 5.75; 7 × 2.75; ll 23, within *jadhwa*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

265.

راماین

Rāmāyan.

I 408.

An abbreviated versified translation of the *Ramāyana*, here called *Ḥudūth-i-Rām-n Sūā* (f. 11v). The author is Sa'du'llah Kayrānawī Panipatī with the *takhalluṣ* Masīh, or Masīhā. The work is dedicated to Jahāngīr (f. 8v), and contains praises to a Sufic shaykh, Muhammad Bāqī (or Abū'l-Baqā'). See EIO 1967-1969, EB 1315; cf. R 1078. The introductory glorifications, etc., are very long, and the tale itself begins on f. 15. Beg. as usual:

خداوند از جام عشق کن مست، که از مستی نشافم بر جهان دست

Dated the 22nd Jum. I 1152 (the 22nd year of Muhammad Shāh's reign), or the 27th Aug. 1739, copied by illegible son of Mubāshsal, son of Kanjīt Rāy of Shāhjahānābād (Dhili).

Fl. 179; S 9.5 × 3.5; 7 × 3.25; ll 15, no *jadhwa*. Coloured Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

266.

دیوان اسیر

Dīwān-i-Asīr.

II 217.

Poems of Jalālud-Din Asīr b. Mu'min Isfahānī (d. 1049/1639-1640), the same as those described in IvASB 737. The present copy seems to be incomplete, and contains:

1. (f. 1v). *Qasīdas*, unarranged, beg. as usual:

ای دانه تسبیح خیالت دل دانا، سر حلقه مستان رخت دیده بینا

2. (f. 21v). *Ghazals*, alphabetically arranged, beg. as usual:

ای گلشن از بهار خیال تو سقینا، برک کن از طراوت نامت سقینا

3. (f. 138). *Quatrains*, unarranged, beg. (the first on f. 137v, is not a *rubā'ī*):

از صومعه زهد به نیرنگ برین آی، با نیک و بد میگذر نیرنگ برین آی

Dated the 14th Rajab 1104/the 21st March 1693, by one Khudāyār, at کلکتہ.

Fl. 145; S 9 × 5; 7.25 × 3.25; ll 13, within *jadhwa*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten; injured by moisture.

267.

دیوان گرامی شاملو

Dīwān-i-Kirāmī Shāmlū.

H 223a.

A very defective copy of the diwān of Hasan Beg Shāmlū, with the *takhalluṣ* Kirāmī. He came from Persia to India under Jahāngīr, and was a bakhshī in Gujrāt under Shāhjahān, see the *Riyādu'sh-shu'arā'* (IvASB 230, f. 374), *Khulāṣatu'l-afkār* (EB 391, No. 434), *Makhranu'l-gharā'ib* (EB 395, No. 2126), etc. Cf. also EIO 1625, Pr 655. There are many praises to Shāhjahān in his diwān (cf. the first *ghazal* in this MS., or the *qaṣida* on f. 15v). This copy contains only *ghazals*, alphabetically arranged, and only one *qaṣida* which is incomplete at the end. The MS. is defective at the beginning and at the end, and has many lacunas in the middle. Reg. abruptly:

در آرزوی دیدن تو می پرورم چشم ' مرغیست نو آموخته ام فامه برپرا'

Beg. of the first complete *ghazal*:

بهر سو بنگیری از خود نبینی خویشتر کس را'

نظر داری بجمال خود نیازی در نظر کس را'

Copied towards the end of the xii/xviii c.

Fl. 36; S 7.5 x 5; 5.5 x 3.25; ll 13, no *jadwals*. Grey Or. pap. Ind. nast. Cond. not good; worm-eaten.

268.

مختبر الواعلین

Mukhbiru'l-wā'ilīn.

H 440.

The well-known collection of versified dates and chronograms to commemorate the dates of the deaths of various saints, and especially of Sufi shaykhs. The author gives his full name as Abū 'Abdī'l-lah Muḥammad Faḍil b. Sayyid Ahmad b. S. Hasan al-Husaynī at-Tirmidhī al-Akbarābādī, surnamed Mazharu'l-haqq (he d. ca. 1101/1689-1690), see IvASB 759. There is little information concerning the author's contemporaries; mostly the celebrities of the remote past are dealt with. The work has been begun in 1080/1650, but not completed till after 1086/1655-1656. At the beginning there is a prose preface, opening with:

برترین کلامی که عارفان معارف سخن سازي الهی

Beg. of the poem itself (f. 5):

این سخن چند که من گفته ام ' گوهر ناسفته فکر گفته ام'

A bad copy dating from the beg. of the xiii/xix c. The second half (beg. with f. 40) is written on bad brown paper, on which the headings have become almost invisible.

Fl. 73; S 9.5 x 5.5; 7 x 3.75; ll 13, no *jadwals*. Or. pap. Vulgar Ind. nast. Cond. mostly bad. Worm-eaten.

269.

دیوان غزل

Dīwān-i-'Inwān.

II 239.

Poems of 'Inwān, or Chalabī 'Inwān, with his full name Muḥammad Rīdā b. Ḥajjī Salīh Tabrizī. He flourished in the middle of the XI/XVIIc. : Tāhīr Naṣrābādī met him at Mashhad, where the poet resided, and writes about him as already dead in his *tadhkirā* (completed 1089/1678), see Spr 102, *Riḡādu'sh-shurārā'* (IvASB 239), f. 313. This copy contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

زهر از بزم و خست از زان چشم مجذبا
خیالت روشدالی بخش خلقخانه دلها

2. (f. 106v). Miscellaneous short poems, i.e. *qit'as*, *farās*, quatrains, etc. Beg.

آسمان با لعل دل کی صاف سازد سیفه را
دوست نتوان کرد با خود دشمن دینیه را

Copied in the middle, or towards the end, of the xii/xviii c.

Fl. 113: 8.8x5: 4.75x2.5; ll 14, no jawāls. Or. pap. Ind. past. Cond. not good. Worm-eaten, injured by moisture, especially the lower part. A few seals at the end, dated 1253-1267 AH.

270.

دیوان ولی رام

Dīwān-i-Walī-rām.

II 240.

Poems of Walī, or Walī-rām, or Banwālī-dās, a writer of prince Darā Shikāh (for explanations why the author, a Hindu, has adopted such an extravagant *takhalluṣ*, see I. 194v). The exact date of his death is apparently not known, but it must have taken place some time after 1073/1662-1663, in which year he completed the *Gulzār-i-hāl* (see RsBr 195, EIO 1995, R 1043, etc.). A portion of his *Mathnawī*, an imitation of the great *Mathnawī* of Rūmī, has been described in Spr 589.

The volume contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

کنجی که بود مشغی اقدوس شد آشکارا
زین کنج کده بز کن این مژده کو کدرا

2. (f. 57v). Couplets, in various metres in Saffī strain, beg.

زمر الا ان که کسی لمیدد کان الله لم یکن را دید

3. (f. 113v). *Rubā'īs*, unarranged, beg.

ذالی که نه پنهانی و نه پیدا باشد
هر چند که پنهانی و نه پیدا باشد

4. (f. 123). *Mathnawī*, an imitation of Rūmī's famous book, similarly divided, or intended to be divided into six parts (here called *wazn*). In this copy, however, only three of them appear (the last one is incomplete). There are praises to the famous Sufi, Mullā Shāh (d. 1072/1661-1662), on f. 125v. The date of composition is given in the first *wazn* (f. 129v) as 1053/1645:

مظهری تاریخ این کلدان (sic) حال، یک هزار و پنجم با پنجاه سال.

Curiously, the date of composition of the third *wazn* is 1054/1644 (f. 237):

با هزارش چهار و پنجاه سال، آخری شهر دلش شوال.

The title appears on f. 123 as:

سخن ماضی میزان طبع حقیقت وضع ولی الولیت العرفان (sic) والیقان
در سنجیدگی وین اول از جمله شش وین مثنوی الم

(a) Beg. of the first *wazn* (f. 123):

قلنا از من مثنوی بسکن و بس، کن عذبت ذره عمرمان و بس.

(b) Beg. of the second *wazn* (f. 172v):

شریعت چیست در طور مظاہر، ادب امور عقل اهل ظاہر.

It is the *fifth bayt* of this part that is quoted as the beginning of the whole *Mathnawī* in Spr 589, where apparently a defective copy is described (cf. also further on, No. 462.27):

از آن علم شریعت شد معلوم، شود ترویج ظاہر نا مسلم.

(c) Beg. of the third *wazn* (f. 220v):

ما ده آن کمیم آن تو نیم، می فشانی تو ما نشان تو نیم.

(This part is incomplete at the end.)

The copy is transcribed all through by the same hand, and the colophon on f. 56 (the only one that is found in the volume), is dated the 6th Dhū'l-ḥijja of the 15th year of Muḥammad Shāh, i.e. 1145/the 20th May 1733.

Pl. 238 (ff. 56v-57, 111v-113, 122-122v, 172, 220 are left blank); 8.8,25 x 4,5; 6,5 x 2,75; ll. 17; no fadwāls. Brownish Dr. pap. Incl. rust. Const. not good, but rather bad in the beginning. Marginal notes and emendations on the initial folios.

271.

ساقی نامه والا

Sāqī-nāma-i-Wālā.

II 268.

A *mathnawī* poem, of the type of *Sāqī-nāma*. In the heading its authorship is attributed to Nawwāb Islām Khān Bahādur, with the *takhalluṣ* Wālā. The latter name is actually found on f. 14. This nobleman, whose real name was Pīyā'u'd-Dīn, was

a governor of Kashmir and afterwards of Agra; he died in 1074/1663-1664, as expressed in a chronogram by Tāhir 'Ayshī, مرد اسلام خلی و الا جاء (cf. No. 326, f. 500). Beg.

بنام کز باده مستی گرفت؛ ز شوقش دم رنگ هستی گزوت

Copied towards the end of the xii/xviii c.

Ff. 16: S 10,5 x 7; 7,5 x 3,5; ll 14, no judgments. Or. and Enr. (marginal) pap. Ind. rast, shikasta. Cond. tol. good. Worm-eaten.

272.

رزمیه

Razmiyya.

II 267.

Another poem, similar to the preceding one, by the same Wālā (judging from the heading). It seems to be incomplete at the end and the *takhallus* of the author is apparently not found here. Beg.

بده ساقی این باده خوشکوار؛ که تم شکر از امت از هر کفار

Copied apparently towards the end of the xii xviii c.

Ff. 8: the appearance, etc., are exactly the same as in the preceding MS. It most probably formed one volume, together with No. 271, which was divided afterwards.

273.

دیوان مفید

Diwān-i-Mufid.

II 508.

Poems of Mufid, or Muḥammad Mufid b. Najmī'd-Dīn Maḥmūd Baḥqī Yazdī (d. in 1085/1674, or 1090-1091/1679-1680), see IVASB 790. The present copy is more modern than the one there described, but better written; there is apparently some slight difference in the arrangement of the poems. It contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

ای خون گرفته لب (از) لعلت پیداله ها؛ منسوخ در قلم و خطت رساله ها

2. (f. 91). A few *qit'as*, some of them containing chronograms, beg.

ز جوش فکر بود نو ببار بلبل ما؛ سواد معنی رفکین بود شب کل ما

3. (f. 93). *Rubā'is*, beg.

تا کشد سخطوی درین سرجه مقام؛ از طرز و ادای تازه خود چمن

Copied about the beginning of the xii/xviii c.

Ff. 102: S 8,5 x 5,25; 6,5 x 3,25; ll 15, within judgments. Or. pap. Good Ind. rast. Cond. fairly good. Slightly worm-eaten.

274.

دیوان سایب

Diwān-i-Šāyib.

II 236.

An incomplete copy of the diwān of Šāyib, whose real name was Muḥammad 'Alī Isfahānī (d. 1088/1677-1678), see IVASB 783. It contains only *ghazals*, alphabetically arranged; their series breaks off with the letter *nūn*. In the beginning an 'unalphabetical' introductory poem is given, as in IVASB 785. beg.

یادب از عرفان مویا یغمانه سرشار دد چشم بینا جان اهل دل مسرور دد

The first alphabetical *ghazal* (here the second, f. 2), beg. as usual:

اگر نه منم اسم الله بودی ایچ عفوئله الع

Copied towards the end of the 18/19th c.

Ff. 290; S 10,5 x 6,5; 8 x 4; II 15, within double *jadwals*. Or, pap. Ind. east. Cond. good. A few emendations on the margins and a few notes on the fly-leaves.

275.

دستور همت

Dastūr-i-himmat.

II 207.

The love story of Kām rūp and Kāmlatā, in *mathnawī* verse, the same as the work described in R 697. The title appears on f. 150v. The poem has been completed in 1096/1685, for which year the author gives two chronograms on f. 150v. The first is erroneously written as *دستور* (read *دستور*); but the second is correct: *بهمت خان موافق شد حسابش*. A dedication to Aurangzib is found on f. 8 sq. The name of the author whom Rien calls Muḥammad Murād, is apparently not found in this copy. For a prose version of the same story, which seems to be more common, see above, No. 109. The beginning is here different from that of the British Museum copy:

ایوب تا درین بزم مجارم چو شمع از آتش دل در گزارم

Dated in the colophon, added by a different hand, 1241 of the Saunwat era, or 1884, copied by Najm'd-Dīn.

Ff. 151; S 10,5 x 6,25; 7,5 x 3,25; II 15, within *jadwals*. Or, pap. Ind. east. Cond. tol. good. An exceptionally bad vignette.

276.

دیوان فطرت

Diwān-i-Fiṭrat.

I 397.

Poems of Mu'izzu'd-Dīn Muḥammad, who used two *takhalluṣes*: Fiṭrat and Mūsawī (d. 1106/1694-1695), see IVASB

806. The collection contains *ghazals*, *quatrains*, etc., in one alphabetical series. Beg.

بخط جام معصوم کردم آخر پایی را
 (نثر موج می شوی از دستم خیر و تقویر)

The poem given as the first in IvASB 806 is found here on f. 3v, and that in IvASB 807, on f. 2. The copy seems to be slightly incomplete at the end.

Copied about the middle of the xiii/xiv c.

Fl. 46; S 7.25 x 4; H x 3.25; ll 10, no *jadwala*. Or. pap. Bad Ind. mast. Cond. fairly bad. Worm-eaten and injured by repairs.

277.

مهر و ماه

Mihr-u mäh.

II 257.

A love story of Manūhar and Mad'humālat, comp. in 1665/1655 (cf. f. 59v) by Razī, or Mīr 'Askarī 'Aqīl Khān, or, to give him his full name, 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfi (d. 1108/1696-1697), an official under Aurangzib, cf. IvASB 159, 811, 812, 1278, 1279. Concerning this particular *mathnawī* poem see EIO 1634.2, 1636, 1637, R 699. *Ind. libr.* Spr 544. Cf. also above, No. 116 and IvASB 310, where a prose version of the same tale is described. The beginning in this copy is slightly different. At the top there is a *bayt*:

نورس بستان کلام قدیم، بسم الله الرحمن الرحیم

which is apparently taken from Malik Qumī (see above No. 264. 8). The poem itself opens with:

دل را با زبان افکند کبری، که بر دوش خود بگذارد باری

Dated the 27th December 1827 (or 1884 of the Samwat era), copied by Bayān Fāshād . . . (isolated), at Bāghwāl, in the reign of (Muḥammad) Akbar.

Fl. 39; S 6.5 x 4.25; 5 x 2.5; ll 11, no *jadwala*. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and injured by moisture. On some pages space is left blank for the intended pictures, which have not been executed (fl. 4, 8, etc.).

278.

دیوان علی

Dīwān-i-'Alī.

II 212.

A brief dīwān of Naṣir 'Alī Sarhīndī (d. 1108/1697), the same as the one described in IvASB 817. Poems belonging to different

classes are here mixed together in one alphabetical series; there is apparently a large lacuna after f. 33. Beg. as usual.

معدهت جاده دارد نهان در خلوت دایه

چو تار سبزه کم گردیده آبی ۸: بر منواله

Dated 1162/1748.

Fl. 38; S. 7.25 x 5; 0 x 3.25; ll 10, no jadwala. Brownish Or. pap. Ind. nast. Cond. fairly bad. A seal in the beg., dated 1250/1840.

279.

The same.

II 211.

Another copy of the same *diwān* with similar beginning. Numerous marginal notes and emendations. Apparently slightly incomplete at the end.

Copied towards the end of the xix/xviii c.

Fl. 78; S. 8.41.25 x 7; 8 x 4; ll 17, no jadwala. Or. pap. Ind. nast. Cond. fairly good; worm-eaten. Numerous marginal notes.

280.

دیوان اثر

Dīwān-i-Athar.

II 215.

Poems of Athar, or Shafī'ā-i-Shīrāzī (d. 1113/1701-1702), see IvASB 823. The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

نکش موادی امتدادی تن خود را چو ز بختاک امان ساز دشمن خود را

2. (f. 69v). *Rubā'is*, unarranged, beg.

دلبری اگر از روی کوثر به بهشت

حب علیت بس است رهبر به بهشت

3. (f. 74v). *Mutafarrigāt*, or fragments, in different metres, beg.

نمود نقده ز کس خاطر بخورن مرا استغولی نیست آثار دل پر خون مرا

Copied in the middle, or towards the end of the xix/xviii c.

Fl. 81; S. 8.25 x 5.25; 5.75 x 3; ll 13, within double jadwala. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Red vignette. Additional poems on the margins.

281.

دیوان مخفی

Dīwān-i-Makhfi.

II 220.

Poems of Makhfi, whose real name was Zibū'n-Nisā' Begum, a daughter of Aurangzib (d. 1114/1703), see IvASB 824. In the present and in the next copies *qasidas* are given separately from the *ghazals*. Beg. as usual.

ای ز ابر رعینت خورم (خورم) گل بستان ما
گفتگوئی حرف عشقت مطلع دیوان ما

The *qasidas* begin on f. 133:

دل من بلبل حسن پریوریان کلسقلش
مذا دیوار آن باغ (و) بقا حد خیالانش

Tarjī'bands, *tarkibbands*, some quatrains, *gīt'as*, etc., beg. on f. 145:

آنصن که در پرده بخود راز نهانداشت
برداشت ز رخ پرده چو رازی به از آنداشت

Copied in the xii/xviii c.

Fl. 156; 8-10/75 x 6,25; 6,75 x 3,25; ll 13, within *jadwals*. Brown and coloured Or. pap. Ind. nast. Cond. good. Scrappy quotations on the fly-leaves.

282.

The same.

II 227.

Another copy of the same *diwān*, containing *ghazals*, alphabetically arranged, beg. as in the preceding copy; *qasidas*, beg. on f. 137v, also as in that transcript; *tarjī'bands*, etc., on f. 151v, also beg. as in No. 281.

Copied in the beg. of the xiii/xix c., by Hasan 'Alī.

* Fl. 106; 8 8 x 5,5; 6 x 3,5; ll 13, within *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten, repaired, dirty. Notes on the fly-leaves.

283.

دیوان عالی

Diwān-i-Ālī.

I 394.

Poems of Nūra'd-Dīn Muḥammad, who bore the titles of Nī'mat Khān, Muqarrab Khān and Dānishmand Khān, and used the *takhalluṣ* 'Alī (d. 1121-1122/1709-1710), see IVASB 826. It contains chiefly *ghazals*, alphabetically arranged, beg. as usual:

تمامی یابد از مصراع بسم الله دیوانها
بیون گزمد این ابوست زیب روی عقوانها

Qasidas (f. 138), beg. as usual:

کشیش گره ما بیچ پای نشد، هزار حیف که انکو ما شراب نشد

Qit'as with chronograms (beg. on f. 141), a series of quatrains (beg. on f. 145); *jards* (beg. on f. 148v), with a few more *qit'as*; short *mathnawī* poems (beg. on f. 150); *larjī'bands*, etc. (beg. on f. 151v).

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Pl. 160; 8.11 × 6.25; 8.5 × 4.25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

284.

دیوان نجات

Dīwān-i-Najāt.

II 229.

Ghazals of Mir 'Abdu'l-'Āl Husaynī Isfahānī, with the *takhalluṣ* Najāt (d. ca. 1126/1714). See EB 1162-1165, Pr 702, Ros 269, R 821, 1095, etc. Ind. libr. Bk 379, Spr 512. The present copy contains only *ghazals*, which are arranged alphabetically. Beg. as usual:

گرفتیم مهر خاموشی ز لب طبع سخنداران

ز دم بر سر کل طغری بسم الله دیوانرا

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Pl. 125; 8.11 × 7; 7.5 × 3.5; ll 14, no *jadwals*. Or. and Europ. pap. (new margins). Ind. nast. Cond. bad. Worm-eaten and repaired.

285.

دل کشتی

Gul-i-kushtī.

II 242.

The well-known poem on wrestling, by the same Najāt, comp. in 1112/1700-1701, see RS 337, 376, EB 1162, 1164, 1165, Ros 269, R 821. Ind. libr. Spr 512. Lith. Lucknow, 1881. Murādābād, 1884, etc. Beg. as usual:

در کپ عشق هران زامه که دلخواه بود

زینتش نام خوش حضرت الله بود

Copied in the beg. of the xiii/xix c.

Pl. 12; 8.10.5 × 7; 7.25 × 3.25; ll 15, no *jadwals*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

286.

دیوان بیدل

Dīwān-i-Bīdil.

II 221.

Poems of 'Abdu'l-Qādir with the *takhalluṣ* Bīdil (d. 1133-1137/1720-1725), see IvASB 836, cf. also above, No. 152. The present copy, which is incomplete at the beginning and the end, opens with a series of *qasīdas*, alphabetically arranged; some of them contain chronograms.

Ghazals, alphabetically arranged, beg. (f. 20) :

ای آینه حسن تمغلی تو جالیا، ابراق کلسلی تملی تو زبانا،

Rubā'is, beg. on f. 32 :

یارب ز می شوق ایامی بفرست، وز نشاء آرزو جوانی بفرست،

Copied towards the end of the xix/xviii c.

Fl. 65 : 8.9 x 5.5 : 7 x 3 : ff 17, no *jadwala*. Greyish Or. pap. Ind. past. Cond. tol. good. Emendations on the margins.

287.

کلیات نائیر

Kulliyyā-ti-Ta'thīr.

II 238.

A collection of poetical works (not complete, however) of Muḥammad Muḥsin Isfahānī, with the *takhalluṣ* Ta'thīr, an official under Shāh Sulaymān (1077-1105/1667-1694) and Shāh Husayn (1105-1135/1694-1722), for some time a governor of Yazd. He died in the beginning of the Afghan invasion, 1135/1722, or shortly before it. The chronograms given in the works in this volume range up to 1120/1708. See *Riḡāḡu'sh-shu'arā'* (IvASB 230), f. 112v ; the anthol. No. 326 in this catalogue, f. 214 ; the *Tadhkiratu'l-mu'ashirīn*, Spī 138 ; *Khulāṣatu'l-askār*, EB 361, No. 58 ; *Makhsanu'l-gharā'ib*, EB 395, No. 439, etc. A copy of this *diwān*, which appears to be rare, is described in Spī 577 ; the *mathnawī* poems are described in EB 1175, where the name of the poet is not given.

The present copy is rather bad, worm-eaten, and partly written without diacritical dots. It contains :

1. (f. 1v). *Qasidas* and *tarjībānds*, in praise of the Prophet, Imame, Shāh Sulaymān (ff. 35, 36, 37) ; on the return to Isfahān of Muḥammad Khān from Astrābād (f. 37v), and on the promotion of Wahīdu'z-Zamānī to the wazīrat (f. 39) Beg.

ای ثلاث اقس و جان را از بیانی انداخته

خیرت ذات تو در زبانی انداخته

2. (f. 40v). *Muqatta'āt wa lawā'irikh dar maṅqabat*. Chronograms on different happenings.

3. (f. 46v). *Mathnawīyyāt*, exactly the same as described in EB 1175, where this author has not been identified.

(a) *Mīnhāju'l-mī'rāj*, of religious contents, in praise of Muḥammad, etc. ; beg.

مناجیس همین حد فرزانه ایست، که از سجده اش نه ملک دانه ایست

(b) (f. 57). *Da-watu'l-āshiqīn*, in the metre of Nizāmī's *Shirīn-u Khusrav*, containing a *surāpā*, descriptions of wine, etc.

(c) (f. 63v). *Qulzār-i-sa'adat*, laudatory descriptions of some gardens, etc., at Isfahān, in the time of Shāh Husayn, beg.

بد سر دارد همگی خدام دولت * ز وصف گلشن باغ سعادت *

(d) (f. 71v). *Thamāratu'l-hijāb*, in the metre of Nizāmī's *Haft paykar*, on similar matters. Beg.

شبی از همدمان ایملی * محفلی ارم بود روحانی *

(e) (f. 75v). *Husn-i-ittifāq*, containing a laudatory description of Qubistān, beg.

فعلست و فرشته بادل او * بد نقد ز آتش گل او *

(f) (f. 83). *Maymanat-nāma*, a laudatory poem, in the metre of the *Shāhnāma*, containing praises to different persons. Beg.

بنام خداوند مرد قدیم * که بنمود ما را راه مستقیم *

4. (f. 89v). *Ghazals*, alphabetically arranged, beg. as in Spr 577:

لی در کف حمد تو سر زشتی عنوانها * دارند سر انراهی از نام تو دیوانها *

5. (f. 288). *Mulafarriqāt*, mostly *farās*, alphabetically arranged.

6. (f. 300). *Rubā'iyyāt*, unarranged (the poem which is given as the initial one in EB 1175, is found here on f. 302v). Beg.

یا رب منم از تو از تو * باشد همه آب و رنگ کارم از تو *

Copied towards the end of the XII/XVIII c.

f. 303: 8 10,25 x 5,5; 7,75 x 3,5; ll 21, no fadoals. On pap. (new margins). Varying bad ind. nast. and shikasta, in some places without dots. Cond. very bad, except in the middle. Badly injured by worms and repairs, so that many words or lines have become illegible.

288.

دیوان قاسم دیوانه

Dīwān-i-Qāsim Dīwāna.

II 509.

Poems of Muhammad Qāsim Mashhadi, with the *takhalluṣ* Qāsim, or Qāsim Dīwāna (d. ca. 1136/1723-1724), see IvASB 845. The present copy is incomplete both at the beginning and at the end, and contains *ghazals* and other kinds of poems alphabetically arranged in one series. The beginning corresponds to f. 2, top, of IvASB 845 (Nb 109), i.e. the penultimate verse of the *ghazal*

which usually stands first in the *diwān*. The beg. of the next complete poem (it is the third in the Society's copy) :

از بسکه برون ریخت غبار از نفس ما ، شد رخنده دیوار شکاف نفس ما ،

There are a few *jards* at the end.

On ff. 102-103v there is a short fragment of a theosophico-religious treatise on *الحال*, beg.

حمد واحدی را که مغز است الخ

Copied probably about the middle of the xvi/xviii c.

* Pl. 1-103v; S 6,5 x 3,75; 4,75 x 2; B 15, within *jadwāl*. Greyish Or. pap. Ind. met. Cond. not quite good. Worm-eaten, repaired. Incidental emendations on the margins.

289.

دیوان کرامی کشمیری

Diwān-i-Kirāmī Kashmīrī.

II 223.

A fragment of the *diwān* of Mirzā Kirāmī, son of 'Abdu'l-Ghanī Beg Qabāl, of Kashmīr (d. 1155/1742, as stated in EIO 1625, or 1156/1743-1744, as given in the *Sarw-i-Āzād*, No. 58, f. 42v). Almost all specimens of his verse, given in the *Riyāzu'sh-shu'arā'* (IvASB 230), f. 390v, may be traced in this fragment, which contains only the initial pages of the original collection, namely a part of the letter *alif*, and 'crumbs' of پ and ت. Cf. about the author the *Makhzanu'l-gharā'ib* (EB 395, No. 2198), R 714, Spr 128. He is quite different from the poet, whose *diwān* is described in IvASB 804. Beg.

زندگی بخش است ما ز دیده کریمان ما ،

چشم تر چون شمع باشد چشمه حیوان ما ،

Copied in the beg. of the xiii/xix c.

Ff. 9; S 8,25 x 5; 7 x 3,5; B 20, no *jadwāl*. Or. pap. Bad Ind. met. and *shikasta*. Cond. not good.

290.

سکندر نامه جبلی

Sikandar-nāma-i-jabālī.

II 260.

A short didactic *mathnawī* poem, dealing with legends of Alexander's campaign in the hills (f. 10v 'سکندری زاد ز میش بکو'). The date of completion is given on f. 26 as the 4th Dhī'l-hijja 1141/the 1st July 1729, in the time of Muhammad Shāh. The author states that he has composed the poem on his return from Mekka at the request of one Sayyid 'Alī. He does not clearly mention his own name. Most probably his *takhalluṣ* is Sukhan

cf. f. 11 *بده ساقی الہی بدور سخن* and the end, f. 27v, *لقا بخش ما*. There were many poets with this *takhalluq*, the most probable one amongst them is perhaps Mīr 'Abdu's-Samad of Agra, who died ca. 1140/1728 (this date may be slightly inaccurate, as is usual in the *tadhkiras*), cf. Spr 150, 156, etc. That the author must have been of a fairly advanced age when he wrote his poem may be concluded not only from the fact that he had performed the pilgrimage, but also because he calls himself (f. 10v) a *khalīfa* of the Qādirī order; under ordinary circumstances both statements would better fit an old man. Beg.

الہی دلم از کرم شاد کن ' غم خود ده غیر آزاد کن '

Copied by Nūr Ahmad, apparently towards the end of the xii/xviii c.

Pl. 27; 8 7.25 x 4.75; 6.5 x 3; ll 14, in *jadwāl*. Or. pap. Ind. nast. Cond. fairly good.

291.

ہیر و رانجھن

Hīr-u Rānjhan.

II 251.

The tale of Hīr and Rānjhā (or Rānjhan), based on a Panjābī love story, cf. above No. 118. It is the same poem as described in IvASB 918 (where it was included into the series of works of uncertain date, as it could not be identified on account of its being incomplete at the beg.). Both are identical with Spr 317. The author is Shāh Faqrū'l-lah Lāhūrī, with the *takhalluq* Āfarīn (d. 1154/1741, at Lahore). In this copy his authorship is mentioned in the colophon. The poem has been composed ca. 1143/1730-1731, as mentioned by Āzād in his *Khazāna-i-'āmirā*, cf. EIO 1724. The beginning of IvASB 918 (Na 120) corresponds to f. 3, l. 3, of this copy. Beg. (as in Spr 317):

یہ نام چمن سازِ ناز و نیاز ' کہ خارِ نیازش بود سروِ ناز '

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Pl. 85; 8 8.5 x 5.75; 8 x 3.5; ll 13, within *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and quotations on the fly-leaves. Very bad vignette.

292.

کلیات روحی

Kulliyāt-i-Rūhī.

II 247.

Poetical works, in a religious strain, of Mīr Sayyid Muḥammad Ja'far Rūhī, or Ja'far Rūhī, as he is usually called. He was a native of Ranbhirpūr, in Oudh, belonged to the Sufic order of the Indian Nī'matu'l-lahīs, lived at Lucknow, and died the 1st Ramaḍān 1154/the 10th Nov. 1741 (see *Riyāḍu'sh-shu'arā'*, D 102, l. 208; *Saru-i-Āzād*, No. 58, f. 46; Spr 156, EB 395, No. 888,

etc.; his full name and the date of the death are also given here, on f. 158v). I have not been able to trace any reference to other copies of this *kullīyyāt*, which seems to be very rare. It contains:

1. (f. 1v). The preface, in ornate prose and verse, beg.

تا برنگ نغچه دل حرفی زند آهنگ اوست، الخ

2. (f. 3). *Qasidas*, of religious content; the first of them, called *Iam-i-A'zam*, was composed in 1112/1700-1701 (its title is a chronogram). Beg.

یارب ز درد کیست بدل نشتر آفتاب، یقطره خون بود بسر خنجر آفتاب،

3. (f. 7). *Ghazals*, alphabetically arranged; they have been composed before 1114/1702-1703, in which year the *diwān* has been arranged, as appears from an introductory verse with the chronogram دیوان غزلیا. Beg.

ناله دارد چراغ حسن معنی خلوت جلالها،

که باشد ریشه نور سیه در چشم مژگانها،

4. (f. 100). *Rubā'iyyāt*; from a chronogram on f. 125v it appears that they have been collected in 1142/1729-1730 (سالم غیب). Beg.

ای جلوه که تو پاک از گرد نگاه، چشم جبرئیل (sic) نقش هائی در راه

5. (f. 125v). *Tarjī-band*, beg.

بهر لاهوت چون بجوش آمد، قطره زد موج و در خروش آمد،

6. (f. 120). The 'expanded' (*mustazād*) *ghazals*, quatrains, etc., beg.

صد موج از آن قلم دیدار بر آید، خوش قطره زدن شد، الخ

7. (f. 133). *Parwāna-i-tojallī*. A mystico-religious composition, in bombastic ornate prose and verse, beg.

سخن از گرمی عشق است هوس میسوزد الخ

8. (f. 135v). Several *qasidas* with chronograms: on the death of a Sufi, Shāh Lad'ha (1143/1730-1731); on the ascension of Bahādur Shah (1119/1707), etc.

9. (f. 137v). A short *mathnawī* in Sufic strain, beg.

چنین تعلیم کرد انسانه پرداز، قلم را شوخی مژگان طنز،

10. (f. 141). *Tadqīq-u't-tahqīq*. A Sufic treatise, in ornate prose and verse, with many quotations from the earlier poets,

comp. in 1152/1739 (chronogram on f. 151v : الله لا اله الا هو الحق اليوم الخ ... اما بعد، بدافيد لى مستحقان الخ).
Beg.

الله لا اله الا هو الحق اليوم الخ ... اما بعد، بدافيد لى مستحقان الخ

11. (f. 152). *Khutba-i-bayād*. An introduction to an anthology, in bombastic ornate prose, beg.

دلم تمام زبلى وصف حسن جلال است، الخ

12. (f. 156). *Hikāyat*. A *mathnawī* poem in didactic strain, beg.

شدید روزی از آتش خروشی، چو شمع از اشک حیران خرقه پوشی،

At the end (f. 159) there are some further poetical quotations from the same poet.

Transcribed, according to the colophon on f. 155v, the 29th Jun. 1153/the 22nd Aug. 1740, at Lucknow, by one Ghulām 'Alī for Mirzā 'Abdu'l-lah. The final folios (156-158) are dated the 1st Rām. 1154/the 10th Nov. 1741.

Fl. 159; 8 13 x 8.25; 7.6 x 5.75; ll 15, no *jadwāl*. Or. pap. in the original portion, Eur. pap. in the margins, which have been pasted on recently. Ind. shikasta-nast. Cond. tol. good.

293.

نص حقیقت رای

Qissa-i-ḥaqīqat-i-rāy.

II 266.

A long *mathnawī* poem in moralising strain by Raghibat Siyālkūhī. He was apparently a pupil, or at least an associate of Afārīn (see No. 291), whom he eulogises in terms implying that he was still alive at the time of composition (ff. 8-8v). The poem contains also praises (f. 4v) to Muḥammad Shah (1131-1161, 1719-1748). He cannot be identical with Mīr Abū'l-Ma'ālī Raghibat, mentioned in Spr 279, and seems to have been a Hindu, as Moham-medan religious terminology is almost entirely absent in his work. Beg.

سر نامه بنام دلفوازیست، کروغر بیفوا را برگ و ساز است،

Transcribed in Rajah of 1296/June 1881, by Nūr Husayn Qādirī Mujaḍḍidī, son of Miyaḥ Khan Muḥammad Amābādī.

Fl. 42; 8 12 x 8; 8.25 x 4.25; ll 7, double *jadwāl*. Or. pap. Ind. nast. Cond. fairly good. Bad vignette.

294.

دیوان نعمت

Dīwān-i-Ni'mat.

II 232.

Poems, in a religious strain, with pronounced Shī'ite tendencies, by one Ni'mat. There are no chronograms in them, and no

definite allusions as to any historical events. It is only possible to deduce that the author wrote apparently in the XII/XVIIIc., because in some of his poems (ff. 2, 2v), he refers to Šayib (d. 1088/1677-1678, see above No. 274); on the other hand the present copy of his *diwān* dates probably from not later than the beg. of the XIII/XIXc. There were several poets with the same *takhalluṣ* during the XII/XVIIIc. who might be identified with the present one: one is referred to in the *Hamisha bahār* (Spr 129), Ni'matu'l-lah Khān, a son of the paymaster of troops under Aurangzib; another is mentioned in the *tadhkira* of Hayrat (Spr 159), Ni'matu'l-lah Khān b. Roḥi'l-lah Khān, an official under Farrukh Siyar and Muḥammad Shāh (he may be perhaps identical with the preceding one); a modern poet, Mir Ni'mat 'Alī of Dihli (of the beg. of XIII/XIXc.) is mentioned in Spr 172; two more Ni'mats, who also wrote Hindustani verses, are referred to in Spr 273, especially the second, Muḥammad Ḥafiz, a pupil of Minnat who wrote chiefly in Persian.

The *diwān* contains almost exclusively *ghazals*, which are alphabetically arranged. There are only two quatrains at the end. Beg.

بِسْمِ اللَّهِ زَبَانِ هَا رَا بُود مَقْتَلَحِ مَشْكُوبَا
بِحَمْدِش زَبَنَتِ اَرَا كَشْتِ لَوْحِ مُصَعَفِ دَامَا

Copied towards the end of the XII/XVIII c., or the beg. of the XIII/XIX c.

ff. 33; S 10,5 x 8,75; 7,5 x 3,75; ff 14, no *jadwals*. Or. pap. (new margins, of Europ. pap.); Ind. nat. Cond. tol. good. A brief note on f. 1.

295.

دیوان آرزو

Dīwān-i-Ārzū.

I 383.

Poems of Sirāfu'd-Dīn 'Alī Khān Ārzū (d. 1169/1756), who is chiefly known by his lexicographical works. He composed an enormous amount of poetry, mostly in imitation of other poets, and the present collection forms only an insignificant part of the whole. It consists of *ghazals*, alphabetically arranged, with half a dozen *rubā'is* at the end. This *diwān* seems to be identical with Spr 337 (No. 108), which is said to have been composed in imitation of the poems of Athar (see above, No. 280). Beg. as in Spr 338:

چه یزیدی بغدادی سمن تن خود را، نداده است کسی زور دشمن خود را،

Dated the 20th Šafar 1200/the 23rd Dec. 1785, by Mir Muḥammad 'Alī.

ff. 47; S 7,75 x 3,25; 7 x 4; ff 13, no *jadwals*. Or. pap. Ind. nat. Cond. good. A few marginal glosses.

296.

The same.

II 213.

Another copy of the same *diwān*, beg. as in the preceding transcript.

Transcribed towards the end of the xiii/xix c.

Fl. 47: 8 10 x 6,5; 8 x 5; ll 15, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

297.

واله و سلطان

Wālih-u Sultān.

I 21.

The love story of 'Alī Qulī Wālih Daghistānī (see above, No. 57), by Shamsu'd-Dīn 'Abbāsī Shāhjahānābādī, with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1180/1766-1767), see IvASB 866. It has been composed in 1160/1747. Beg. as usual:

ای واله حسن دلگشت جان ' عشق تو بمر دو کون سلطان

Dated (see I. 112) the 22nd Šafar 1282/the 17th July 1865.

* Fl. 13v-34v; 8 10 x 12; 16 x 9; ll 38, in 4 columns; no *jadwāl*. Thick Europ. pap. Ind. nast. Cond. good. On f. 35 there is a table of Persian poets, arranged in approximately chronological order.

298.

دیوان حزین

Dīwān-i-Hazīn.

II 243.

Poems of Muḥammad 'Alī b. Abī Tālib az-Zahīdī al-Jīlānī, with the *takhalluṣ* Hazīn (d. 1180/1766), see IvASB 861, 862: cf. also above, Nos. 55, 56. The present copy contains:

1. (f. 1v). The usual prose *preface*, beg.

افتتاح نامه نام آوران کیهان خدیو سخن النجم

2. (f. 5). *Qasidas*, beg. (as in IvASB 862, 8 and EB 1184, 1):

غیر نفی غیرت یتنالی بیهمتاسنی ' نقش لادرجشم وحدت بین من السنی

3. (f. 53v). *Ghazals*, alphabetically arranged, beg.

سخن عمریم سرانیم عشق پنهان را ' بظن دبدده طرازیم لوح دیوان را

4. (f. 312). *Rubā'is*, unarranged, beg.

ساقی فدحی که دور کلزار گذشت ' مطرب غزل که وقت گفتار گذشت

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Fl. 319: 8 9,25 x 5,75; 6,25 x 3,25; ll 14, within double *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Incidental emendations on the margins.

299.

مغیر دل

Ṣafīr-i-dil.

II 520.

A *mathnawī* poem, comp. in 1173/1759-1760, by the same Ḥazīn. It is the same work as the one described in IvASB 862, 2, opening, as usual, with a prose preface (f. 1v):

لَا تَحْصِدْ فِي الْأَخْبَرِ وَالْوَلَى وَالسَّلَامُ (sic) عَلَى سَيِّدِنَا أَلَيْم

Beg. of the poem itself (f. 2):

تُفَاهِي شَيْسَةَ دَادَارِ، سِلْسِ فِرَاوَانِ (مَا يَارِ)؟

Dated the 27th Muḥarram 1175/the 28th Aug. 1761, at 'Azīmāhād, copied by one Nand Lal.

Ff. 23: S 9 × 4.75; 6.25 × 3.25; II 13, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note at the end.

300.

دیوان غریب

Dīwān-i-Gharīb.

II 222.

Poems of Gharīb, Gharībā, Gharībī or Gharībān, as he variously calls himself in different places. In a poem in praise of Shāh 'Ālam he mentions the year 1183/1769-1770 (f. 61v), and in the last quatrain (f. 182v) he gives the date of completion of his dīwān also as 1183/1769-1770 (1283 minus 100):

سَالِ تَارِیمِ زِ هَاتِفِ چُو تَعْوِیْمِ سَوَالِ، بَی صَدِ کَفْتِ بَکَوِیْمِدِ کِه دِیَوَانِ غَرِیْبِ؟

I have not been able to trace him in *tadhkiras*; most probably this particular Gharīb is referred to in Spr 229; if so, he was Naṣīr-u'd-Dīn Ahmad of Kashmīr, living at Dīhli, who has written a voluminous Persian dīwān. The MS. contains:

1. (f. 1v). *Ghazals*, in alphabetical order, beg.

بِسْمِ اللَّهِ هَـ حَسَنٌ قَبُولُ أَرْمَنِ بَدِيْوَاقْتَرَا، زِ رَحْمِ... (damaged)

2. (f. 141v). *Tarjīb-band*, an imitation of the famous poem, beginning with 'ما مَقِیْمَانِ کَوِی دِلدارِیم'. Cf. concerning it IvASB 909, Spr 590, Mehren 43, add also No. 323 in this Cat., f. 120, where it is ascribed to one 'Alā'u'd-Dīn (b.) 'Alā'ī'l-Mulk, who settled in Oudh, apparently in the X or XI/XVI-XVIIc. Beg.

مَا غَرِیْبَانِ کَوِچِه یَارِیمِ، دَرِ نَظَرِ غَیْرِ اَوْ نَمِیْدَارِیمِ؟

More *tarjīb-bands* are found on ff. 149v, 152: a *mukhammas* on f. 153.

3. (f. 153v). *Rubā'īs*, chiefly in praise of God, the Prophet, Imams, and Sufic saints. Beg.

کوئیم ثنا از تن هر موی خدارا / تا کس نکند نوم ازین صوت و صدایا

4. (f. 163). *Qaṣīdas*, also of religious contents, chiefly praises of the Prophet, the early khalifs, Imams, and founders of the Sufic orders. Beg.

ای حمد تو روز بر زبان ها / وی ذکر تو مونس بیجان ها

Dated the 20th Jun. II 1184/the 11th Oct. 1770. The scribe's name is illegible. There are many additions and emendations on the margins, which may belong to the author himself.

Ft. 176; S 7.5 x 5; 5.5 x 3; ff. 15, no *padwals*. Or. pap. Ind. neat. Cond. rather bad. Worm-eaten. Seals in the beg. and end.

301.

دیوان علی اکبر

Dīwān-i-ʿAlī Akbar.

II 511.

Poems, in Sufic strain, by ʿAlī Akbar Wahbī (?), apparently a follower of the Chishtī affiliation, who wrote close to the end of the XII/XVIIIc., because at the end (ff. 15v-16) there are several chronograms for the year 1198/1784. The dīwān contains comparatively few *ghazals*, not arranged in alphabetical order, also a few *qitʿas*, *rubā'īs*, etc. Some further *ghazals* are added on ff. 13-16v, by a different hand. Beg. of *ghazals* (f. 1v):

خاک عریانی ما خلعت سلطانی (ما)

کنج ویرانی ما ملک سلیمانی ما

Beg. of *rubā'īs* (f. 9v):

برخی گویند خلقی (خلق است بیرون) (sic)

قومی گویند او بخلق است بیرون

Beg. of *qitʿas* (f. 15):

آمد زبیرم دلیر چالاک و بمن گفت / خوش باش که تا چشم تو گوش و زبانم

Copied in the beg. of the xii/xix c.

Ft. 16; S 8.5 x 4.75; 6 x 2.75; ff. 13, no *padwals*. Or. pap. Ind. neat. Cond. tol. good. A note on ff. 1-1v, dealing with Kamāl-i-Khujandī. A few marginal notes.

302.

کارنامه

Kār-nāma.

II 510.

A long *mathnawī* poem dealing with the narrative of the war against Ahmad Shāh Abdālī which terminated in 1162/1749. The author, Muḥammad Bakhsh, with the *takhalluṣ* Āshūb (cf. f. 39),

who took personally part in the campaign, refers to the present work in the preface to his history of Muḥammad Shāh's reign, which he composed in 1196/1782 (cf. R 944-945, EIO 422, Elliot, Hist. of India, VIII, 233). It must, therefore, have been completed some time between these two dates. It is written in bombastic style; there are many autobiographical allusions. Before the ordinary beginning there is a quatrain (written in red ink):

نظمي كه پراز شور تفنگ و تورپ است
در گوش عذر عدا آن دلکوب است
از روی بدیده این بیان واقع
موسوم بکار نامۀ آشوب است

The poem itself begins:

یس از حمد خلاق این رسا هم از بعد نعت نبی الودا

Copied towards the end of the xii/xviii c.

Fl. 67: 87.5 x 4.75; 3.5 x 2.75; 111, nojadwala. Or. pap. Ind. mast. Cond. tol. good.

303.

Fath-nāma.

فتح نامہ

II 349.

A versified laudatory history of the local Balūchi chieftains at Haydarābād in Sind, so-called Talpura, or 'Abbāsī Amīrs, especially of Fath-'Alī Khān (d. 1801). The author calls himself (f. 13) Muḥammad 'Azīmu'd-Dīn Husaynī Shīrāzī Tatawī, and gives the date of composition as 1199/1785 (f. 15 *نصفنامه*), not 1191/1777, as in R 1041 where another copy is described. The present copy is incomplete, and the date of transcription is not found in it. The work is divided into the usual introductory doxology, praises of Fath-'Alī Khān (f. 7), his brother Ghulām 'Alī (d. 1811), etc., and five *majlis* (all that the present copy contains):

- ۱ (f. 16) در بیان فضائل اخلاق حمیدہ
- ۲ (f. 22v) در ذکر طبعہ تجاسید و میر بگرام شہید علیہ الغفران
- ۳ (f. 33v) در بیان حالات میر بجار شہید علیہ الرحمت
- ۴ (f. 59v) در بیان حالات میر عبد اللہ الشہید علیہ الرحمۃ
- ۵ (f. 79) در بیان احوال عہد دولت میر فتح عایضان بہادر ظفر باب و امیان در توجہ رایت عالیات بانہدام بنیان عدوی می آب و رسانیدن انقال بدین کبر بموجب القاس میر سہراب

These *majlises* are subdivided into numbers of smaller sub-sections, mostly called *dāstān*. Beg. of the poem :

بنام خداوند هر در جهان، شد هفت کیتی و نه اسمی

Transcribed apparently in the beg. of the xiii/xix c.

Fl. 96; 8 10.25 x 6; 8.5 x 3.5; II 14, no *jadwālā*. Brownish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

304.

دیوان آزاد

Dīwān-i-Āzād.

I 384.

Poems of the well-known historian and biographer, Ghulām 'Alī Balgrāmī, with the *takhalluṣ* Āzād (d. 1200/1786), cf. above Nos. 58, 59. For his poems see EIO 1722; *Ind. libr.* Bk 423, Spr 364. The *dīwān* contains almost exclusively *ghazals*, alphabetically arranged, and only a few *rubā'īs* and *qit'as* with chronograms at the end. Beg. of *ghazals* :

بر آرا مدبسم الله نبع خوشمقالی را، مسخر کن سواد اعظم نازک خیالی را

Rubā'īs, beg. (f. 48) :

ای یزیدو جلوه تو آثر وجود، مخلوق تو آنچه هست در غیب و شهود

Copied in the beg. of the xiii/xix c.

Fl. 50; 8 7.75 x 5.25; 7 x 4; II 15, no *jadwālā*. Or. pap. Ind. nast. Cond. tol. good.

305.

The same.

II 507.

Another copy of the same *dīwān*, beg. as in the preceding note, No. 304 (both, *ghazals* and *rubā'īs*).

A very bad copy, rendered almost worthless by white ants and worms, dating from the earlier part of the xiii/xix c.

Fl. 58; 8 9.5 x 6.25; 6.5 x 4; II 12, no *jadwālā*. Or. pap. Ind. nast. Cond. hopelessly bad.

306.

The same.

II 218.

Another copy of the same *dīwān*, beg. as in No. 304, both with regard to *ghazals* and quatrains.

Copied towards the end of the xiii/xix c.

Fl. 49; 8 10.5 x 6.75; 8.75 x 5; II 16, no *jadwālā*. Europ. pap. Ind. nast. Cond. good.

307.

دیوان اصغر

Dīwān-i-Aṣghar

II 216.

Poems of Aṣghar, who also uses another *takhalluṣ*, Amjad 'Alī, an Indian Muhammadan (cf. f. 50v). He flourished apparently towards the end of the XII/XVIIIc. and in the beginning of the XIII/XIXc. Sā'ib is often referred to (cf. ff. 18, 37, 52, etc.). At the end two chronograms are given for 1192/1778 (f. 62v) (عاشی شد روشنی شهید), and 1195/1781 (ibid., مقبول حق غیاث الدین). Three Aṣghars are mentioned in Pr 630 (Nos. 241-243), but none of them seems to be identical with the present one. It is interesting to note that on ff. 1-4v, on the margins, many poems in *Hindustānī* are given, with the same *takhalluṣes*, so that it appears that the author was an Urdu poet as well.

The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

خدایا نشئه عرفان کرامت کن دمانم را،
بموج بادیه بیرونک دریا کن ایام را

2. (f. 59v). *Rubā'īs*, not alphabetically arranged, beg.

خالی یار بمن تو آشفته‌ی کردی،
دلبردی و باز بیومالی کردی

3. (f. 63v). *Fards*, beg.

زخم من تا درخت سوزی در جگر آداخته،
الغ

Dated the 29th Bah. II of 1227 of the Faḡlī era, i.e. beg. of the XIX c. AD., copied by Bakhtawar Singh.

Pl. 63: 8 3/8 x 5 7/8; 4 7/8 x 2 5/8; II 15, no *jadwala*. Or, pap. Ind. nast. Cond. good. The seal of the writer, dated 1229/1814.

308.

(مثنویات منعم)

(Mathnawīyyāt-i-Mun'im).

II 261.

Lengthy *mathnawī* poems by Mun'im, dedicated to Shāh 'Alam (1173-1221/1759-1806), cf. ff. 75, 79v, 148, etc. and also to his successor Muhammad Akbar, 1221-1253/1806-1837. There are no indications as to the real name of the author, nor exact dates of the composition of the poems. Chronologically it might be possible to identify this Mun'im with Sayyid Nūru'l-ḥaqq, a qāḍī of Bareilly and a very prolific *mathnawī* writer, who used this *takhalluṣ*, mentioned in Spr 171 and 263. On f. 1 there is, however, a note, in a different handwriting, to the effect that the author is Mohan La'l, of Spr 263. Which of these two Mun'ims is the author, cannot be decided without more details concerning their works. The poems are written in exceedingly bombastic

style and contain nothing beyond the stereotyped verbiage on the subject of *'ishq*. The volume contains:

1. (f. 1v). *Bihār-i-'ishq* (cf. f. 71), a lengthy poem, beg. with a versified heading:

چيست وحدت بخود خدا ديدن، بايست ز دكي فنا ديدن

Beg. of the poem itself:

بدانم آنكه دل ديوانه اوست، مصيبت راه خلوت خانه اوست

2. (f. 73v; 72 is blank). A lengthy *mathnawī* poem on precisely the same subject as that of the preceding one. Apparently it contains no mention of its title. The opening *bayt* (in red ink):

ايضربا كردش بيم تو چرخ حشوي (sic?)
خنده جام صبوحه افتاب خاوري

Beg. of the poem:

اي صبح قدامت جلوس خيز، پر كاله آتش درون خيز

3. (ff. 73v-110, in *margine*). Another similarly title-less *mathnawī*, in precisely the same style. Beg.

بسم الله الرحمن الرحيم، فاتحه نسطه عشق قدیم

4. (f. 143; f. 144 is blank). (*Qissa-i-Shāhrukh-u Dīlbar-i-Jahān*), a lengthy love story, beg.

ای شوار تجلی داما، رونق (?) رونق نیمچل بمل خا

Dated the 17 Dhī Qa'da 1242/the 12th June 1827 (here 1826), the 21st year of Muhammad Akbar.

Fl. 214; S 10.75 x 5.75; 8 x 3.25; H 15, no *jadwala*. On pap. Ind. nast. Cond. 1st. good.

309.

دیوان واقف

Diwān-i-Wāqif.

II 241

Diwān of Nūr'd-Dīn of Patiyāla in the Panjāb, with the *takhalluṣ* Wāqif (d. ca. 1200/1786), the same one as described in IV-ASB 877, where references to other catalogues are given. The present copy contains almost exclusively *ghazals*, alphabetically arranged. Only a few *jards* and *qit'as* are given on ff. 216v-217. Before the usual beginning:

ای بجز شوق تو نالان ببر جو سازه، رفته در هر گوشه زان سازه اوایها

there is an additional verse in a different metre :

میدانک است یغما تو افتداج کلام / تبارک اسمک یا ذوالجلال و الاکرام

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

FL 217; 8 9,6 x 6; 7 x 3,5; ll 15, within double jawals. Brownish Or. pap. Ind. careful mast. Cond. tol. good. Worm-eaten in the beg. and in the end. A few glosses on the margins.

310.

دیوان اختر

Dīwān-i-Akhtar.

ll 210.

A defective copy of the dīwān of Akhtar, who gives no particulars concerning himself, nor any chronograms. Twice he refers to Qatīl (ff. 6 and 36), most probably the poet and *inshā* writer (cf. R 64, Spr 277, and above, No. 60, 18), who died in 1233/1818; he also mentions Wāqif (f. 46v), who died in 1200/1786. There can therefore be no doubt that he flourished in the beg. of the XIII/XIXc. He may be identical with Akhtar, whose name was Akbar 'Alī Sarhindī, and who is said to have been more than 30 years of age in 1209/1794-1795 (see Spr 200). There are only *ghazals* in this volume, in alphabetical order; towards the end there are many lacunas, much space is left blank. Beg.

ای بسمله نامت سر دفتر عنوانها / سر رشته توحیدت شیراز دیوانها

Copied towards the end of the xiii/xix c.

FL 55 (there are also a number of blank leaves in the volume); 8 10,25 x 6,75; 8 x 4,5; ll 16, no jawals. Europ. pap. Careless Ind. mast. Cond. good.

311.

دیوان سروری

Dīwān-i-Surūrī.

I 393.

Poems of Surūrī, whose real name was Ghulām Murtaḍā, and who was still living at Lucknow in 1211/1796-1797, see Pr 948-950, Spr 573. The present copy slightly differs in its arrangement from the two mentioned above, and does not contain the *math-nawīs* and some other items mentioned in Pr 949. There are :

1. (f. 1v). *Ghazals*, alphabetically arranged, with special headings at the beginning of every letter. Beg. as usual :

خدایا درد عشق ده دل و جان سروری را

بمعین خویش بکشا چشم حیران سروری را

2. (f. 220). *Rubā'īs*, not alphabetically arranged, beg.

عد شکر بدوگاه خدایوند کریم / رحمت کن بدگان بالطف جسیم

3, (f. 224v). *Qasidas*; their collection is called *Chilchirāgh* or 'candelabra,' as stated in an introductory quatrain, in which the date of completion is given as 1204/1789-1790:

قصائد که همنی بچلچیراغ آمد، بخلق بوی معانوش در دعاغ آمد
فراغ بخت چو کلمه؛ کار تحسینش، سرش گفت که قریبش از چراغ آمد

Beg. of *qasidas*, as usual:

ای نام تو زرد در دهانها، عجز ز نفسی تو پانها

4, (f. 230). *Mukhammasāt*, also with a quatrain as a heading. The first, a very lengthy one, is an adaptation of a *qasida* by Mu'izz Mūsawī Fīrat (d. 1106/1694-1695, cf. 1vASB 806). Beg.

دارم مدام چون حبس افغان بی شمار، مانند بلبل (چمن دور در بهار)

The second, in praise of Fātima, the wife of 'Alī, based on a *qasida* by Tughrā (d. ca. 1078/1667, cf. 1vASB 371). Beg. (f. 240):

شبی از آتش غم بادل و جان مضطر، دمیدم جانی سرشک از مژه میریخت کبر

It seems as if this *diwān* is not complete.

A very good, carefully written copy, dating from the beg. of the XIII/XIXc.

Ff. 252 (some pages are left entirely blank); S 15 x 9; 9 x 4; ff. 25, no *jadwāl*. Blue Or. pap. Ind. mast. Cond. very good. Only in a few places worm-eaten.

312.

(تصنیفات مسررات)

(*Taṣnifāt-i-Masarrat*).

II 518.

Commentaries of Masarrat on different poems, his own and those of other writers. The author, 'Iwāḍ Rāy (عوض رای) with the *takhalluṣ* Masarrat was living in the beg. of the XIII/XIXc. He mentions on f. 27 the year 1212/1797-1748 as the date of composition of a poem in praise of Shāh 'Ālam (1173-1221/1759-1806); another of his works eulogises Nawwāb Sa'ādat-'Alī Khān of Oudh (1212-1229/1797-1814), cf. f. 16. It is difficult to state if he may be identical with Shankar Masarrat, mentioned in Spr 255. The present volume contains three of his works:

1, (f. 1v). A commentary on the opening distich of the *diwān* of Husayn Thānā'ī Mashhādī, cf. above, No. 255 (ff. 2v-8). The text of the commentary is slightly different. Beg.

در روش حسن و ناز هست بسی خوشنما

نمونه بطرز ستم عشوه برنگ جفا

2. (f. 10). *Nuthr-i-dilgushā*. A eulogy, in ornate prose, on Sa'adat-'Alī Khān at the occasion of his building a palace, called *Qasr-i-dilgushā*. Beg.

حمد و ثناء شهنشاه هر دو جهان نورمانزوانی زمین و زمان الهی

3. (f. 27). (*Sharh-i-qasida-i-Badr*). A commentary on the author's own *qasida* in praise of Shāh 'Ālam, which he composed, as he states in the introduction, in 1212/1741-1708. The *qasida* itself begins (f. 27v):

اذنب اسمی اعلا، اختر اوج آشنائی اعطفا

Beg. of the treatise:

بعد حمد عالی که قصیده موجودات را به عنایت هائی گویا گون
آراسته الهی

Transcribed in the beg. of 1864, the last item (3), dated the 26th Shabān 1280, the 5th Febr. 1864.

Ff. 28; 8 8 x 5 5; 6 x 3.25; II 11; no jadwals. Thin coloured Eur. pap. Good Ind. nast. Cond. good. A seal and notes on f. 1.

313.

بهر نام

Bahr-i-gham.

II 338.

The story of the martyrdom of Imām Husayn and his associates. It is dedicated to Muhammad Ghawth Khān, a local chieftain in Southern India (f. iv). The author, apparently a Madrasī (cf. f. 3), does not mention his own name (at least I have not been able to discover it though having looked through all the appropriate places in the poem). The title is a chronogram for the date of the completion, i.e. 1230/1834-1835 (ff. 3v and 23v, the same passage). Beg.

بنام آنکه با یک نقد دیدار بدوگان محبت جان خریدار

Dated 1262/1846.

Ff. 25; 8 8 x 6.25; 6 x 3.25; II 12; no jadwals. Bluish Europ. paper (R. and J. L. Alford). Ind. nast. Cond. good. Marginal notes and emendations.

314.

سراج المحبة

Sirāju'l-mahabbat.

II 394.

A prose version of the *mathnawī* poem dealing with the story of Hīr and Ranjhān, here ascribed (f. 18v) to the authorship of Qamaru'd-Dīn Minnat Dihlawī (d. ca. 1208/1793-1794), cf. EIO

1724, and IvASB 918. The compiler of the present version, completed in 1252/1836 (f. 19v), is the same 'Ibratī 'Azīmābādī as the author of the *tadhkira* called *Mi'rāju'l-khiyāl* (No. 60). Cf. also No. 246. Beg.

حمد حضرت خاتمی که شیوای بند نسخه دلفریب الم

Dated the 11th Ramaḡān (1251)/the 7th Febr. 1835.

* Fl. 18-31v; S 11,5×7; 9,6×5; II 19, no folwals. Europ. pap. Incl. mast. Cond. good.

315.

(اشعارِ ممتاز)

(Ash'ār-i-Mumtāz).

III 76.

Poems of Mumtāz, a modern author, who died after 1267/1850-1851. This may be deduced from the fact that the numerous chronograms, which he gives on ff. 12-30, range from the beg. of the XIII/XIXc., up to the year mentioned. Three poets of the name of Mumtāz are mentioned in Spr 262-263; Faḡl·'Alī, Ihsānu'l-lah, and Nūr Ahmād of Dihlī. The last one of these had died long before Sprenger was writing. The first of the three was a pupil of Sawdā who is said (Spr 285) to have died in 1195/1781. It is difficult to believe therefore that he should have continued to write poetry up to 1267/1850-1851, at an age of at least 80. The second Mumtāz, Ihsānu'l-lah, remains, in the absence of more detailed information, the most probable author; but, there is no guarantee that the present Mumtāz has anything to do with either of the three.

The present copy is incomplete at the end; there are many lacunas and several folios are apparently misplaced. There are:

1. (f. 1). *Naẓmu'n-nuthār* (? half erased). A collection of versified grammatical rules, dealing with Arabic verbs. Beg.

الحمد لله که خیالی این لای متوالی متفرقات را که الم

2. (f. 7v). *Sharḡu'sh-shukūk-i-safir-i-Irān*. A long *ghazal*, in which alternate *bayts* represent the dialogue between Safir and the author. The former, meaning 'the ambassador', may be a *takhalluṣ* of a poet.

3. (f. 9). *Mu'ammāyāt*, on various names, dates, etc. At the end there are many lacunas. Ff. 31 and 32 belong probably to the next item, and are misplaced.

4. (f. 33). *Bahr-i-mawwāf*, a lengthy *mathnawī* poem, dealing with the history of the ancient prophets, of Muḥammad, his companions, etc., see Spr 504. It is incomplete at the end. Very unfortunately, the section on the circumstances of the composition, on f. 34v, is interrupted by a lacuna just in the beginning, and

there is, therefore, no chance to ascertain the exact date of composition. Beg.

شکر حق کاین فامی نامد ' زیب تو یکتوت از خلعت

Transcribed apparently towards the end of the xiii/xix c.

Fl. 118; S 10,25 x 6,5; 7 x 4; H 6, in three columns, in lines written at an angle to each other; no *jadhwa*. Or. pap. Ind. nast. Cond. tol. good.

316.

دیوان نعت

Dīwān-i-Tafta.

III 16.

Poems of a very modern author, who uses the *takhalluṣ* Tafta. Apparently the same diwān has been printed at Lahore in 1857; the original name of the compiler is given in it as Harī Gōpāl. In the present copy the chronograms, given at the end (ff. 375v-379), range up to 1273/1856-1857, so that it seems quite probable that the lithographed and the present diwāns are the same. This copy contains:

1. (f. 1). A prose preface, in florid style, dated 1265/1849, with the heading:

تقریظ اول دیوان نعت از دبیر الملک نجم الدوله میرزا محمد اسد الله
خان بهادر نظام جنگ غالب نخلص مد ظله العالی

Beg.

هلی لی غالب تیور روز الخ

2. (f. 3). *Ghazals*, alphabetically arranged, beg.

آبی دگر انزود کسی نوک سفان را ' اقبال بلندست شادت طلبان را

3. (f. 368v). *Qit'as*, and short *mathnawī* poems, almost all containing chronograms, as mentioned above, ranging up to 1273/1856, beg.

بمکتبی که تو نازی در روزه نبود بیش ' کرا بکاد و کرا ماند لی فدلی تو من

4. (f. 379). *Rubā'is*, alphabetically arranged, beg.

دادم بطوری و نظیری جان را ' دیدم همگی قصاید و دیوان را

All over the margins there are numerous emendations, additional poems by the same Tafta, and quotations from a great number of different poets, especially from Jalāl Asir. Some more poems from him and from Tafta are added on ff. 412-423. All these marginal and sometimes interlinear additions seem to be written by a different hand.

Copied towards the end of the xiii/xix c.

Fl. 423; S 12,25 x 8; 3,5 x 4,5; H 17, no *jadhwa*. Europ. pap. Ind. nast. Cond. good.

317.

ظفر الظفر

Zafarū'z-zafar.

II 367.

A *mathnawī* poem in bombastic style, narrating the story of the Indian Mutiny of 1856. The composition was begun the 9th May 1857 (f. 9), by one Farāsū (فراسو), who may be identical with Frāsū, mentioned as an Urdu poet in Spr 227. The latter was a Frenchman, Captain François Akden (?). It is difficult to determine whether the two are the same. The poem consists chiefly of eulogies, and opens with praises to Jesus Christ (f. 2), Her Majesty the late Queen Victoria (f. 9v); but by far the greater space is occupied with eulogies of different local collectors, commissioners, etc. Beg.

در نظم مقام بنام خدای، کریم و رحیم است و هم رفیع

The copy dates apparently from the same time as the work itself, i.e. the middle of the xiii/xix c.

Ft. 91; 8 14.75 x 9.75; 12.5 x 7.5; II 15, within jawals. Or. pap. Coarse Ind. nask. Cond. tol. good.

Poetry of uncertain date.

318.

مثنوی شرف الدین اولیا

Mathnawī-i-Sharafu'd-Dīn Awliyā.

II 260.

A religious poem, praising Muhammad, the early khalifs, etc. It is apparently an imitation of the well known *mathnawī*, ascribed to Bū 'Alī Qalandar, a Sufi saint, who is supposed to have been living in the beg. of the VIII/XIVc., cf. R 668, Spr 565, etc. There is apparently no mention of the author's name.

On f. 18 in the verse: شرف از شرف دیدارم مرا الم the first شرف is written in red ink, as is often practised with the *takhalluṣes*. But there are no indications that this word is really a *takhalluṣ*, and this seems very unlikely. Probably the title, as above, is entirely based on a wrong assumption; it is written, in red ink, at the beginning of the poem. There is almost nothing in it to lead to a conclusion as to the date of composition. The praises to 'Abdu'l-Qādir Jilānī, and the verse: روز طفیل صدر عالمگیر ما (f. 18), may perhaps suggest that it was composed under Aurangzib, in the end of the XI or beg. XII/XVII–XVIIIc. Beg.

ایها امیر مجبور (ایها الممبور) عن وصل الحبيب

بشنو از بلبل نواهایش عجیب

Dated the 5th June 1881, copied by Husayn Amākhādī (cf. No. 320).

Ft. 18; 8 9 x 5.5; 5.5 x 3; II 7, double jawals. Bluish Europ. pap. Bold Ind. nask. Cond. good. Ugly vignette.

319.

تبع و قلم

Tigh-u qalam.

II 270.

An allegorical *mathnawī* poem, with a didactic tendency, by Mas'ūd. There is no date of composition, no allusions whatever to historical events. It is dedicated to one Shāhzāda Yūsuf Bahādur Khān (f. 6), but there is no key as to his identity. It appears from the text that the author, probably a clerk in the employment of that prince, had for some reason been punished and exiled. So he complains about poverty and humiliation, and the whole of the poem is intended as an apology. Amongst a dozen or more Mas'ūds mentioned in different *tadhkiras* none can be reliably identified with the present author. Beg.

قلم چون بد تبع زبان راز گفت + حقیقت بنام خدا باز گفت +

Dated the 15 Ramaḍān 1273/the 18th Apr. 1858.

Pl. 54; 8 7.75 x 5.5; 6 x 3.5; II 14, no jawāls. Bluish Europ. pap. Ind. inst. Cond. good.

320.

ترلیات نویدی

Ghazaliyyāt-i-Nawīdī.

II 234.

28 *ghazals* by one Nawīdī. There were more than a dozen poets who used the same *takhalluṣ*, mentioned in different *tadhkiras*. The collection is the same as the one described in Spr 526 and Bh 473 II. It consists of a series of *ghazals* written in such a way as to avoid the use of some particular letter. The enigmas, mentioned by Sprenger, or the preface and a *mathnawī* in praise of Humāyūn (probably taken from some other Nawīdī), referred to in Bh 473, are not found here. The poems have been repeatedly lithographed in India, at least five times (the latest Lucknow, 1893, 1899). On the whole, A. Sprenger seems to be right in regarding this versification as a product of some modern verse-maker. Beg.

حد شکر که شد دولت وصل تو میسر + گردید ز خورشید رخت دیده منور +

Dated 1881, by Faḥlū'l-lah (I), son of Nūr Husayn Ammānīshāh Qādirī Mujaḥḥidī.

Pl. 24; 8 8.5 x 5; 5.5 x 3; II 7, within double jawāls. Grey Or. pap. Coarse Ind. nast. Cond. tol. good. Very bad vignette.

321.

دیوان شمس

Diwān-i-Shams.

II 237.

Poems, in Persian and in Hindustani, of one Shams, who does not give any details concerning himself, or concerning the period

in which he was living. Anyhow he seems to be a modern poet. Two Shamses are mentioned in Spr 287, but it is impossible to identify the present author with either of them. The poems consist chiefly of praises to Muḥammad, in the form of *ghazals*, alphabetically arranged, both in the Persian and Hindustani parts. The copy contains:

1. (f. 1). Persian *ghazals*, beg.

ز مهر ذات تو کردید دران بسکه نورانی
برنگ شمس روشنی شد همه ذات پهلوانی

2. (f. 11v). Persian miscellaneous short pieces and fragments, such as a short *mathnawī*, a few *maṭlaʿs*, *jards*, *qitʿas*, quatrains.

3. (f. 14v). A *qaṣida*, and several *ghazals*, etc., in Hindustani, beg.

محمد مظہر ذات خدا ہی، حقیقت میں وہ کب حق سی جدا ہی

Copied apparently towards the end of the sixteenth c.

Pl. 30; 8 8,5 x 5,5; 0,25 x 3,25; ff 15, no folios. Europ. pap. Modern Hind. nan. Cond. good. A few additions on the margins.

322.

Anthologies.

همیشه بہار

Hamīsha bihār.

III 41.

A large systematical anthology of Persian poets, compiled by Abū'l-Qāsim b. Haydar Abū 'Alī Kasāna'ī (? not clear), see f. 2, l. 5, and, secondly, on the margins, top. He prepared it (as stated on f. 2v), as a present to Shāh Sulaymān Ṣafawī (1077-1105-1667-1694). There are two prefaces, slightly differing the one from the other. One is written in the ordinary place on the pages, and the other on the margins. The quotations given here are usually very short. A large number of poets, ancient and more modern, are mentioned here, but no dates are given with reference to them. First are given extracts from princely poets, nobles and amirs; the common poets are combined in groups according to the province which was their birthplace. At the end there are a number of quotations of female authors. There is no order whatever in the arrangement of authors belonging to the same class. Occasionally blank spaces are left on the pages, and it seems as if the anthology had still to be supplemented by further additions.

1. (f. 3v). Princes, firstly the Safawides, beginning with Shāh Isma'il, and ending with 'Abbās I; follow: the Timurides, Shaybanides; other dynasties, ancient and modern.

2. (f. 7v, in marg.). Wazirs, also beginning with those who served the Ṣafawī Shāhs.

3. (f. 10). Qizilbāsh nobles, who were high officials under the Safawides: the Shāmī, Baharlū, Ustājīlū, Dhū'l-Qadar, Afshārs, Qājārs, Bayāts, Taklū, Turkmāns; on ff. 24-33v there are specimens of the poetry of high officials, who, apparently, did not belong to the clans, mentioned just above.

4. (f. 34). Poets of Isfahān, and generally of 'Irāq. Specially dealt with: Shifā'ī (f. 34), Qādi Nūr Isfahānī (f. 35v), Dāmīri Isfahānī (f. 36v), Taqiyyu'd-Dīn Muḥammad Hīznī Isfahānī (f. 37), Rūzbihān Ṣabīrī Isfahānī (f. 37v), Jalāl Asīr (f. 39), Ḥasan Wāhīb Isfahānī (f. 40), etc.

5. (f. 53v). Poets of Kāshān (there is no proper heading to this section). Specially dealt with: Ruknā Masīh (f. 53v), Muḥta-ṣham (f. 58v), Kalīm (f. 57v), Muḥammad Qāsim Kāshī, or Mash-hādī (f. 62), Muḥammad Ḥashīm Sanjār (f. 64v), Muḥammad Ma'sūm, his brother (f. 66v), Abū Turāb (f. 69v), etc.

6. (f. 79v). Poets of Qum. Specially: Nizāmī (who is supposed to have come from this place) (f. 79v); Muḥammad Sa'īd Ḥakīm Qumī (f. 79v), Ruknā, son of Rushdī Qumī (f. 81), Sadīd, the son of the preceding (f. 81v), Malik Qumī (f. 83), Darkī (f. 83v), Walīhī (f. 85), Shahīdī (f. 87v), etc.

7. (f. 95v). Poets of Sāwa (here بلاد سارج). Salmān Sāwajī (f. 95v), etc.

8. (f. 97v). Poets of Qazwīn. Tāhūr Wahīd (f. 97v), Sālik (f. 99), Ridā Masrūr (f. 101), etc.

9. (f. 106v). Poets of Ray. Muḥammad Qulī Salīm (f. 106v), Shāpūr Tīhrānī (f. 109), Ḥusayn Nawras Damāwandī (f. 111), Saydī (f. 112), etc.

10. (f. 118v). Poets of Hamadān, etc. 'Irāqī (f. 116v), etc.

11. (f. 124v). Poets of Jurbādaqān (Gulpāyagān), Kamara, etc. Faḡlī (f. 124v), 'Alī Naqī Kamarāī (f. 125v), Bāqir Naṭanzī (f. 129), etc.

12. (f. 130v). Poets of Ardistān. Fathī (f. 130v), etc.

13. (f. 132v). Poets of Khalkhāl, Tārim, etc.

14. (f. 133). Poets of Yazd. Wahshī (f. 133), Ḥasan 'Alī (f. 136), etc.

15. (f. 141). Poets of Bāfq.

16. (f. 142). Poets of Kirmān.

17. (f. 144). Poets of Shūshtar, Bahbahān, Lār, Mesopota-mia. Farajū'l-lah Shūshtari (f. 144), 'Abdu'l-lah Ḥalī of Karbalā (f. 147v), etc.

18. (f. 149). Poets of India. Amīr Khusraw (f. 149), Faydī (f. 152v), Ḥasan Dihlawī (f. 153), Ghānī Kashmīrī (f. 155), etc.

19. (f. 166v). Poets of Khorasan. Another section (طبعة دیگر) (f. 170v). The quotations are short, except in the case of Abū'l-Qāsim Findiriskī (f. 174), Muḥammad Ḥusayn Nazīrī Nishāpūrī (f. 176v), Naw'ī Khabūshānī (f. 180), Muḥammad Jān Qudsī (f.

182), Faṣīḥī Harawī (f. 184v), Nāẓim Harawī (f. 186), Raḍī Dānish Mashhadī (f. 187), etc.

20. (f. 212v). Poets of Ādharbayjān. Aḥadu'd-Dīn of Marāgha (f. 212v), Rafī Wā'iz Qazwīnī of Tabriz (f. 214), 'Inwān, Muḥammad Ridā Chalabī Tabrizī (f. 215v); Ṣa'ib (f. 225v).

21. (f. 235). Poets of Gilān and Māzandarān. 'Abdu'r-Razzāq Lahijī (f. 235), Ṭalīb Āmulī (f. 236), Nādim Gilānī (f. 239), etc.

22. (f. 248v). Poets of Fārs. Hāfiz (f. 248v), Sa'dī (f. 249v), Bābā Fighānī (f. 251v), 'Urfī (f. 256), Lisānī (f. 258v), Ghiyāth-i-Halwā'ī (f. 259v), Ṣādiq Dast-i-ghayb (f. 260v) and Nizām Dast-i-ghayb (f. 261), etc.

23. (f. 272). Female writers.

Beg. of the preface:

بغیر حمد تو در لوح سینۀ مانیست، الخ ... حمد و سبّ پس منعیمی را
سراست که بیاض چهره خوبان الخ

A good, calligraphically written copy, dating from the end of the xi/xvii c. It seems most probable that the compiler and the scribe are identical.

Ft. 273; 8.9 x 6; 8 x 4.25; 11 17, and a marginal column: double judwals. Or. pap. Good careful nast. Cond. not good. Worm-eaten and badly posted over. Scrappy notes and a few seals on the fly-leaves.

323.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

III 37.

An anthology of poets of the X and XI/XVI and XVII centuries, alphabetically arranged under the *takhalluṣes*. There are also short biographical notes of the authors. These, however, cease on f. 133, from where only the names of the authors are given, without any details. On f. 161v even the names of the poets cease to be given, and the places reserved for them are left blank. Sometimes, as on f. 44v, or on f. 190, although there are some details concerning the authors, their names are not given. The collection has no title, the name of the compiler is not mentioned. Here follow the names, alphabetically arranged, of the poets from whom the quotations are given (figures refer to folio numbers in this copy):

1. 'Abdī Abaqāhī (x/xvi c.)	.. 122	7. 'Arīf, Bāyazīd (x/xvi c.)	119v
2. 'Abdī Gūnābādī (xi/xvii c. ?)	.. 123	8. Asghar, Mīr 'Alī Ādharbayjānī	18v
3. Ādhafī (آذیفی) Bukhārī (x/xvi c.)	13	9. Ashmā, 'Ināyat Khān, Muḥammad Ṭāhīr (end xi/xvii c.)	.. 13v
4. Aghāzī, of Lār	.. 9v	10. Ashraf, son of Mīrāz Ḥabīb b. Mīr Muḥammad Bāqir	.. 7v
5. 'Alī'u'd-Dīn-i-'Alī'u'l-Mulk (same to Oudh)	.. 120	11. Ashrīb, Mullā Husayn Māzandarānī (visited India, xi/xvii)	.. 12
6. Aqdas, Mullā Aqdas Mashhadī (lived in Qarwān, d. 1004/1595-1596)	.. 6v	12. 'Askarī Kāshī	.. 127

13. 'Alā	133	55. Khwājā Kirmānī (d. 807/1404-1405)	98
14. Awājī Kashmīrī (xi/xvii c.)	9v	56. Muḥammad Ṣūfī, Mīr 'Alī'u'd-Dīn b. Mīr Muḥiz'u'd-Dīn Muḥammad (end xi/xvii c.)	105v
15. Azaqī Harawī	10v	57. Mullā Bakhsh Afṣa Jampūri	41
16. Baqī Hamadānī (end xi/xvii c.)	32v	58. Partaw Shīrāzī	20v
17. Baqī, Mīr Muḥammad (x/xvi c.)	31v	59. Qalandar Yamanī (?)	165
18. Bīdīl, 'Alī'u'l-Qadr	40	60. Qaplan Beg	165v
19. Burhān Abraqūhī	33v	61. Qāsim Qūnūbādī	102v
20. Dā'ūd Dihlawī	71v	62. Qāsim Jamābādī	44
21. Dhanabī (?) Kashmīrī	73v	63. Qāsim Khān	165v
22. Dīya, Muḥammad Yūsuf	100	64. Qudṣī	165
23. Durrad Samarqandī	70v	65. Rawshan Durr Panjābī	85
24. Faḡfūr Ghāfī	149	66. Roknā (?) (India, x/xvi c.)	84v
25. Faḡfūr Gurguṣī	147	67. Sa'īd, Muḥammad Lāhijī (beg. xi/xvii c.)	95v
26. Fānī, Muḥsin	154	68. Sanjar, Muḥammad Hashim b. Mīr Haydar Muḥammā'ī	89
27. Fayḍ	145v	69. Sarāshīsh, Mīrā' Aḡdāl (d. between 1124 and 1131/1713-1719)	89v
28. Fuḡfūr Baḡhūfī	156	70. Shakhī l-fahānī (beg. xi/xvii c., came to India)	100
29. Fuḡfūr, Aḡdāl Khān	149	71. Sharīf Khān Amīn'u'l-umārā'	104
30. Ghāfī	136v	72. Sharīf Shīrāzī	101
31. Ghāzī, a servant of prince Muḥammad Mu'azzam	129	73. Shīfā'ī, Sharaf'u'd-Dīn (xi/xvii c.)	100v
32. Ghūyāth Halwā'ī	138	74. Shurayb Khwānashīrī (xi/xvii c.)	103
33. Ghurūrī	150	75. Shīqī Astrāshīfī, Sultān Muḥammad (end xi/xvii c.)	108v
34. Hādīq, son of Humām b. 'Abdī'r-Razzāq Gīlānī (xi/xvii c.)	61	76. Aqā Sufyān	103
35. Hāfiz Shīrāzī	57v	77. Sulḡū Dīwā'l-Qadrī l-fahānī (d. 1024/1615)	105
36. Hākīm Humāmī	64v	78. Sultān Beg Bokhārī (beg. xi/xvii c.)	96v
37. Ḥasan Shāmī	60v	79. Surūrī Ya'qūbī (visited India)	99v
38. Haydarī, a pupil of Lisānī (x/xvi c.)	58v	80. Tāhīr, Shāh	110
39. Dīn Ḥishām, Jamāh'u'd-Dīn Harawī (d. 136/1336)	20v	81. Tuḡhrā-i-Mashhadī	110
40. Hishmattī, Mullā 'Alī Beg (end xi/xvii c.)	63	82. Ḥammūdī Bāzī, Arḡḡap, a pupil of Dawwānī (x/xvi c.)	1v
41. Husaynī Kāshī	62v	83. Unṣī (Anṣī ?), Abū'l-'Alī Beg Shāmī (end x/xvi c., India)	14v
42. Ḥusām Ad'ham	15v	84. Unṣī, Isma'īl (d. 1025/1616)	11
43. Ḥūmā, Sharīf Mīrā' l-fahānī, came to India in 1026/1617	20	85. Urīf Shīrāzī, Jamāh'u'd-Dīn Muḥammad	118v
44. 'Indyā-i-Munawī	135	86. Zakī Hamadānī (d. 1030/1621)	87v
45. 'Ishqāz	128v	87. Zakī Kashmīrī	84v
46. Isām Khān	24	88. Zāl Beg Afshār	88
47. 'Izzat, 'Abdu'l-'Azīz of Agrā	124	89. Zamānī, Mīr Muḥammad Zamān Shāhī	88v
48. Ja'far Haydarābādī	70v	90. Zuhūrī (d. 1021/1612)	112v
49. Jānī, 'Abdu'r-Rahmān	42v		
50. Jāmīrī, Mu'īnu'd-Dīn Shīrāzī (extr. from his Sāḡhānā called <i>Qashmīr-i-Kauthar</i>)	50v		
51. Khān Zamān	60v		
52. Khānī	70		
53. Khayāl Ghāfī (beg. xi/xvii c.)	59v		
54. Khawarw, Amīr	65v		

Copied apparently towards the end of the xii/xviii c., probably from an earlier copy.

Pl. 280; 8 10 x 6.5; 6 x 3.5; 11 10, within jawals. Greyish Or. and bad yellow machine-made pap. (margins). Ind. nast. Cond. fairly good. Several lacunae towards the end. Bad vignette.

324.

سبعة سياره

Sab'a sayyāra.

III 24.

A portion of a huge anthology, compiled by 'Alī Ridā Khān (?) (the name is partly destroyed, f. 2v), who collected it some time about the middle of the XII/XVIIIc. As he states in the preface, the whole work had to comprise seven sections (*matla's*), the I containing *ghazals*; II *qasīdas*; III *tarkibbands*; IV *quatrain*s; V miscellaneous poetical compositions; VI *mathnawī* poems; VII specimens of ornate prose, and extracts from various historical works to describe the history of India up to 1136/1724 (the sixth year of Muhammad Shāh's reign). Of all these sections the present MS. contains only the first, and even this is incomplete at the end. It consists of a huge series of *ghazals* from the most different authors (chiefly of the XI-XII/XVII-XVIIIc.). The arrangement is that which is usually given in the *diwāns*, i.e. that poems are heaped together without any order under the last letter of the rhyming verses. The series breaks off just in the beg. of the letter *wāw*. There is a brief preface, beg :

سبحان الله انكمن خيالي متخيله چه نيرنگ است الخ

Copied in the XII/XVIII c. Some pages are left blank.

Fl. 471: S 11.5 x 6.25; 9 x 4.75; no *julwals*. Four columns of diagonally written lines, about 1.5 inches long. Thick Or. pap. Clear Ind. nast. Good, fairly good. Some notes on f. 1, and two seals. One of them is dated 1193/1779.

325.

مصحك كمال

Mihakk-i-kamāl.

II 456.

A large album of poetical quotations, chiefly from modern authors, without any apparent arrangement. The *diḥācha* (ff. 1v-4) is written by Muhammad Muḥsin (f. 2v), and dedicated (cf. f. 3) to Khudāyār Khān Bahādur Thābit Jang 'Abbāsī, with his original name Nūr-Muhammad. He was a local chief of Qandahār, and was captured by Nādir Shāh in 1152/1739 (cf. Elliot, Hist. of India, vol. VIII, pp. 97-98).

Copied for Mir Karam 'Alī Khān Talpur, at Haydarābād in Sind, dated the 25th Shawwāl 1231 (the 21st Sept. 1816, written by Muhammad Salih b. 'Abd'l-Jah.

Fl. 281: S 11 x 7; 7.5 x 4; three columns of diagonally written lines, different in number. Double *julwals* and gilt partitions. Greyish Or. pap. Ind. shikasta-nast. Good, fairly good. A seal and scrappy notes on the fly-leaves.

326.

سغينة الشعراء

Safinatu'sh-shu'arā'.

II 445.

An incomplete copy of a large and valuable anthology of Persian poets, ancient and modern, containing useful notices on

the authors whose poems are quoted. It would deserve to be classed as a *tadhkira* but for the compiler's explicit indications in the preface (f. 1v) to the effect that his chief object in writing this book was the selection of the finest quotations from each poet rather than an attempt at an historical study of Persian literature. The compiler does not mention his own name in the extant portion of his work, but, from incidental allusions, it appears that he was an associate of Anandram Mukhlis (d. 1164/1751), an official under Muhammad Shah (for his biography see R 997). He is referred to on ff. 91v, 123v, 254. The author refers to himself also on ff. 1v, 232, 240, 316, 328 without mentioning his relation to Anandram. On f. 348 he gives the date 1140/1727-1728 as the year in which he saw a poet, Sakhi, at Lahore. The anthology cannot have been finished before 1170/1756-1757, because this year is referred to as current at the time of writing, on f. 264v. There are also dates 1160/1747 (f. 29), 1152/1739 (f. 61v), 1151/1738 (f. 219), etc. The impression which this compilation makes is that of an unfinished *tadhkira*, still in a state of preparation. Many poets are mentioned twice, or even in three places, apparently having been entered from the different biographical works which the compiler utilised. Of some poets, especially those who flourished in India in the XII/XVIIIc., he gives long extracts; others, especially the ancient ones, are dealt with less extensively. His principal sources are the *tadhkiras* of Taqi Awshadi and of Nasr-Abadi, to whom he refers very often; but he apparently also perused others which are not mentioned in the extant portion.

The anthology must originally have been a volume larger than Walih Daghistani's *Riyādu'sh-shu'arā'*, and must have contained notes on some 2000 poets. The extant portion, dealing with some 700 authors, contains about one third of the original. The biographies are arranged in a loose alphabetical order, and only the letters, ا, ب, ت, ث, ج, ح, د, ذ, ر, ز, س, ش, ص, ض, ط, ق, ف, گ, are more or less complete. The sections which usually are the largest, namely those of ج and د, are here almost entirely lost, as also ط, a large portion of ذ, ز, almost the whole of ک, ل, م, ن, هـ, و, ی. The leaves are in great disorder; they have been pasted to new margins very carelessly, and there are no catchwords on many of them, so that the sequence is often doubtful. Many folios in the beginning (especially ff. 31-37), are damaged, and have become illegible at the top. On some others (55, 296-304v, 314v, 319v, 380, 409v, 410v, 411v, 412v, 413v, 414v, 416v, 417, 420v, 421v, 429v, 431, 450, 482, 495v) the names of the poets are not written, although space is reserved for this purpose.

In order to facilitate references to this anthology, the entries are given here in their proper alphabetical order:

1. 'Abbas I (995-1037/1587-1628)	433v	50. Aminu'd-Din (x/xvi c.)	37
2. 'Abdu'l-Jalil Balgrami	430	51. Aminu'd-Din Najafi (beg. xi/xvii c.)	37
3. Abdal Isfahani	35v	52. — a-Rashti	52v
4. Adham Beg, son of Shah Quli (xi/xvii c.)	42	53. — i-Yazdi	45
5. Adhari, Hamza (d. 866/1462)	17	54. Amiri (end ix/xv c.)	34v
6. Adib Sabir Tabrizi (d. 570/1174)	8	55. — Yazdi, Sultan Ibrahim (d. 932/1525-1526)	21v, 27v
7. (Alarin, Nirmatu'l-lah) Lahuri (xii/xviii c.)	54	56. Amir Beg Natanzi (x/xvi c.)	34
8. Afati, Munshi (?) (x/xvi c.)	81	57. — son of Shahi Beg (beg. x/xvi c.)	34v
9. Afzal Khwakhsh (d. 921/1515)	23v, 34	58. Amru'd-Din (vii/xii c.)	12v
10. Afsharu'd-Din Tarika (beg. x/xvi c.)	84	59. Amir Khurāsāni (beg. x/xvi c.)	34
11. Afshar	52	60. Anis Khwakhsh (d. 910/1504-1505)	19v
12. Afsar, Muhammad, Ali (xvii c.)	40	61. Anisi, Yul-Quli Beg Harawi (beg. xi/xvii c.)	37v
13. — (another) (xii/xviii c.)	40	62. Anisri Qandi (d. 895/1490)	23v
14. Agahi Harawi (beg. x/xvi c.)	51v	63. Anwar, Nur Muhammad Lahuri	40
15. — Khurāsāni (d. 932/1526)	18	64. Anwari (d. 1440/1145-1146), a long note	8v
16. — Yazdi (x/xvi c.)	81v	65. Aqdasi Hamadani	53v
17. Ahali Bina (d. 1619/1610-1611)	27v	66. — Mashhadi (d. 999/1592)	25
18. Ahang Chaghatay (d. 902/1496-1497)	19	67. Arjumanid Azad, son of 'Abdu'l-Ghani Beg	111
19. — Yazdi (x/xvi c.)	40	68. Arslan, Arslan Beg	54
20. Ahi (d. 940/1533-1534)	81v	69. — Qasim (end x/xvi c.)	32, 40v
21. Ahi Khurāsāni (d. 942/1535-1536)	52v	70. Arzu, Siraju'd-Din	91
22. — Shirazi (d. 932/1525-1526)	83	71. Asad, — (x/xvi c.)	22v
23. Ahmad (d. 940/1533-1534)	24	72. — Beg Qurwini	32v
24. — Beg Shirazi	46v	73. — son of Ibrahim Salishtari	46v
25. — Ghazali (d. 517/1123-1124)	7	74. — Muhammad 'Ali (d. 1160/1747)	29
26. — al-Jam (d. 536/1141-1142)	3v	75. — Qissa-Khwan (beg. xi/xvii c.)	32v
27. — Karakiya Gilani	31v	76. Asad Wazir (vi/xii c.)	12
28. — Kirmāni	40v	77. Asadi Lahuri (beg. xii/xviii c.)	30v
29. — Laghar, Qadi (x/xvi c.)	31v	78. Asadi, Abul-khayr Kamali'd-Din	12
30. — Nishapuri (beg. x/xvi c.)	23	79. — Tusi (d. 490/1097)	6
31. Absan Najjar (end xi/xvii c.)	55v	80. Asafi Lahuri (d. 920/1514)	85
32. — Zafar Khan (xi/xvii c.)	44	81. — Qandi	50v
33. Absani, Mir (beg. xi/xvii c.)	31	82. Asha (?) Muhammad Tahir (xi/xvii c.)	45
34. Ahsan Sistani (beg. xi/xvii c.)	31	83. Ashraf Khan, Mir Mirzali Mashhadi	25v
35. Ajari Dihlusi Balchi (beg. xi/xvii c.)	30v	84. — Muhammad Shurayh b. Muhammad Sahib Mazandarani (beg. xii/xviii c.)	62
36. Akhbari Turshai	32	85. Ashub, Mir (xi/xvii c.)	32
37. — Yazdi (beg. xi/xvii c.)	32	86. — Muhammad Busayn (beg. xi/xvii c.)	51v
38. Abul-'Ala Ganjawi (d. 517/1123-1124)	7v	87. Ashraf Asrahi (mid ix/xvii c.)	24
39. 'Ala (d. 690/1291)	420	88. Asir Abdal Isfahani (d. 930/1523-1524)	24v
40. Abul 'Ali Sina (d. 427/1036) a long account	3	89. Asiri (end x/xvi c.)	25v
41. 'Ali Turbat (d. 930/1543-1544)	429v	90. — Mukhtar Beg Isfahani	45v
42. Ali Abdal Balkhi (d. 931/1524-1525)	21, 34	91. — son of Sahib Shirazi	57v
43. 'Alma, Muhammad Mahan, of Sirjan	213	92. Asli (end ix/xv c.)	34
44. Amāni, Mir (d. 990/1572-1573)	27	93. Atashi (d. 972/1564-1565)	25
45. — 'Abdu'l-lah	51v	94. Athar, Shafi'a Shirazi	89
46. — Khan Zaman (India, d. 1640/1630-1631)	26, 42	95. 'Atar, Faridu'd-Din (d. 637/1230)	432
47. Amali, of Urmia			
48. 'Amrao, Shihabu'd-Din Balchi (vi/xii c.)	420		
49. Amin, Qadi, Khwāmari	48		

90. Auhad (Awhadī of Marāgha ?) .. 15v
 97. **Auhadī** (the author of the *Jān-i-Jān*) .. 35
 98. ——— Kirmānī .. 13, 35
 99. **Auji** .. 48
 100. ——— Shīrāzi .. 35
 101. **Ausi** (?) Badakhshī (end x/xvi c.) .. 27v
 102. **Avāz**, Muhammad of Bukhārā .. 53
 103. **Āzād**, Mir (beg. xi/xvii c.) .. 32
 104. ——— Ghulām 'Alī Badghānī (end xi/xvii c.) .. 53
 105. **Āzādī**, Khwāja 'Alī (d. 901/1495-1499) .. 23
 106. **Āzīz Kōkiltāsh** (x/xvi c.) .. 451v
 107. **Bādhlī**, Raḡī Khān (beg. x/xvii c.) .. 134
 108. **Bādhlī Nūro'l-lah Afandī** .. 87
 109. **Bādī'u'l-Zamān** (beg. xi/xvii c.) .. 115v
 110. ——— b. Tāhir Naḡrābādī (xi/xvii c. ?) .. 115v
 111. **Bādī'ī Samarqandī** (end ix/xv) .. 113
 112. **Badr-i-Chāchī** (d. 741/1340-1341) .. 183
 113. ——— i. Jājaranī (حاجري) a disciple of Haugur .. 183v
 114. **Bahā'u'd-Dīn**, desc. of Asḡhar Khān .. 101v
 115. ——— Ṭāhī (d. 707/1307-1308) .. 183
 116. ——— Muhammad (Bahā'ī) .. 110
 117. **Bahā'ī**, Muḥsin .. 118
 118. **Bahrām Mīrān** (x/xvi c.) .. 115v
 119. **Bamā'ī**, Kamālū'd-Dīn (beg. x/xvi c.) .. 113v
 120. **Abū'l-Baqā**, Mir (ix/xv c.) .. 35
 121. **Bāqī Asmā'īkāl** (x/xvi c.) .. 117
 122. ——— Dāmāwandī .. 117v
 123. ——— Nihāwandī (the author of the *Mo'āthir-i-Rohīnī*) (x/xvii c.) .. 117
 124. **Bāqir**, cf. also Muhammad Bāqir ..
 125. ——— Shāh .. 129
 126. ——— Khān Najm-i-Thānī (x/xvi c.) .. 113v
 127. ——— Shāh Maḡhādī (xii/xviii c.) .. 120
 128. ——— Mutahawwīr Jang Isfahānī .. 129v
 129. ——— Shīrāzī .. 121v
 130. ——— a desc. of Zaynū'l-'Alī Abī Taleḡī .. 120
 131. **Bāqirī** .. 119v
 132. **Bāqīyā-i-Kirmānī** (xi/xvii c.) .. 115v
 133. ——— Nāḡī .. 129v
 134. **Baramdas** Bukhārī (ix/xv c.) .. 184
 135. **Abū'l-Barakat** Samarqandī .. 35v
 136. ——— Shahrīnāzī (?) .. 35v
 137. **Bāqirī** (beg. xi/xvii c.) .. 114
 138. **Bayāzī** (end x/xvi c.) .. 117
 139. **Bayānī**, 'Abdu'l-lah Marwāfī (end ix/xv c.) .. 113
 140. **Bayānī**, Mahdī, of Isfahān .. 187
 141. ——— of Sabzawūr (d. 950/1543) .. 189
 142. **Bayazīd Tarkhān** .. 118
 143. **Bazmī**, 'Abdu'sh-Shakīr (d. 1073/1662-1663) .. 190
 144. ——— Mullā 'Uḡayr .. 117
 145. **Bihādī** Khān, Muhammad Sa'īd (xi/xvii c.) .. 180
 146. **Bīdī**, 'Abdu'l-Qādir (xii/xviii c.) .. 157
 147. ——— 'Ināyatū'l-lah (d. 1007/1680) .. 191
 148. **Bigamī**, Abū'l-Ḥasan of Nīshāpūr .. 118v
 149. **Bihārī** (d. 934/1547) .. 189
 150. **Bihārī** of Harāt (xi/xvii c. ?) .. 122
 151. **Bihārī** of Isfahān .. 188
 152. **Bikānī Sabzawūrī** (x/xvi c.) .. 119v
 153. **Bīnā**, Abū Muhammad, of Ahmadābād in Gūjrāt .. 130v
 154. **Bīmāh**, Faḡī of Kashmīr .. 128
 155. **Bīstī** Samarqandī (Haḡīrī) (ix/xv c.) .. 113
 156. **Bismīl**, Muhammad Taḡī Dāmghānī .. 121v
 157. ——— Qazwīnī (d. 955/1548) .. 180
 158. **Brahmat**, Chaudarshān, of Lāhūr .. 136
 159. **Burhān** .. 120v
 160. **Burhān** i. Dīn, Amīr 'Aḡa'l-lah of Mashhad (d. 903/1497-1498) .. 184v
 161. **Burhānī**, 'Abdu'l-lah Marwāfī .. 185
 162. **Chākir** 'Alī Khān (beg. xi/xvii c.) .. 230v
 163. **Chākirī Sabzawūrī** .. 230
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 165. **Dād** (?), Muhammad, Mir (end xii/xviii c.) .. 230v
 166. **Dā'ī**, son of Dāmīrī Isfahānī (xi/xvii c.) .. 231v
 167. ——— Hamadānī (beg. xi/xvii c.) .. 263
 168. ——— al-Khadānī (beg. xi/xvii c.) .. 263
 169. ——— Shīrāzī (end viii/xiv c.) .. 261
 170. **Dakhīl Isfahānī** (x/xvi c.) .. 263v
 171. **Dālī**, Ḥasan Beg (beg. xi/xvii c.) .. 264
 172. **Dāmīrī Hamadānī** (x/xvi c.) .. 421v
 173. ——— Kamālū'd-Dīn (x/xvi c.) .. 423
 174. **Dānā Kashmīrī** .. 260
 175. **Dānīsh**, Raḡī (end xi/xvii c.) .. 258
 176. ——— Zaynū'l-'Alīdīn .. 260v
 177. **Dārī** Qumī .. 260v
 178. **Darwish Dībakī** .. 261
 179. ——— Ḥasan Maḡhādī ? (x/xvi c.) .. 264
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 181. **Daḡūr**, Raḡī (beg. xi/xvii c.) .. 260
 182. **Dā'ūd**, Mīrā (end xii/xviii c.) .. 264

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187. Dawlat Khān Qāshāl (xi xvii c.)	265
188. Dawrī, Mīr (?), Aqā Malik of Shīrāz (d. 738/1357)	409
189. — Mustafā Khān (end xi xvii c.)	260v
190. Dhālī, Muhammad 'Alī (end ix xv c.)	263v
191. Dhawqī, Amīn (x/xvi c.)	265v
192. — Ardastānī, 'Alī Shāh (xi xvii c.)	266
193. — Samārqandī	265v
194. Dīdārī (xi/xvii c.)	266v
195. Dīwānī-i-Ishq (beg. xi/xvii c.)	262
196. Dīyā' Uddīnādī (end ix, xv c.)	421v
197. Dīyā'ī Astrābādī, Bābā (xi xvii c.)	422
198. Dīkhtār (?) Kāshgharī (vii/xiii c.?)	261
199. Fahmī Astrābādī	430
200. — Fīrāzī	450
201. Fā'īd, Haydar 'Alī Isfahānī	442v
202. Fakhr-i-Imām, see Tā'ib Qarālī	
203. Fānā'ī (d. 950/1543-1544)	442
204. Fāriq, Muhammad Ibrahim (xi xvii c.)	449v
205. Fāriqī, 'Abdu'l-Wahīd (d. 940/1533-1534)	449
206. Farqī Gīlānī (x/xvi c.)	449v
207. Fāzī, Muhammad Shāhī b. 'Abdī's-Samad (xi/xvii c.)	442v
208. Faṣḥat Khān (xi/xvii c.)	57
209. Fayḥ (end ix/xv c.)	440v
210. Abū'l-Fath Hāmīdī (beg. x/xvi c.)	23v
211. Fayḍī, Hakkīm (x/xvi c.)	440v
212. Fighānī of Khurāsān, Bābā (x/xvi c.)	443
213. Fīkī, Muhammad Jāmahāl (d. 973/1565-1566)	450v
214. Fīrāqī Mawarrā'annahrī, Abū'l-Barakāt	441
215. Fudūfī Baghdādī (d. 970/1568-1569)	449
216. Gahl, Qāsim (x/xvi c.)	481
217. Ghāḍīfarī-Gilakhtārī	438
218. Ghazālī Mashhādī (d. 980/1572-1573)	456
219. Ghazawī, Muhammad Khān x/xvi c.)	439
220. Ghobādī, Qāsim 'Alī Khān (d. 1090/1662)	439
221. Ghorbādī Hīrī (d. 960/1533)	435
222. Ghurībī	439v
223. Ghulshānī Qandī (d. 980/1494-1495)	470

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225. Gulshānī of Shīrāz (xi/xvii c.)	485v
226. Gūmnām, Hamīd (xi/xviii c.)	487v
227. Gūyā Kāmrān, brother of Jūyā (xii/xviii c.)	487v
228. — Khatī (beg. xi/xvii c.)	485v
229. Halīmī-l-Jah	246v
230. Abū'l-Hādī	36v
231. Hādī Mawlawī (d. 950/1543)	501
232. Mīr Hājī (d. 888/1463-1464)	243
233. Hājī, Muhammad of Gilān, Mullā	229v
234. Hāmīd, Mīr (d. 939/1532-1533)	243v
235. Haqqī Khwāmsarī	245
236. Abū'l-Hasan b. Ahmad of Mayhān	36
237. — Farāhānī	36
238. Hāshim Qandahārī (d. 990/1582)	501
239. Hāṣirī, see Bīstī Samārqandī	
240. Hāṣirī, 'Abdu'l-Jah (beg. x/xvi c.)	502
241. Hāṣim Beg of Hamadān	245v
242. Haydarī (x/xvi c.)	243v
243. Hayrān of Isfahān	246
244. Hīzī, Mahmūd of Isfahān	246
245. Hīlmī, Muqīm of Kāshān (xi xvii c.)	245
246. Hishmat, Muhtasham 'Alī Khān	247
247. Humāyūn Isfahānī (d. 701, sic, i.e. 901/1495-1496)	501
248. Ibrāhīm (xi/xvii c.)	47
249. — Ad'ham (d. 1052/1642-1643)	41
250. — Beg (Qalibāsh)	34v
251. — Qāḍīnī	35v
252. Idā'ī, Mīr Muhammad Amīn	51v
253. Iḥsān, Muqīm Mashhādī	52v
254. Ijāz, Muhammad 'Alī Harsawī (xi/xvii c.)	47v
255. — Muhammad Sa'īd	28, 47v
256. Hahī, Mīr (d. 1057/1647)	26v
257. — Astrābādī (d. 940/1533-1534)	24v
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611. — Anṣarī (beg. x/xvi c.) ..	397
612. — Shāh b. D-Ardān Khawārizmshāh (689/1172, here 550/1161, d. 589/1183) ..	402
613. Surūrī, Muhammad Qāsim ..	329v, 380v
614. Surūsh ..	337v
615. Šīrāzī Samarqandī ..	310
616. Tabībī Kāshānī (d. 930/1523-1524) ..	425v
617. Tabī', Muhammad Bāqir ..	392
618. Tabī' (d. 944/1537-1538) ..	426

619. Tadharrat Abihud (d. 975/1567-1568) .. 192v	658. Ta'ifir, Muḥsin (beg. xii/xviii c.) .. 214
620. Tāhir (beg. xi/xvii c.) .. 426v	659. Thābit, Muḥammad Afḡal (d. 1151/1738-1739) .. 210
621. — Beg (xi/xvii c.) .. 428v	660. Thānāʾī, Husayn Mashhadī (end x/xvi c.) .. 196, 224
622. — Dalk'hanī (d. 952/1545-1546) .. 427	661. Thānāʾī, Mīr Muḥammad 'Asīm (d. 1153/1740-1741) .. 221v
623. Tāhirī (end ix/xv c.) .. 428v	662. Thārd, 'Alī Akbar Khān (d. 1003/1596-1597) .. 198
624. Tāhūr, Ghulam Husayn (end xi/xvii c.) .. 195v	663. Thāqīb, Maḡskhir Husayn .. 222
625. Tā'ib Bulḡhārī .. 205	664. Tharrī, 'Alī Gaw .. 196
626. — Kirmānī .. 204v	665. Toghrul b. Alp Arslān (573-580/1177-1194) .. 423
627. — Qarshī, surr. Fakhr-Imām (end xi/xvii c.) .. 205	666. Tuhmatī (?) Muḡānī (d. 1089-1669-1670) .. 193
628. Tā'ī .. 426v	667. Turāb, Abū Turāb b. Muḥammad 'Alī Khān (beg. xi/xviii c.) .. 213
629. Tājū'd-Dīn Ahmad (d. 550-1155-1156) .. 11	668. Tūm .. 426
630. — Rūmī .. 199	669. 'Uḡaydu'l-lah Khān Uzbeḡ (940-946/1533-1539) .. 433
631. — 'Umar (an early poet) .. 199	670. Uḡafī Shīrāzī .. 53
632. Tajallī, 'Alī Rūḡ (beg. xi/xviii c.) .. 216	671. Ummatī (Amanī ?) Khurāsānī (beg. xi/xvii c.) .. 37
633. — Kāshī .. 200	672. — (Amanī ?) Shīrāzī (x/xvi c.) .. 37
634. — Lāhijī .. 203	673. Ummī (end ix/xv c.) .. 19v
635. Tājī (d. 935/1528-1529) .. 192v	674. Ummūdī, Arḡap Tīhrānī (d. 950/1523-1524) .. 22, 34v
636. Tajrūd, Mīr Haydar (beg. xii/xviii c.) .. 213v	675. Unsi, Hasan Beg (beg. xi/xvii c.) .. 51v
637. Tālib Qubāfī (d. 949/1542-1543) .. 426v	676. Abū'l-Wafā'-i Khwārizmī (d. 835/1431-1432) .. 15
638. — Isfahānī (beg. xi/xvii c.) .. 428	677. Wafā'ī Isfahānī .. 498
639. — Khāwī (?) .. 428v	678. Wāḡḡ, Miḡān Gul (xi/xvii c.) .. 500
640. Abū — Mashhadī (xi/xvii c.) .. 423v	679. Wāḡḡ Lak'hmī of Lāhūr (xi/xviii c.) .. 490v
641. Tanḡā, 'Abū'l-Lāḡ Khān (d. 1120/1708-1709) .. 203	680. Wafā, Diyā'u'd-Dīn, surr. Isām Khān (d. 1074/1663-1664) .. 560
642. — Sa'īd Fakīm (also Sa'īd) (end xi/xvii c.) .. 208	681. Wafī, Muḥammad (d. 1150-1737-1738) .. 496
643. Taqī, see also Muḥammad Taqī and Taḡiyya .. 208	682. Wāḡḡī of Nishāpūr .. 497v
644. — Aḡḡāḡ Isfahānī Dimpḡāḡ Bāḡḡ .. 201	683. Wāḡḡī, Muḥammad .. 497v
645. — Isfahānī .. 200v	684. Wāḡḡī of Haḡḡ (d. 900/1553) .. 498
646. — Kāshī, Mīr, surr. Marwārid 200	685. Wāḡḡī Nishāpūrī (d. 1002/1594) .. 497
647. — Nishāpūrī (d. 1121/1709-1710) .. 200v	686. Wān Yānū (d. 750/1349-1350) .. 15
648. — Sabāwārī .. 200v	687. Zamānī, Muḥammad Zamān .. 303v
649. — Shīrāzī (d. ca. 1009-1600-1601) .. 195	688. Zinat Khān Kōshānī (end x/xvi c.) .. 303v
650. Tānī (beg. x/xvi c.) .. 190	689. Zinatī Asāḡḡḡāḡī (xi/xvii c.) .. 303v
651. Tānī, 'Alī (d. 921/1515) .. 429	690. — Ja'far (beg. xii/xviii c.) .. 305
652. Tānī, Sāwajī (x/xvi c.) .. 428v	691. Zulāḡ Kirmānī (end ix/xv c.) .. 302v
653. Tānīnī (beg. xi/xvii c.) .. 194v	692. — Khwānī (xi/xvii c.) (another) .. 302v
654. Tānīnī, Abū'l-Ḥasīm .. 203	693. — Ūḡānī .. 302v
655. Tāshīd Kāshī, Kamālū'd-Dīn (beg. xi/xvii c.) .. 195, 200	
656. Tāshīn, Muḥammad Ḥāshīm of Shīrāz (end xi/xvii c.) .. 203v	
657. — Zaynū'l-'Abīdīn (xi/xvii c.) .. 202v	

Beg. abruptly :

این تذکره سفینه الشعرا مولف این نسخه طبع بسا و خط
معانی پسند الم

Copied probably towards the end of the xii/xviii c. The MS. may be contemporary with the author of the work.

Ft. 503 : 8.10 x 8.5 : 6 x 2.75 : ll 15, within *jadwala*. Or. pap. Very bad Ind. shikasta, often dotless. Cond. very bad, folios are mixed. Marginal notes and emendations on some leaves.

327.

(مجموعه اشعار)

(*Majmū'a-i-ash'ār*).

II 458.

An album of poetical quotations. The poets are arranged in alphabetical order, under the *takhalluṣes*, and after many names some biographical details are added, occasionally containing interesting information. The series, however, is not complete, as the names are only those which begin with ک - م and a few with م. The length of the extracts and of the biographical notes differs, from a few lines to several pages. Poetry of all periods is represented, up to the first half of the XII/XVIIIc. There is no introduction, nor a final colophon; the name of the compiler is not mentioned.

Copied, on coloured paper, apparently towards the end of the xii/xviii c. On f. 132 a colophon is dated the 8th Shavbān 1185/the 16th Nov. 1771, at Rāmnagar.

Ft. 211 : 8.25 x 7 : varying number of lines and of columns. Coloured Or. pap. Bad Ind. shikasta, often very minute and dotless. Cond. not quite good. Paintings (flowers) on some folios.

328.

(مجموعه اشعار)

(*Majmū'a-i-ash'ār*).

II 517.

A large collection of quotations from different poets (chiefly those of the XI and XII/XVII-XVIIIc.). They are arranged under *subjects*, and the latter, in their turn, follow each other in alphabetical order. Almost all of them deal with descriptions of ideal beauty, different forms of love, etc. The quotations are usually isolated *bayts*; longer extracts appear very rarely. No preface or colophon.

The copy, dating probably from the end of the xii/xviii c., lacks the initial and concluding folios.

Ft. 207 : 8.9 x 5.5 : 8 x 4 : no *jadwala*. Three columns of diagonally written lines, about 1.5 inches long. Greyish Or. pap. Ind. shikasta. Cond. not quite good.

329.

(مجموعۃ اشعار)

(Majmū'a-i-ash'ār).

I 748.

A short anthology of *qasidas*, *mathnawīs*, a few *ghazals* and quatrains, in Persian and Hindustani, by different authors. The majority of them belong to the Indian poets of the end of the XII/XVIIIc., and many contain praises of Nawwāb Āṣafu'd-Dawla of Oudh (1188-1212/1774-1797); some even give chronograms for the date 1192/1778 (cf. ff. 25, 39v). The MS. is very defective, a great many folios have been lost. Of those poets whose names appear here, the following may be mentioned: Sanā'ī (an incomplete *qasida* in praise of Sinjar) (f. 1v); Ṣafā'ī Qumī, i.e., Ṣafīyyu'd-Dīn Muḥammad Khān Qumī, cf. EB 395 No. 1412 (ff. 6v, 9v, 14v, 15, etc.); Salāmu'l-lah Khān Salīm, a poet of Āṣafu'd-Dawla, cf. Spr 284 (f. 24v, etc.); Aḥsan (in Hindustani), apparently the same as the one referred to in Spr 199 (f. 29, etc.), and some others.

Many poems have no beginning, or end, or are damaged in the middle, so the booklet cannot be of any practical use whatever.

Copied apparently towards the beginning of the xii/xix c. (perhaps about 1192/1778, which is mentioned at the end of the volume).

Ff. 39; 8 9,75 x 6,25; 6,5 x 3; different number of diagonal lines, two columns, within *jadwals*. Brown Or. pap., new margins (Eur. pap.). Ind. nast. Cond. bad. Paper is decayed. Several seals on f. 1.

330.

(مجموعۃ اشعار)

(Majmū'a-i-ash'ār).

II 457.

An album of poetical quotations from different authors, mostly modern, arranged alphabetically, under the *takhalluṣes*. The quotations are usually very short, almost exclusively isolated *bayts*. Many little-known poets are referred to, but without any biographical or other details.

Copied probably towards the end of the xi/xviii c., or the beg. of the xii/xix c.

Ff. 301; 8 9,75 x 5,75; 8 x 4; three columns of diagonally written lines, about 1,5 inches long. No *jadwals*. Brownish Or. pap. Bad Ind. shikasta. Cond. fairly good.

VII. MUHAMMADAN THEOLOGY.

A. Coranic Studies.

1. Commentaries on and Translations of the Coran.

331.

فتح الرحمن بترجمة القرآن

Fathu'r-Rahmān bi-tarjumati'l-Qur'ān.

III 83.

The text of the Coran with a literal Persian translation by Ahmad b. 'Abdi'r-Rahīm al-'Umari ad-Dihlawī, surnamed Wali-yu'l-lah (d. 1176/1762-1763), cf. f. 2v. He completed it in the beg. of Ramaḍān 1151/the end of Dec. 1738 (f. 2). It is apparently the same translation as the one described in EIO 2677. Lith. in Delhi, 1866. Beg. of the introduction:

حمد لنا معبود خدایا تبارک و تعالی که اله

Beg. of the translation (f. 6):

بِإِذْنِ خدَا بَعَثَانِدُهُ مَهْرَبِي * سَدَائِشِ خدَايَا اِسْتِ اله

Dated the 10th Rabi. II 1178/the 7th Oct. 1764, copied by 'Izzat'u'l-lah b. Hāfiḥ Luṭf'u'l-lah.

Ff. 444; S. 10,5 x 5,5; 6,5 x 3,5; ll 22, no jadwala. Gr. pap. Ind. nast. Cond. tol. good. Numerous marginal and interlinear notes and glosses. Notes at the beginning and end, of religious contents.

332.

تفسير قرآن

Tafsīr-i-Qur'ān.

III 91.

A commentary on the Coran, sūras 1-10, completed the 9th Shawwāl 519/the 8th Nov. 1125, at Bukhārā, by Abū Naṣr b. (sic) Ahmad b. al-Ḥusayn b. Ahmad b. Sulaymān Darwājaki (or Wardajaki):

قال الشيخ المام (illegible) ... الملة و الدين الزاهد الامانة فخر
الملة تاج المفسرين ابو نصر بن احمد بن الحسين بن احمد بن سليمان
داراجكي في تفسير كلام الله تعالى و املني بالبخاراء (illegible) ... التاسع من
شوال سنة تسع عشر و خمسمائة

In the colophon it is called *Tafsīr-i-Zāhidī*; the sentence is rather suspect:

نمت تفسير القرآن بنصف الاول من تفسير الزاهدي

The last two words are added under the *jadval* line, apparently by a different hand, and this circumstance as well as the repetition of the word *tafsir* in the same sentence do not allow us to place much reliance on this statement. Neither Sam'āni, nor Ḥajjī Khalīfa mention this name. The *nisba* Darwājaki is suspicious (Sam'āni gives درواکي).

The work described further on, No. 333, is also called *Tafsir-i-Zāhidī*, but unfortunately it begins with the 19th *sūra*, so that a collation is impossible. The style of the two works does not differ very much; but although in No. 333 a sentence is often to be met with: قَالَ الشَّيْخُ الْإِمَامُ الرَّاهِدُ رَحْمَةُ اللَّهِ عَلَيْهِ (ff. 1v, 13, 18, etc.), I have here not found anything similar beyond only one instance of: قَالَ الشَّيْخُ الْإِسْلَامُ (sic) الرَّاهِدِيُّ رَضِيَ اللَّهُ عَنْهُ (f. 502, l. 10). It is strange also that this volume, which in the colophon is called a complete "half" of the work, contains only 16 *sūras*, instead of the customary 18.

The authorities incidentally quoted are old works of the IV/X and V/Xle. This is, however, only in the beginning. In the text there are almost no references whatever. The *sūras* begin: 1 on f. 4; 2 on f. 8; 3 on f. 170v; 4 on f. 228; 5 on f. 281; 6 on f. 320; 7 on f. 354; 8 on f. 397v; 9 on f. 412v; 10 on f. 439v; 11 on f. 456v; 12 on f. 473; 13 on f. 497v; 14 on f. 510v; 15 on f. 518v; 16 on f. 526. Beg.

الحمد لله الذي أنزل القرآن نوراً مضيئاً النج

Beg. of the 16th *sūra* (Persian text):

أمد يا محمد فرمان خداوند تعالی بحرب کردن النج

Copied towards the end of the xi/xvii c., or in the beg. of the xli/xviii c.

Fl. 542; S 11,5 × 7,25; 8 × 4; li 27, within *jadwala*. Or. pap. Ind. coarse nast. Cond. not quite good. The ink contains some sticky substance causing the pages to stick together and to become dirty. On some of them a thin film of the surface of the paper has torn off, having stuck to the opposite page. Incidental notes on the margins. A vignette, damaged.

333.

تفسير زاهدي

Tafsir-i-Zāhidī.

I 210.

The *second* vol. of a Persian commentary on the Coran, from the 19th *sūra* to the end. The title is only given in the colophon. There are no indications as to the author's name; references are usually given to only very early authorities. Comparatively often the sentence is repeated: قَالَ الشَّيْخُ الْإِمَامُ الرَّاهِدُ رَحْمَةُ اللَّهِ عَلَيْهِ (ff. 1v, 13, 18, etc.). According to Ḥajjī Khalīfa (vol. II, p. 362.

No. 3276), the author is identical with the compiler of the *Targhibu's-salāt* (cf. IvASB 1032), whose name he gives as Muḥammad b. Aḥmad az-Zāhid. The *Targhibu's-salāt* has probably been written a long time before the middle of the X/XVc. It is impossible to arrive at a definite conclusion as to whether this work is a part of the same commentary as No. 332, above. But this would not be improbable, judging from the style of both.

The work gives a translation of every verse of the Coran, with a detailed Persian explanation. The language is simple, but considerably modernised in this copy. Beg.

سورة مريم، كلها مكية و هي ثمان و تسعون آية النعم

Beg. of the commentary itself:

بسم الله، قال ابن عباس رضي الله عنه النعم

Copied by Muḥammad Akram b. Muḥammad Sharif b. Muḥammad, and dated the 25th Šafar 1121/the 6th May 1709.

Pl. 415; 8 11,25 × 7,5; 9 × 5; ll 25, no jādwa. Brownish Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. A few glosses on the margins.

334.

تفسير يعقوب جرجي

Tafsīr-i-Ya'qūb Charkhī.

I 219.

A good and fairly old copy of the commentary on a portion of the Coran, by Ya'qūb b. 'Uthmān b. Maḥmūd al-Ghaznawī al-Charkhī (d. 838/1434-1435), see IvASB 957. It contains explanations to *sūras* 1 and 67-112: s. 1 on f. 3; 67 on f. 6; 68 on f. 14v; 69 on f. 26; 70 on f. 37; 71 on f. 41; 72 on f. 45; 73 on f. 51v; 74 on f. 57v; 75 on f. 63; 76 on f. 66; 77 on f. 71v; 78 on f. 74; 79 on f. 79; 80 on f. 84; and the minor *sūras*, 81-112 on ff. 86v-123v. A portion of the *sūra* 112, the whole of 113 and the greater part of 114 are lost, as there is a lacuna in the MS. Beg.

لك الحمد يا من بيده الملك وهو على كل شيء قدير... و بعد
يقول العبد الفقير النعم

Copied towards the end of the x/xvi c., or in the beg. of the xi/xvii c. (ff. 72-79 are of a more modern origin).

Pl. 124; 8 9,5 × 6,25; 6,5 × 3,5; ll 19, within jādwa. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture. Mediocre double page 'umūm. A few notes and seals in the beg.

335.

تفسير سورة يوسف

Tafsīr-i-*sūra*-i-Yūsuf.

I 215.

A detailed commentary on the XII *sūra* of the Coran, dealing with the story of Joseph. The author is Mu'īn al-Miskīn, or,

to give him his full name, Mu'īnu'd-Dīn b. Muḥammad Farāhī Harātī (d. 907/1501-1502). See EB 453. It contains copious Sufic references, and frequent poetical quotations. Beg.

بينا أننا من أدنك (here أدنك) رحمة ... همي گوید بنده
ضعیف معین المسکین الخ

A quite modern copy, transcribed shortly after 1862 (this year appears in the water-marks of the paper).

Fl. 349; S. 13×8; 16×5; ll. 17, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

336. تفسیر سورة الواقعة

Tafsīr-i-sūratu'l-Wāqī'a.

I 214.

A detailed commentary on the 56th chapter of the Coran, comp. in 1083/1672-1673, at Jalesar (near Agra, in the colophon also called Aurangnagar), by (Muḥammad) Sulṭān b. Sayyid Khwājagī Husaynī. It is based on many standard works, partly Sufic. Beg.

الحمد لله الذي اعطى زمرة المؤمنين الخ ... و چون درین هنگامه که
یکمزار و هشتاد و سه سال از هجرت گذشته این فقیر قلیل البضاعت سید
سلطان ابن سید خواجه حسینی از خاک جلیسر الخ

Dated the 6th Shabān 1104/the 12th Apr. 1693, copied by Shāh Muḥammad al-Qurayshī al-Hāshimī, at Jalesar, or Aurangnagar.

Fl. 69; S. 13×8.35; 6.75×4.5; ll. 18, within *jadwāl*. Or. pap. New margins of Europ. pap. Ind. nast. Cond. tol. good.

337. نعمت عظمی

Ni'mat-i-'uẓmā.

I 1059-1060.

A voluminous commentary on the Coran, by the famous humorist Nūru'd-Dīn Muḥammad, who is usually called Ni'mat Khān 'Alī (d. 1121-1122/1709-1710), cf. f. iv. The work was started in 1112/1700-1701, completed in 1115/1703-1704 (see vol. II, f. 427), and dedicated to Aurangzib (vol. I, f. 4). It is strange that the biographers apparently do not mention the existence of this work by 'Alī. This may be due to the fact that it shows definite Shi'ite tendencies (it is mentioned in the *Kashfu'l-ḥujub*, p. 583), and was probably not made public. The present copy is divided into two vols., the first containing *sūras* 1-16, the second 17-114. There are occasional poetical passages, mostly by the author himself. Beg. of the preface:

عجب عائق سخن از پرتو آفتاب ربوبیت که الخ

Beg. of the Persian text of the first *sūra* (f. 0v) :

يعني ابتدا ميگويم بنام الله كه معبود بحق است الخ

Beg. of the second vol. (s. XVII) :

سورة بنی اسرائیل . بکيه الخ ... سبحان نام تسبیح است يعني
بدانكي ياد كردن الخ

In the beg. of the vol. I there are: a note on the Coranic verses concerning the New Testament, a list of famous *tafsirs*, and a short note on the Nuṣayrīs (giving no new information whatever).

Copied in the middle of the xii/xviii c.

2 vols. Fl. 393 and 427; S 14 × 8,75; 9,5 × 5; H 21; and 13 × 8,5; 11 × 6; H 25, within double jād-wāls. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. Marginal notes and glosses.

2. *Treatises on the correct methods of reading, reciting, etc., the Coran.*

338.

لغة القرآن

Lughatu'l-Qur'ān.

I 855.

A dictionary of the rarer words met with in the Coran, explained in Persian. In the colophon the authorship of this work is ascribed to Sayyid Sharif, without any particulars concerning him. He may perhaps be identical with the famous author of the *Sarf-i-Mir*, Mir Sayyid Sharif Jurjāni (d. 816/1413-1414), see EIO 2699, Br 19, where the work is called *Tarjumān-i-Qur'ān*. Here the title as above is given in the colophon. Beg.

الحمد لله ... این کتاب ترجمان قرآن است و ترجمان الخ

The words are given not in alphabetical order, but in the order of their occurrence in every *sūra*, as they are traditionally placed.

Copied in the xii/xviii c.

Fl. 91; 8 7,25 × 4,25; 4,75 × 2,25; H 15, within jād-wāls. Or. pap. Ind. mast. Cond. fairly good. In the beg. the text of some *sūra*s with a translation is placed on the margins. Notes.

339.

(مجموعه در تجوید)

(Majmū'a dar tajwīd).

I 770.

Two treatises on the methods of reading the Coran:

1. (ff. 1v-38) *Qawā'idu'l-Qur'ān*, by Yār Muḥammad b. Khudādād Samarqandī, dedicated to the Shaybanide prince

'Ubaydu'l-lah (940-946/1533-1539), of, f. 2v. See IvASB 973. Beg. as usual :

حمد يبعد و ثغلى يبعد حضرت قادريه كده الهم

2. (ff. 38-49v). *Fātiḥ dar Fātiḥa* (f. of, f. 38v, l. 8), by Jalālu'd-Dīn Muḥammad b. 'Abdī'l-Jalīl b. Maḥmūd b. Muḥammad aṣ-Ṣāqī (aṣ-Ṣādiqī ?). He does not mention the date of composition. At the end of the *risāla* there are several references to different authorities : all of them are early classical works on the subject. Beg.

الحمد لله (الذي) انزل على نبده الكتب و فتح ابواب الهم

Copied towards the end of the xii/xviii c.

Ff. 49; S 7.5 x 4.5; 9 x 3; ll 15, no *jadwala*. Brownish Or. pap. Ind. east. Cond. not good. Badly injured by worms.

340.

تحفة شاهي

Tuḥfa-i-Shāhī.

ll 141.

A treatise on *tajwīd*, and cognate matters, by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī (f. 2v), who dedicated it to Tahmāsp I, the Safawide, see IvASB 975. It is divided into a *muqaddima*, 12 short *bābs*, and a *khātima*. Before the usual beginning :

حمدى كه قايدين و اين من شى الا يسبح بحمده الهم

there is a quatrain, beg.

اى كفه تو برتر از شفاى مالى الهم

Dated the end of Shawwāl 1100/the beg. of May 1698.

Ff. 35; S 7.25 x 4; 5.5 x 2.75; ll 14, within *jadwala*. Or. pap. Ind. east. Cond. tol. good. Worm-eaten.

341.

معصود القارى

Maqṣūdu'l-qārī'.

I 840.

A short treatise on the correct pronunciation of the Arabic letters and the rules for reading the Coran, by Nūru'd-Dīn Muḥammad Qārī, who dedicated it to Jahāngīr (1014-1037/1605-1628). See Pr 141, and Bh 156,5. Beg.

بعد الحمد و الصلوة على رسوله محمد و آله الهم

Copied towards the end of the xii/xviii c.

* Ff. 24v-28v; S 10 x 6.5; 8.25 x 4.25; ll 22, within *jadwala*. Or. pap. Ind. east. Cond. not good. Injured by moisture and repairs.

342.

خلاصة القراءة

Khulāṣatu'l-qarā'at.

I 423.

A treatise on the rules of reciting the Coran and other connected matters, by Qāsim Jaunpūri (f. 2), who dedicated it to Shāhjahān (f. 2v). As mentioned on f. 3, the work has been compiled with the assistance of Naṣīru'd-Dīn Muḥammad Qārī. It is divided into 9 short *bābs*. Beg.

حمد یکتد مر حضرت قادری کہ کلام مجید و فرقان حمید النجم

On the margins of ff. 1v-3 there is a very short treatise on the same subject (رساله مختصر در بیان تجوید جهت تعلیم فرزند). It is divided into one *muqaddima* and 12 *jaṣṣa*. The author's name is not mentioned. Beg.

الحمد لله المتكلم الجواد العبد المذنب

Copied in the beg. of the xiii/xix c.

ff. 17; S 9,75 x 8,3; 7 x 4; B 10, no fadwals. Or. pop. Ind. nat. Corad. fairly good. A seal on f. 1.

343.

حلیۃ القاری

Ḥilyatu'l-qārī.

I 341.

A comprehensive treatise on the methods of reading the Coran, with all the connected customary disciplines. The author calls himself (f. 2v) Aḥmad b. Ruknī'd-Dīn al-Ḥusaynī al-Kūhgilū'i, and states that when travelling in the Deccan, he found himself at Ḥaydarābād in 1083/1672-1673, when he began this work. It has not been completed, however, till 1095/1684 (f. 3v), and is dedicated to the Qutb Shāh Abū'l-Ḥasan (1083-1098/1672-1687), cf. f. 3. The work is divided into a *muqaddima*, fourteen *bābs*, and a *khātima*; here, however, only 12 *bābs* are given:

(f. 5v) مقدمه 'در فضایل تلاوت کلام معجز النجم

(f. 9v) باب اول 'در بیان حروف هجا و مخارج آن

(f. 15v) باب دوم 'در صفات حروف النجم

(f. 23v) باب سیم 'در بیان رعایت کردن حروف در حالت تلفظ نمودن

(f. 41v) باب چهارم 'در بیان مدات و فقرات

(f. 50) باب پنجم 'در بیان احکام فون ساکن و متحرکین

(f. 54v) باب ششم 'در بیان ادغام و معانی ادغام در حکام آن

- (f. 59) باب هفتم، در بیان تعظیم و توثیق.
 (f. 63v) باب هشتم، در بیان هائی کفایه و احکام آن.
 (f. 65v) باب نهم، در بیان انواع تلاوت قرآن عظیم و احکام آن.
 (f. 71v) باب دهم، در بیان استفاده بسم الله و کیفیت آن.
 (f. 74v) باب یازدهم، در بیان وقف و انواع و احکام آن.
 (f. 119v) باب دوازدهم، در رسم الخط و طریق اصلاح آن.

At the end there is a list of the names of the seven orthodox authorities on variants in the text of the Coran (f. 123v-124v).

Beg. of the treatise itself:

الواع حمد و سپس متجاوز از حد و قیاس مریدانک الله

On ff. 125-126v there is a versified index of the *sūras* of the Coran, with the title of احصای سوره کلام الله, beg.

بدانکه یکصد و چار و ده است در قرآن
 که کرده فصل بد بسم الله اش خدای جهان

On ff. 127v-139 there is a treatise on the correct pronunciation of the Arabic sounds while reciting the Coran. The name of the author and the title of the work are not given in it, but there is a heading on f. 127v: (sic) هذا کتاب التَّجْوِید کلام الله. Beg.

بدانکه بعد از معرفت الله از کان ایمان نماز است الخ

Copied towards the end of the xiv/xviii c. The last item is of more modern origin. It is bound separately as No. 1341a.

Pl. 139: 8 10,25 x 6,5 : 6 x 3,5 : ff 13, within double jadsvals. Or. pap. (new margins). Ind. med. Cond. tol. good. Worm-eaten. A few notes on the margins. A note on the "seven readers of the Coran" at the end, f. 139.

344.

(مجموعه)

(Majmū'a).

II 31.

Apparently a fragment of a larger *majmū'a* on religious matters. It contains:

1. (ff. 1v-9v). An anecdote, ascribed to Yūnus b. Tāhīr Balkhī, about a pious man in Isfahān at the time of Mahmūd Ghaznawī, who used to recite some special prayers. Beg.

روایت کنند از یونس بن طاهر بلخی که امام یاسع بود چنین گفت که الخ

2. (ff. 10-96v). Extracts from the Coran, apparently not connected with the preceding article. They begin abruptly with

sūra 7,41, and end with 76,10. At the end there is a *du'ā*, to be recited for conclusion.

Copied probably in the beg. of the xix/vii c.

Fl. 90; S 6.5 x 4.75; 4 x 2.25; ll 7; within *jadwals*. Or. and Europ. pap. (new margin). Calligr. Ind. nast., of *Ḥazratī* type. Cond. tol. good. Mediocre vignette.

345.

(مجموعه در تجوید)

(Majmū'a dar tajwīd).

II 129.

Two short treatises on the principles of reading the Coran, etc. in verse and prose.

1. (fl. 1v-4v). *Zinatu'l-qārī'*. A short, partly versified, work on *tajwīd*, apparently quite different from the treatises bearing the same title, referred to in IvASB 985 (2) and in Bh 156 (2,3). Beg.

زیفت القاری کتاب ساختم، نظم آنرا یلاری پرداختم.

2. (fl. 5-16v). *Muntakhabu't-tajwīd*. Another short treatise on the same subject, of the same type, also without the name of the author. Beg.

لی نوا ساز پردۀ تغزیل، راست آمد بیدای آن ترنیل.

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Fl. 16; S 8 x 5; 6.5 x 3; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. good. Notes and emendations on the margins. Seals on fl. 1, 5, damaged.

346.

خلاصہ مستخلص المعانی

Khulāṣa-i-Mustakhliṣu'l-ma'ānī.

Ia 57.

A vocabulary of the rarer words in the Coran, arranged under every *sūra*. They follow in the same order as in the India Office copy, see EIO 2701: *sūras* 1, 114-2. The name of the author and the date of composition are not given. Beg.

الحمد لله ... بدان الهمك الله تعالى كه چون بعضی از اصحاب النعم

Copied in the beg. of the xiii/xix c.

Fl. 33; S 9.75 x 6; 6.25 x 3.5; ll 13, within double *jadwals*. Or. pap. Ind. nast. Cond. good. At the end there is a short note on the number of hairs on the different parts of Muhammad's body.

347.

(مجموعه در تجوید)

(Majmū'a dar tajwīd).

II 140.

A short note-book containing a few extracts and notes on different matters connected with Coranic studies:

1. (ff. 1v-2v). A note on the principal schools of "readers" of the Coran, in Persian.

2. (ff. 2v-8). (رسالة في التجويد). A short treatise on *tajwid*, in Arabic, divided into several *faṣls* (unnumbered). The name of the author is not given. Beg.

الحمد لله ... اما بعد فبذل رسالة متعلق (?) بالتجويد فصل
في الاظهار اعلم اني اتم

3. (ff. 6v-7). A note (in Persian) on customs, connected with the recitation of the Coran.

4. (ff. 7-9). On the number of letters, words, etc., in the Coran.

Copied about the middle of the xiii/xix c.

Fl. 9: 8 8 x 5; 8 x 3; ll 13, no *judwala*. Eur. pap. Ind. mast. Cond. good. Notes and a seal (erased) on f. 1.

B. Works belonging to the Sunnite Schools of Islam.

1. Tradition.

348.

لباب (اختصار)

Lubābu'l-akhbār.

I 849.

The well-known collection of 400 principal *hadiths*, explained in Persian, by Muḥammad (b.) Maḥmūd Mustawfī, see IVASB 487. Beg. as usual:

حمد بيبعد و مدح مر خدايوا جل جلاله و هم نواله الخ

Copied towards the end of the xii/xviii c.

* Fl. 1v-24: 8 10 x 6.5; 7.75 x 4.25; ll 21, within *judwala*. Or. pap. Ind. mast. Cond. tol. good. Marginal notes.

349.

فنديد

Qandiyya.

II 496.

A description of the religious places at Samargand, graves of holy men, etc., with short details on the general history of the place. Its original title is *Kitābu'l-qand fi ta'rikh Samargand*. It is an extract, made by Muḥammad b. 'Abd'l-Jalīl as-Samarqandī, a disciple of Abū Ḥafṣ 'Umar b. Muḥammad an-Nasafī (d. 537/1142-1143), from the latter's work *Ta'rikh Samargand*, in Arabic. The latter book was a continuation of the work on the same subject by Abū Sa'īd 'Abdu'r-Raḥmān b. Muḥammad al-Idrīsī (d. 405/1015), see W. Barthold, *Turkestan*, vol. II, p. 16, and v. I, pp. 48-51, where extracts from it, of purely historical contents, are edited. It is the same work as MSS. au 574 ng and

abb 574 ag in the Asiatic Museum, St. Petersburg, or No. 859 in the library of the University of St. Petersburg. It was several times lithographed in Tashkend and Samarqand.

On f. 1 there is a note, apparently in the same handwriting as that of the bulk of the MS: الجزء الأول من رساله قديده

But that it is only the first part is not mentioned in the colophon. Beg.

روایت میکنند از احادیث پر انوار که چنین آورده اند که انهم

Dated the 4th Muharram 1039/the 24th Aug. 1629, the second year of Shāh-jahān's reign, at Agra, by Nūrī'd-Dīn Husayn b. Muḥammad Sharīf Samarqandī.

Fl. 26; 8 7.75 × 4.5; 5.5 × 2; ll 17, no *jadwāl*. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. Seals of the scribe.

350.

شرح قصیده برده

Sharḥ-i-qaṣīda-i-Burda.

II 525.

A paraphrase of and the commentary on the famous poem, *Qaṣīda-i-Burda* of Muḥammad Būṣīrī (d. 694-697/1295-1298), by Faḍl'u'l-lah b. Rāzbiḥān Isfahānī, who wrote it in 921/1515. It is the same work as described in IvASB 989, but the present copy does not contain the introduction, and is slightly incomplete at the end, so that it corresponds to ff. 37, l. 11—f. 109 (middle) of No 29. Beg. abruptly:

ا من تذکر حیران بنی سلم، الهی ... ایا از یاد کردن شمسایگان
که ساکنند در موضعی الهی

Copied towards the end of the xii/xviii c.

Fl. 52; 8 9 × 6.25; 6.75 × 3.25; ll 15; no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Seals on f. 1.

351.

اثر احمدی

Āthār-i-Aḥmadi.

I 1.

The tradition about Muḥammad, his first successors, and the 12 Imāms, by Aḥmad b. Tāji'd-Dīn Ḥasan-i-Sayfu'd-Dīn Astrābādi, based on *Rauḍatu'l-aḥbāb* (comp. 888/1484), see IvASB 69. As the present copy is dated 964/1556-1557, the author must have been writing about the beginning or the middle of the X/XVIc. Beg.

خدا یا ز شکرت زبانی کام یافت، الهی ... صحیح ترین مورخان
پاکیزه بیان نیکو ادا الهی

On the last folio there is the beginning of a religious poem, beg.

بگویم حمد رب العالمین را * خطا کو کرد بر ما عقل دین را

Transcribed by Ahmad al-Hāshimī in 964/1556-1557.

Fl. 184; S 9 × 7; 7.5 × 5.5; II 22, no *jadwāl*. Or. pap. Inds-Khorasani mod. Cond. rather bad. Dirty, worm-eaten, badly repaired. Marginal notes and glosses. On L 1 and 183v there are some notes dated 991 and 992 A.H. A lacuna after f. 40.

352.

تکملة مدارج النبوة

Takmila-i-Madārijū'n-nubuwwat.

I 224

The concluding chapter of the *Madārijū'n-nubuwwat*, by the well-known 'Abdu'l-Haqq Dihlawī (d. 1063/1643), see IVASB 65 (this copy corresponds to ff. 711-721 of D 283). It deals with some special virtues ascribed to Muḥammad. Beg.

تکمله در بیان صفات کامله رسول الله اتی

At the end there are several notes of religious contents in Persian and Arabic. Most probably they are marginal notes possibly transcribed from another copy of this or some other work. Many of them contain the dates of the deaths of different divines.

The main portion of the volume was transcribed by Muḥammad Wāriṭh b. Muḥammad Baqir az-Siddiqī, and dated the 9th Muḥarram 1190/the 9th Oct. 1775.

Fl. 20; S 7.25 × 5; 5 × 2.75; II 16, no *jadwāl*. Or. pap. Ind. mod. Cond. not quite good. Worm-eaten and repaired. A few marginal glosses.

353.

ترجمه حجة الوافیة

Tarjuma-i-Ḥujjatu'l-wāfiya.

II 639

A translation of an Arabic *risāla* on the elementary ideas concerning *ḥadīth* in general, by Shamsu'd-Dīn Muḥammad Ḥāshimī 'Abbāsī, who used the *takhalluṣ* Faqir (d. ca. 1180/176-*n* 1767), cf. above, Nos. 178, 297. The translator gives his name as Ghulām Imām, and does not mention the exact date of his undertaking. Beg.

التحید لله حق حملة ... بعد میگوید احقر امام الح

Copied towards the end of the 11/xviii c., or beg. of the 12/xix c.

Fl. 19; S 5 × 3; 3.5 × 1.75; II 9, no *jadwāl*. Or. pap. Ind. mod. Cond. not good. Slightly worm-eaten. Notes on L 1.

354.

(مجموعه در حدیث)

(Majmū'a dar ḥadīth).

I 814

Two short works dealing with the subject of tradition, quite fortuitously joined in one cover:

1. (ff. 1v-12v). *Risāla dar bayān-i-jadāyil-i-Makka*. A short treatise dealing with *ḥadīths* which indicate different points of religious excellence ascribed to the places of pilgrimage in Mekka. It is a paraphrase, or probably a free version, of the Arabic treatise on the same subject ascribed to Ḥasan Baḡrī (d. 110/728), cf. Brock, I, 67. The translator's name is not given. Beg.

الحمد لله ... اما بعد، این ورق چند است در بیان فضایل مکه النج

Folio 13 is left blank. Fl. 13v-14v are occupied by prayers, in Arabic, for the use of pilgrims, with Persian explanatory notes.

Copied in the end of the xii/xviii c.; 8 8 x 5; 5.25 x 2.75; ff. 15, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Fl. 4v-5 are left blank, but the text is not interrupted.

2. (ff. 15-18). *Al-kashf 'alā* (usually 'an) *mujāwizat ḥudhi-hi'l-ummat al-alf*. A short eschatological treatise, in Arabic, by the famous theologian, Jalālud-Dīn 'Abdu'r-Raḥmān as-Suyūṭī (d. the 18th Jum. I 911/the 17th Oct. 1505), composed by him in 898/1492 (f. 15, l. 3), see Brock., II, 151 (No. 135). Beg. is damaged:

..... عبادة الدين اعطى، وبعد، نقد كثر السؤال النج

Copied towards the end of the xii/xviii c. 8 8 x 5; 7.25 x 3.75; ff. 26, no *jadwāl*. Or. pap. Ind. nast. Cond. hopelessly bad. The text is rendered illegible by moisture. Scrappy notes at the end.

355.

(ترجمه ازربعين منظوم)

(*Tarjuma-i-Arba'in-i-manẓūm*).

ff. 138.

A versified translation of a set of 40 selected *ḥadīths*, by Ghulām Muḥyi'd-Dīn, who used the *takhalluṣ* Shā'iq. He dedicated it, in the prose preface, to some prince, whose name he does not mention, and there are no indications as to the date of composition. It is different from IvASB 897. Cf. above No. 166. Beg.

تأليف زبى شاهد سخن حمد معبوديست كه النج

A bad copy, dated 1245/1829-1830.

Fl. 10; 8 7.25 x 4.5; 8 x 3.25; ff. 15, no *jadwāl*. Or. pap. Bad Ind. nast. Cond. tol. good. Numerous notes and emendations on the margins.

356.

2. *Sunnite fiqh*.

فتاوى قراكلاني

Fatāwī-i-Qarākhānī.

I 690.

An old and slightly incomplete copy of this well-known work on Sunnite *fiqh*, by Qarākhān (or Qabāl Qarākhān, as in other copies) (f. 2, l. 10), who rearranged and edited the original draft of it, composed by Ṣadrud-Dīn Ya'qūb Muẓaffar Kirāmī (f. 2, l. 10-11), towards the end of the VIII/XIVc. See IvASB 1034.

The work is divided into the customary sections; at the end (ff. 317-326) folios are misplaced and greatly mutilated. The original copy was probably very incomplete, and the missing portions have been supplied by a modern hand (probably of the XII/XVIIIc.), namely, ff. 1-2, 245-248, 257-284, 286, 317-end. Beg.

حمد و میس و ثناء بی قیاس مرعایم مطلق الم

Copied (the bulk of the MS. in the beg. of the x/xvi c., India) (peculiar shikasta of that period).

Fl. 326; S 10.5 x 4; 8.5 x 4; ll 25, within jawwals. Or. pap. Ind. shikasta. Cond. rather bad. Injured by worms and moisture. Glosses and notes on the margins. A fragment of a *shariat* at the beginning. The last folio does not belong to the work.

357.

مختار الاختیار

Mukhtārū'l-ikhtiyār.

II 331.

The well-known treatise on the principles of Sunnite *fiqh*, composed towards the end of the IX/XVc. by Ikhtiyārū'd-Dīn Husaynī Harātī (he died probably ca. 928/1522). See IvASB 1035, where the headings of the chief three parts (*mabāhith*) into which the work is divided, are given. The present copy is slightly incomplete at the beginning where probably only one folio is lost. It opens with f. 2, l. 3 of Ac 45 (IvASB 1035). The first *mabāth* ends on f. 69v. The second begins, with a special introduction, on f. 70v. The third begins on f. 153v (without an introduction).

Copied by Muhammad Rīfā Husaynī in 1128 (f. 69v) and 1129/1716-1717 (the completion of the second part is not dated).

Fl. 104; S 8.5 x 5.25; 7.25 x 3.25; ll 17, no jawwals. Or. pap. Ind. nast. and shikasta. Cond. good. Slightly worm-eaten at the beginning.

358.

مفتاح الصلاة

Miftāhu's-ṣalāt.

II 329.

The same treatise on the details of prayer and connected matters, as described in IvASB 1039. The suggestion made in that note that the year 1061/1651, given as the date of completion in the concluding lines, refers to the completion of the work itself, not of any particular copy, seems to be correct, because the same date is found also here, mentioned in exactly the same terms as in Ac 48: the last day of Dhū'l-hijja 1061/the 13th Dec. 1651. Beg.

الحمد لله ... بدانکه تا نیک بخت گفد ترا حق تعالی الم

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Fl. 134; S 7.5 x 4; 5.25 x 2; ll 12, no jawwals. Or. pap. Ind. nast. Cond. very bad. Worm-eaten, injured by moisture; the paper of some folios is decayed. Many marginal notes. Notes and prayers on several folios in the beginning and end of the volume.

359.

مجموعه سلطانی

Majmū'a-i-Sulṭānī.

II 328.

The well-known compilation on the elements of *fiqh*, said to be composed by direction of Maḥmūd of Ghazna (بنده کی), (حضرت سلطان المشايخ و الاولیاء سلطان محمود غزنوی !!), see IvASB 1046. In the preface it is stated that the work is divided into 48 *bābs* (f. 2), but in fact it contains only 43, all in a catechetical form. Beg.

الحمد لله ... بدان اعدک الله ... که این کتاب است معظم الخ

Dated the 11th Jun. 1 1145 (the 16th year of Muḥammad Shāh's reign), or the 30th Oct. 1732, copied by Muḥammad Maḥbūb Quraṣhī.

Ff. 132; S 8.5 x 5; 6.5 x 3.5; ll 11, within *jadwals*. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. Marginal notes and glosses. A note on f. 1.

360.

خلاصة الفقه

Khulāṣatu'l-fiqh.

I 359.

A concise exposition of the system of Sunnite *fiqh*, in 18 *bābs*, by 'Abdu'l-Laṭīf. It is the same work as the one described in IvASB 1062. This copy is older than the preceding one, but apparently also contains no information which helps to identify the period at which the treatise has been written. Judging from its general style and the language it must be a fairly modern work. Beg.

الحمد لله يعني بگوئید که همه سپاس و ستایش الخ

Copied towards the end of the xii/xviii c.

Pl. 377; S 10 x 6; 7.25 x 3.75; ll 15, within *jadwals*. Rosy Or. pap. Ind. mast. Cond. tol. good. A *shirist* on fly-leaves at the beginning.

361.

اختیار

Ikhtiyār.

II 501.

A compilation on the Hanafite doctrine concerning criminal offences. It was compiled in 1212/1797-1798 (the title is a chronogram for this date, f. 2v), by Salāmat 'Alī Khān, surnamed Ḥadhāqat Khān, at Muḥammadābād (f. 1v, bottom), at the command of Mr. John Knife (جان نیف). See R 24; printed Calcutta, 1244/1828. The book is divided into a *muqaddima*, on the general principles of penal law according to Hanafite ideas, and two *kitābs*, the first on *ḥadd*s (f. 19), and the second on *janāyāt* (f. 90). The work consists of quotations from the classical

treatises on the subject, in Arabic, with a Persian translation. Beg.

شکر و سپاس بیعتد آن تالیفی التحلیلات را سر کد الت

Dated the 22nd Šafar 1219 (the 1st (sic, really 2nd) June 1804, Ft. 215; 8 12.25 × 7.25; 7.5 × 4; II 15, within double jadvaks. Or. pap. Ind. natl. Cond. good. A gaudy vignette, and minor decorations at the headings of various Chapters.

362.

مسائل اربعین فی بیان سنۃ سید المرسلین

Masāyil-i-arba'in fi (dar) bayān-i-sunnat-i-Sayyidu'l-mur-salīn. Ia 238.

A treatise on the prescriptions of Sunnite *fiqh* connected with marriage and burial (در رسوم و شادی و ماتم). The name of the compiler is apparently not given. It consists of quotations of different Coranic verses and traditions, explained in Persian, and illustrated by examples from practice. Beg.

الحمد لله الذي خلق من الماء بشراً

Copied at Rājpur, near Dehra Dun, by 'Indiyatu'l-lah, and dated the 23rd Rājab 1261/the 28th July 1845.

Ft. 68; 8 8.5 × 5.25; 6.5 × 3.75; II 17, no jadvaks. Or. greyish pap. Vaidar Ind. natl. Cond. tol. good. Slightly worm-eaten.

3. *Principles of Sunnite theology, moral doctrine, and forms of worship.*

363.

معنی نامه

Mughnī-nāma.

II 330.

A treatise on the different observances of Muhammadanism according to Sunni doctrine, by 'Alī b. Faqīh Maḥmūd b. Husayn Isma'īl (f. 2, ll. 2-3). The author, a Persian Sunnite, gives some details concerning his biography in the introduction. He had to escape to India after the triumph of Shi'ism under Shāh Isma'īl of Persia, and found employment under the kings of Gujrat and Khandesh. He wrote his book in 932/1525-1526, at Panāla (I, f. 2, l. 4). In order to give a clear and authentic exposition of the Muhammadan system for the local Muslims whose ignorance and addictedness to superstitions surprised the learned divine. The book is divided into six *bābs*: I, on the general principles of Muhammadan theology (f. 8v); II, on purifications (f. 16v); III, on *namāz* (f. 70v); IV, on *zakāt* (f. 232); V, on fasting (f. 243); VI, on pilgrimage, etc. (f. 271). Beg.

حمد و سپاس بیعتد مرصائع علیم جل جلاله الت

Several notes of religious contents on ff. 302-304v.

Dated the 12th Rajab 1268/the 2nd May 1852, at Madras, copied by Muḥammad Bahā'u'd-Dīn Jahromī Nāyījī.

Ff. 304: S 7.5 × 5.5; 5.5 × 3.5; ll 13, no jadvāls. Eur. pap. Ind. nast. Cond. good. Numerous notes on the margins.

364.

نصول اربعه

Fuṣūl-i-arba'a.

I 722.

A treatise on the elementary principles of Sunnite doctrine, with brief notes on the founders of the principal schools, some Sufic orders, and a list of the chief heretical sects. The author calls himself Abū'l-iṣmāt Muḥammad Ma'ṣūm (b.) Bābā Samarqandī, apparently identical with the writer with a similar name, referred to in IvASB 970. He was writing towards the end of the X/XVls. or the beg. of the XI/XVIIc. There are references to the *Nafahātu'l-uns*, *Ḥabībū's-siyar*, etc., and the author mentions that his spiritual guide was one Sayyid 'Abdu'l-lah Balkhī, apparently belonging to the Naqshbandī affiliation (f. 31). The work is divided into four *fuṣūls*:

۱ در اعتقادات (f. 1v)

۲ در بیان احوال خلقای اربعه الم (f. 8)

۳ در بیان مذاهب باطله (f. 31)

۴ در بیان آنکه مذهب حق مذهب اهل سنت و جماعت (f. 37v)

است و ترقی ناجیه عبارت از ایشان است

The treatise contains nothing new, and the account of the sects is based on the well-known sources. Beg.

الحمد لله ... اما بعد این مجموعه ایست در بیان عقاید بطریقه

تقاید ما تردیدیه النعم

Dated the 27th Sha'bān 1190 (the 18th of Shaḥ 'Alam), i.e. the 11th Oct. 1776, copied by Zakīyyū'd-Dīn Kātib.

Ff. 38: S 8.5 × 6; 6.75 × 4; ll 27, no jadvāls. Or. and Eur. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Ff. 1-12 are of more recent origin, written by a different hand. Seal at the end.

365.

منتخب العقائد

Muntakhabu'l-'aqa'id.

II 144.

A treatise, in prose and verse, dealing with an exposition of the correct form of the Sunnite system, and a refutation of the

Shi'ite practices, by Muhammad Jamāl b. Abi Turāb al-Badakhshī al-Hārithī, see IvASB 1075 and Bl 61. According to the concluding lines of Ad 22, the work has been written in Kashmīr in 1016/1607-1608. This passage is not found in the present copy. Beg. as usual:

بعد از حمد و ستایش و ستایش ملک تلام النعم

At the end (ff. 110-111v) there are a few notes of religious contents. A note in Arabic on ff. 113v-114v.

Dated the 21st Safar 1120/the 12th May 1708.

Ff. 114: S 9,25 x 5,25; 7 x 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Paper is decaying. Slightly worm-eaten. A few marginal notes and glosses. Notes and seals on f. l.

366.

نایع المسلمین

Nāfi'u'l-muslimīn.

II 332.

A collection of useful notes on different subjects of Muhammadan dogma and practice, mostly in a catechetical form. The author calls himself (f. lv) 'Abdu's-Salām b. 'Abdi'l-'Azīz Lāhūrī. He may be identical with Mullā 'Abdu's-Salām Lāhūrī mentioned in the *Tuhfatu'l-kirām* (Pr 568, No. 44), who is said to have died in 1037/1627-1628. Beg.

حمد بپسند مر خالقی را که وجود انسان را با حسن صورت النعم

On ff. 146v-148 there is *Sad pand-i-Luqmān*, or the hundred counsels of Luqmān, of magical contents, the same as described in IvASB 1526 (1). Beg. as in that copy:

الحمد لله ... اما بعد این صد پند سودمند دایند است که النعم

On ff. 148-149v there is *Rūz-nāma-i-hayāt-i-'awrāt*, dealing with predictions of the fate of women by observation of the day of the week on which their menstruation begins; also about the causes of barrenness of women and methods for its removal. It is based on the authority of Peris who, at his command, submitted a detailed report to Solomon. Beg.

روز نامه حیض عورات که سعد و نحس النعم

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c., by Shaykh Maḥmūd.

Ff. 149: S 7,25 x 4,75; 5,75 x 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

367.

تكميل الإيمان

Takmilu'l-īmān.

II 150.

The well-known summary of the principal outlines of the Muhammadan doctrine, by 'Abdu'l-Haqq b. Sayfī'd-Dīn Dihlawī (d. ca. 1053/1643), see IVASB 1078. Beg. as usual:

الحمد لله ... أما بعد ، ميگوید فقیر ... عبد الحق النخ

Dated the 9th Rab. II 1128/the 2nd April 1716, copied by Najmud-Dīn Hasan b. Muhammad Husayn al-Qādirī.

Fl. 90; 8.8 x 4.5; 5.5 x 2.5; II 10, no jadwal. Old Europ. and Or. pap. Cond. tol. good. Numerous notes and glosses on the margins, by different hands.

368.

اساس الاسلام

Asāsu'l-islām.

II 327.

A versified summary of the principles and principal prescriptions of Muhammadanism, comp. in 1064/1653-1654 (see f. lv, l. 5 from the bottom), by Mir 'Ābid (see f. 2, l. 7, and the colophon on f. 34v). It is the same as the work described in IVASB 757, where references to other catalogues are given. Beg. as usual:

بسم معبود كل موجود من له حمد كل معبود

Numerous notes, prayers, scrappy quotations, etc., in Persian, Arabic and Urdu on 6 additional folios in the beg. On ff. 35-35v there is the beginning of another versified treatise, on prayer, etc.

Copied towards the end of the 18th c., by Ghulām Muhyī'd-Dīn b. Sayyid 'Abdu'l-Qādir قاری.

Fl. 35; 8.7,25 x 4; 5.5 x 2.25; II 17, within jadwal. Brownish Or. pap. Incl. nast. Cond. not good. Worm-eaten, dirty. Numerous marginal and interlinear glosses. Seals on f. 1.

369.

اصول ایمان

Uṣūlu'l-īmān.

I 53.

A short treatise on the religious advantages of love cherished towards Muhammad, 'Alī, and their relatives. The author calls himself Muḥammad Sālim ad-Dihlawī al-Bukhārī, son of Muḥammad Salāmu'l-lah b. Fakhri'd-Dīn b. Muḥibbi'l-lah b. Nūri'l-lah b. Nūri'l-Haqq b. 'Abdi'l-Haqq Dihlawī (the famous divine who d. 1053/1643-1644). As the author was separated from his ancestor by five generations, he must have lived in the beg. of the XIII

XIXc. The work is divided into a *muqaddima*, 5 *jaʿls* (or *wazls*) and a *khātima*. The *muqaddima* is very short and deals with the enumeration of the sources on which the work is based. The first *jaʿl*, on love for Muḥammad, beg. on f. 2v; II, on love for the *Ahl-i-bayt*, or the family of Muḥammad in general, f. 6v; III, on love for 'Alī in particular, f. 17; IV, on love for Fāṭima, 26v; V, on love for Ḥasan and Ḥusayn, on f. 28; *khātima*, on the privileges of the sayyids, f. 34. The book is written in a flowery style, with many poetical quotations, in Shi'ite strain. Beg.

الحمد لله الذي أرجب معجبته أهل بيت النبي الم

The date given in the colophon is mutilated, and there is a worm-hole. It may be the 13th Šaʿar either of 1160 or 1260. The former seems to be too early, and the second too late for the MS., which apparently dates from the beg. of the xiii/xix c.

Ff. 36: 8 8 x 6,25: 5,5 x 3,5: 114, no jedwals. Or. pap. Ind. mus. Cond. tol. good. Numerous marginal notes.

370.

منازل القلوب

Manāzil-u'l-qulūb.

I 988.

A collection of short elementary notes, rules, etc., on different principles of Muhammadan doctrine. The authorship is ascribed to Qāḍī Shihāb-u'd-Dīn, Malīk-u'l-'ulamā', but there are no indications to facilitate his identification. The work begins abruptly:

باب اول در بیان مسائل اعتقادیه * در محیط روایت است الم

But further on there is apparently no division into *bābs*, but only into short *mas'alas*, *mathalas*, *ahkām*, etc. It was probably intended for beginners. The authorities which are here referred to, are mostly old Hanafite classic books. Cf. Bh 141 (1).

Dated the 8th Šaʿbān 1249 the 21st Dec. 1833.

Ff. 49: 8 8,5 x 5: 6,25 x 3,5: 114, no jedwals. Or. pap. Ind. mus. Cond. tol. good. Slightly worm-eaten. Notes on the fly-leaves in the beginning.

C. Works belonging to the Shi'ite School of Islam.

1. Tradition.

371.

ترجمہ چهل حدیث

Tarjuma-i-chihil ḥadīth.

I 514.

A translation of and a commentary on a set of forty selected *ḥadīths*, dealing with different religious institutions, but especially establishing the privileges of the descendants of 'Alī. At the end there are special discussions on this subject, mostly in caterbatic

form, as well as several historical anecdotes about the respect shown on various occasions to the Sayyids by different pious rulers. The author calls himself Shihāb(u'd-Dīn) b. Shams(i'd-Dīn) b. 'Umar adh-Dhāwulī (usually az-Zāwulī) ad-Dawlatābādī (d. 849/1445, see Brock., II, 220). The *ḥadīths* are grouped under 10 *bābs*. Beg.

الحمد لله ... اما بعد، عرض ميدان بدوگاه نبوی الم

Dated the 10th Muharram 1103/the 3rd Oct. 1691.

Fl. 22; S 11 x 5.5; 8 x 4; ff 23, no fadwals. Or. pap. Ind. nat., Cond. bad. Worm-eaten. Incidental emendations. A note of religious contents on f. 22v.

372.

تنبیه الغافلین و تذکرة العارفين

Tanbihu'l-ghāfilīn wa tadhkīratu'l-ārifīn.

I 233.

A paraphrase of and commentary on the *Nahju'l-balāghat*, a treatise containing the apocryphal utterances of 'Alī. Its authorship, which is not known with certainty, is here ascribed (f. 2) to Radiyyūn'd-Dīn Muḥammad Mūsawī, who is often also called Sayyid Sharīf Radī, a writer of the V/XIc. (cf. IvASB 1107). The present Persian version is exactly the same as the one described in R 18. It has been compiled by Fatḥu'l-lah b. Shukri'l-lah Kāshānī (f. 2), who died, according to R 1077, in 978/1570-1571. The *Kashfu'l-hujub* (p. 143) gives 997/1589 as the date of his death. In the present copy the concluding folios seem to be of a more modern origin than the bulk of the volume, and do not contain the date of completion which is given in the British Museum copy as 955/1548. The original text is here written in red, and almost every word is commented upon. Beg.

الحمد لله الذي هدانا لهذا وما كنا لنهتدى (للهدى) الم

Copied towards the end of the xii/xviii c., or the beg. of the xiv/xix c. The name of the scribe is given as Sayyid Muḥammad 'Alī.

Fl. 402; S 12.5 x 11.5; 8.25 x 5.5; ff 17, within double fadwals. Or. pap. Ind. nat., Cond. not quite good. Some leaves of dark paper, are crumbling. Worm-eaten and repaired. A few marginal notes. On the last folio a seal dated 1231 AH. Notes on f. 1.

373.

رد مجلسی

Dah majlis.

II 362.

Shi'ite legends concerning the deaths of Muḥammad, the Imams and other saints, see IvASB 1106. It is chiefly based on the *Rawdatu'sh-shuhadā'* of Ḥusayn Wa'iz al-Kāshifī (d. 910/1505),

but the exact date of composition remains unknown. Beg. as usual:

باز این چه شورش است که در خلق عالم است، الهی ... اما راویان
اخبار شدت آثار الهی

A bad copy, dated the 20th Dh'l-Qa'da 1103/the 20th Nov. 1770, transcribed by Fayḍu'l-Jah of Wadā'pūr.

Ff. 53; 8 3,5 × 6; 7 × 4,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. hopelessly bad. The book has been badly injured by moisture so that many pages are illegible.

374.

کوهر مراد

Gauhar-i-murād.

I 846.

The well-known work on Shi'ite tradition and theology in general, by 'Abdu'r-Razzāq b. 'Alī b. Husayn Lahijī Qumī (who wrote it between 1062 and 1077/1642-1667), see IvASB 1116. Beg. as usual:

کوهر مرادی که خواص نکوت را از دریای حیرت الهی

Copied towards the end of the xii/xviii c.

Ff. 281; 8 2,5 × 3,5; 6,75 × 3,5; ll 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten. Incidental marginal notes.

375.

مناقب مرتضوی

Manâqib-i-Murtaḍawī.

II 438.

The well-known laudatory biography of 'Alī, by Muhammad Ṣāliḥ al-Husaynī at-Tirmidhī, with the *takhalluṣ* Kashfī (d. 1061/1651), see IvASB 68. Beg. as usual:

خداوند عطاکن نشان ذوق الهی ... معتمد مقدس لیس و سپس
بیقیاس مختص ذات الهی

Copied in the xi/xvii c. (ff. 411-418 are of newer origin).

Ff. 418; 8 11,75 × 8; 7 × 3,5; ll 14, within jadwals. Or. pap. New margins, of European pap., are entirely decayed, crumbling. Good Ind. nast. Cond. of the original MS. is still good. Good vignette, faded and spoilt by repairs.

376.

مغنی الیقین

Manhajū'l-yaqīn

I 1014.

A treatise on the Shi'ite ethical doctrine, by 'Alā'u'd-Dīn Muhammad b. Abī Turāb Gulistāna (f. 2v, bottom), who completed it the 25th Shawwāl 1081/the 7th March 1671 (f. 150v). It is based on the tradition ascribed to the 6th Imām, Ja'far Ṣādiq.

See R 22. The work is divided into numerous sections dealing with various particular virtues; the *bābs* are not numbered. Beg.

روایع روح افزای حمدیکه مشام قدسیان الخ

Copied about the middle of the xii-xviii c.

Fl. 151; S 10.5 x 9.75; 7.5 x 4, ll 24, within double *jadwals*. Or, pap. Ind. nast. Cond. good. Numerous glosses on the margins. Seals, dated 1184 and 1231 AH. on f. 1.

377.

مجالس الحزان

Majālisu'l-ahzān.

I 883.

A Shi'ite book of tradition concerning the deaths of Muḥammad, Fāṭima, 'Alī, Hasan, and Husayn, in 10 *majlises*. The author calls himself 'Alī Aṣghar Khān. He dedicated his work to the grandson of Aurangzib, Prince Muḥammad Buland Akhtar (d. 1118/1706), son of Muḥammad Akbar. As this rebellious prince surrendered in 1109/1697-1698 losing his influence, the book has probably been written before that date. It is based on different standard works (see f. 2, bottom). This book is apparently not mentioned in other catalogues. Beg.

مجلس قدسی اساس و ستایش بی‌قید و سزاوار الخ

The *majlises* deal with: I (f. 3), on the spiritual advantages gained by deploring the fate of Husayn, etc. II (f. 17v), on the sufferings of Muḥammad at the hands of the Qurayshites, and on the death of Hamza. III (f. 26v), on Muḥammad's death. IV (f. 37v), on Fāṭima's death. V (f. 48v), on 'Alī's death. VI (f. 65v), on Hasan's death. VII (f. 75v), on the death of Muslim b. 'Uqayl. VIII (f. 87v), on the death of the two sons of the preceding. IX (f. 93v), on Husayn's departure to Kerbela. X (f. 147v), on his death.

Copied in the xii/xviii c.

Fl. 176; S 11 x 8; 6.5 x 4.25; ll 15, within *jadwals*. Or, pap. Ind. nast. Cond. fairly good. Fl. 15v-17, 25v, 29, 37, 65, 74v, 75, 87, 93, 146v, 147 are left blank.

378.

مختار نامه

Mukhtār-nāma.

I 904.

Legends about the Shi'ite hero, Mukhtār b. Abī 'Ubayda (or 'Ubayd) b. Mas'ūd ath-Thaqafī, the originator of a peculiar sect of Shi'ite extremists, deifying the third son of 'Alī, Muḥammad Ibn Hanafiyya (see Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam*. Abh. d. K. Ges. d. Wissenschaften zu Göttingen, vol. V, 1901, pp. 79 sq.). His rebellions in Kāfa,

about 68/685, were chiefly undertaken under the pretext of a revenge for the defeat of Imām Husayn. The author of this version does not mention his own name; it seems to be the same as Bk 505, but different from other works of similar contents, described in R 156 or Pr 544-548 (Nos. 575, 576, 1, 577), and also BrRs 232, 2. The chief *rāwī* (who is here called خدایت اخیار), is Muhammad b. Ahmad ath-Thaqafi. The book is divided into 14 *majlis*es, but the headings are omitted in all except in the 1st (f. 2), 10th (f. 124), 11th (f. 137), 12th (f. 150v) and the 14th (f. 166). The tone of the work is rather more legendary than that of the usual works on tradition. There is no preface, and the book opens directly with the story of Mukhtār's miraculous birth. Beg.

الحمد لله ... أما بعد خدایت اخیار محمد بن احمد الثقفی رحمة الله عليه چنین گوید: الم

The story of Mukhtār is here given till his death, the date of which appears here as Ramaḍān 73/January 693.

A fairly good copy, dated the 23rd Ramaḍān 1059 (the 30th Sept. 1649, written by M's Muḥammad Jafar b. Mir Ahmad.

Pl. 171; 8.15 x 8.25; 7.25 x 4; ll 17, no jadwāl. Or. pap. (new margins, Europ. pap.). Ind. neat, and shikasta. Cond. not quite good, especially in the beginning, where it is badly worm-eaten, and the right hand lower corners of ff. 1-15 are torn away.

379.

در بحر المنقب

Durr-i-baḥrū'l-manāqib.

I 163.

A biography of 'Alī b. Abī Tālib, according to the ideas of Shi'ite tradition, by 'Alī b. Ibrāhīm, known as Darwīsh Burhān. Its full title is *Durr baḥrū'l-manāqib ft jadl 'Alī b. Abī Tālib* (f. 2v), and it is an abbreviated version of a larger Arabic work on the same subject, by the same author, with the title *Baḥrū'l-manāqib*, etc. The work is the same as the one described in Pr 537-538 and R 857. In all the known copies there are no indications, or even allusions, as to the date of composition. The book is not mentioned by Hājji Khalīfa, or in the *Kashfū'l-hujub*. The author refers to his authorities on f. 2, and always mentions them explicitly when giving quotations from them in the bulk of the work. Those of them which are identifiable are all early treatises, dating from not later than the VII/XIIIc. Very rarely poets are quoted, but then also old ones (Rūmī on ff. 4v, 6v; 'Aṭṭār on f. 4v). All this suggests that the work is of fairly early origin. Beg. as usual:

سپاس بیقیلس و ثغالی بی مفتبا حضرت حکیمی را الم

It is divided into a *muqaddima* and 12 *bābs*, each subdivided into several *faṣls*, *hujjats*, *manqabats*, etc., proving the excellence of 'Alī: I on f. 12v; II on f. 22; III on f. 29v; IV on f. 36; V on f. 44; VI on f. 47; VII on f. 50v; VIII on f. 54v; IX on f. 56v; X on f. 59v; XI on f. 78; XII on f. 82.

Dated the 27th Rajab 1218/the 12th Nov. 1803.

Pl. 30, 8 13 x 8; 7.5 x 3.75; II 19, no jadwals. Or. pap. New margins (Europ. pap.). Ind. neat. Cond. not good, especially in the beginning. Worm-eaten and repaired.

380.

لب عین البکا

Lubb-i-'Aynu'l-bukā.

I 886.

A large collection of sermons dealing with the circumstances of the martyrdom of various members of 'Alī's family. The volume contains two distinct works of similar contents, written in the same style, apparently by the same author. Their relation to each other cannot be definitely established because the first work is fragmentary.

1. (ff. 9-109v). 32 *majlises*, or sermons, each dealing with some particular episode, and uniformly beginning ... بعد از (only a few of them do not begin in this way). There is no introduction and no general colophon, but every *majlis* has at the end the date of copying, all within the limits of 1248-1832-1833. It seems probable that the last folios in the volume (ff. 402-406) belong to this, and not to the next work, because the date of copying is given as the 18th Sha'bān 1248/the 10th Jan. 1833 (Lucknow) whilst, as we shall see, the next work was transcribed in 1254-1838. The title given in the colophon on f. 406 is 'Aynu'l-bukā, by 'Alī Naqī Burājirdī who may be identical with the author of the next treatise. Beg. of the first extant *majlis* (f. 9):

حمد و سپاس عزیزی از قیلس مجتبی القلکی را بولست الم

2. (ff. 112v-406, or, really,—401v ?). *Lubb-i-'Aynu'l-bukā*. An abbreviated version of a larger work by Muḥammad Naqī b. Ahmad Burājirdī, also called 'Alī Naqī, composed by him at Kashān in 1199/1784-1785 (f. 113v), with the title 'Aynu'l-bukā. It is possible that the preceding treatise represents a fragment of that original compilation. The work, as stated in the *fiḥrist* (in two copies, one apparently the original draft of the second, ff. 1v-8v), is divided into 73 (or 74) *majlises*. Here, however, only 63 appear, the last being incomplete. The title is given on f. 114v. Besides the preface, there is a *muqaddima* (ff. 115-116), with the heading:

Beg. of the preface : الحمد لله الذي خلقنا بلطفه من الماء النعم

Beginning of the first *majlis* (f. 116v, l. 2) :

رسولان ديار معذت و غم پیغمبران کشور النعم

Cf. Bk 506 where apparently the same work is described, although the date of composition and the name of the author are wrongly given.

Almost every *majlis* contains at the end the date of copying; the dates all range within 1254/1838, the last (f. 398v) being the 13th Rab. 11/the 6th July of that year.

Ff. 400: S 8.75 x 6: 7 x 3.5; ll. 13, no *jadwala*. Or. pap. Ind. nast., different hands. Cond. tol. good. Slightly worm-eaten. Fols. 109v-112 and 183-184v are entirely or partly blank. A few notes on the margins.

381.

2. *Shi'ite fiqh.*

لوامع صاحب قرآنی

Lawāmī-i-Šāḥib-qirānī.

Γ 865,866.

A Persian detailed commentary on an early Arabic treatise on Shi'ite *fiqh*, called *Man lā yahḍuruḥu'l-jaqīh*, by Ibn Bābūya al-Qumī, or Abū Ja'far Muhammad b. 'Alī b. Ḥusayn b. Mūsā (d. 381/991), see Brook. I, 187 (No. 4). The commentator, who calls himself Muhammad Taqī b. 'Alī, surnamed al-Majlisī (born 1003/1594-1595, d. 1070/1659-1660), mentions (f. 3v) that the present work is a translation of an Arabic commentary on Ibn Bābūya's treatise, written by himself shortly after 1080/1650. It was prepared in obedience to the command of 'Abbās II, the Safawide, to whom the original and the present versions are dedicated. See RS 23, Dorn C. No. 253. The present copy is incomplete, and contains only the parts dealing with purification (vol. I), and prayers (vol. II). Each of these two vols. is subdivided into two *bābs* :

I vol. Beg.

حمدیکه اقلام اشجار و مداد بحار بر عفتصات لیل و نهار النعم

On f. 225v begins the section on washing the dead :

الحمد لله ... یا بیست نوبت غسل میت النعم

II vol. Beg.

الحمد لله ... أبواب الصلوة ، باب الصلوة و حدودها النعم

On f. 200: الحمد لله ... باب سجدة الشکر و القول فیها النعم

The colophon of the first vol. gives the date of copying as 1098/1687. This seems probable, judging from the appearance of the MS.

2 vols. Ff. 343 and 280: S 10.25 x 6.75; 7.5 x 4: ll. 24, no *jadwala*. Greyish. Or. psp. Persian nast. Cond. tol. good. Slightly worm-eaten. Marginal notes. Several seals on the initial folios.

382.

The same.

I 867.

A portion of the same work, called in the colophon جزء دوم, and on the fly-leaf جلد دوم. It is, however, different from the second vol. as given in the preceding copy, and deals with the questions of the *hajj* and other prescriptions of Muhammadanism, usually treated at the end of books on *fiqh*. It ends with different observances practised whilst on pilgrimage to the shrines of Imāms. Beg.

الحمد لله ... باب علل الحج، قال الشيخ مصنف هذا الكتاب ... ودر بعض نسخ علل الحج است الهم

Dated Jum. II 1092/June-July 1681, copied by 'Abdāl-Karīm b. Muḥammad Ṣādiq al Abharī.

Fl. 204: 8.12.5 x 7.5; 8.25 x 4; ll 27, within *jadwāl*. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten and injured by moisture. Fl. 204-211 are decayed and crumbling. Bad vignette. Seals on the fly-leaf.

383.

تحفة الحسينية

Tuḥfatu'l-Ḥusayniyya.

III 536.

An exposition of the principal prescriptions of Shi'ite doctrine, chiefly dealing with purifications and prayer. It is an extract from a larger work by Muḥammad Bāqir b. Muḥammad Akmal Isfahānī Bahbahānī, who died in 1205/1790-1791 (cf. R 34). The introduction is apparently due to the excerptor, and the extract was probably made still within the lifetime of the author, because prolongation of life is invoked for him (f. 2, l. 11). Beg.

الحمد لله ... مضفى زماناد که چون نماز بعد از معرفت الله تعالى الهم

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Fl. 39: 8.9.25 x 6; 7.75 x 4; ll 19, no *jadwāl*. Or. pap. Ind. nast. Cond. not good. Injured by moisture. Marginal annotations.

384.

(مسائل فقیه)

(Masā'il-i-fiqhiyya).

I 477.

A detailed exposition of the principles of Shi'ite *fiqh*. Neither the name of the author, nor the title of the work, nor the date of composition are given. There are even no references to authorities in the text. On the fly-leaf the book is called *Zubda*, or *Zubda-i-fiqh*, and ascribed to Aḥmad (b. Muḥammad) Ardabili, whod. 993/1585 (see Br. Lit. Hist., IV, 369, and the *Kashfu'l-ḥujub*, p. 303). This, however, seems doubtful, because the beginning of

that book is different (some allowance must, however, be made for the fact that the initial leaf in this copy is of more recent origin than the bulk of the MS., and may have been "improvised"). The work is divided into 7 *bābs*, but the headings of the sections are omitted in the text. Beg.

الْحَمْدُ لِلَّهِ الْعَلِيِّ الَّذِي أَلْهِمَ ... وَ بَعْدَ، بِوَشِيدَةِ نَمَائِدِ كَذِ الْفَرِ

Copied towards the end of the xii/xiii c. Fl. 202-228 have been added on different paper, by a different hand.

Fl. 228: S 9,5 x 7; 0,75 x 4,75; ll 13, within jawāls. Or. pap. Ind. near. Cond. bad; injured by moisture, the paper of many folios is decaying. A few marginal notes.

385.

(مسائل فقهية)

(Masā'il-i-fiqhiyya).

I 928.

A large compilation on the principles of Shi'ite *fiqh*, chiefly in catechetical form. It begins abruptly with a *muqaddima*, and many sections have blank space reserved at the end, probably for intended additions. It seems as if the copy was transcribed from a defective original. The author calls himself (f. 100v) Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī (ar-Rashtī), who died in 1280/1844, see Br. Lit. Hist., IV, 410 and *Kashfu'l-hujub*, p. 103; cf. here No. 395. There are no proper colophons, and no indications as to how much the present copy contains of the original work. Beg.

مقدمة في الأصول، سؤال، هـ، كذا شخصي تقليد الف

On f. 100v there begins apparently another principal section:

كُتِبَ الْوَقُوفُ وَالصَّدَقَاتُ، الْحَمْدُ لِلَّهِ الْوَاقِفُ عَلَى سُرَابِ عِيَادَةِ الْفَرِ

Copied about the middle of the xii/xix c.

Fl. 254: S 11,5 x 7,75; 5,5 x 5; ll 32, no jawāls. Europ. pap. Pers. near. Cond. tol. good. Slightly worm-eaten.

3. *Exposition of the principles of Shi'ite theology, its moral system, and religious practice.*

386.

ترجمة رسالة اعتقادية

Tarjuma-i-risāla-i-I'tiqādiyya.

I 181.

A Persian paraphrase, with explanations, of the treatise *I'tiqādāt-i-imāmiyya*, of Abū Ja'far Muḥammad b. 'Alī b. Bābūya al-Qumī (d. ca. 381/991), cf. Brock, I, 187, dealing with an exposition of the principles of the Shi'ite theological system. The translator dedicates his work to a princess, whose name he does not mention (شاهزاده مبین بانو سلطانم), and gives his own name as Abū'l-Faṭḥ Ḥusaynī (f. 2, l. 12). There are no indications

as to the period in which the work was undertaken, and it is impossible to say if the translator is identical with Abū'l-Fath Husaynī, who revised and edited the *Ṣifatu'l-ṣafā* under Shah Tahmāsp Ṣafawī (930-984/1524-1576), see R 345. Beg.

بعد از مصادد و انبیاء کرم و اهل العطايا الخ

Copied in the xii/xviii c.

Fl. 41: 8.8,5 x 4,75; 6 x 2,75; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins. On fl. 49-49v the space is left blank, probably because of a lacuna in the original copy.

387.

حیوة القلوب

Hayātu'l-qulūb.

I 344.

The *second* vol. of this well-known composition of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Isfahānī (d. 1110-1111/1698-1700), see I v ASB 1123. Originally it is an epitome, in three vols., of the *Bihāru'l-anwār* (in 25 vols.), an Arabic encyclopædia of Shi'ite doctrine, by the same author. It has been lith. in Persia and India (Tehran, 1824-1844; Lucknow, 1878-1879, etc.). Portions from it have been translated into English, by J. L. Merriek, Boston, 1850 (on the biography of Muḥammad), and into German, by C. G. Barth, *Die Mythen des Lebens Jesu*, Stuttgart, 1837. This copy is incomplete at the end, and breaks off at the beg. of the 25th *bāb*. Beg.

الحمد لله و الصلوة علی عیاده النبی اصطفی محمد و آله خیر
الوزی، این کتاب رساله دوم است از کتابهای حیات القلوب الخ

Copied in the xii/xviii c.

Fl. 216: 8.11 x 6; 9,25 x 3,75; ll 27, no jadwals. Or. coloured pap. Pers. nast. Cond. tol. good. Worm-eaten. Incidental notes on the margins.

388.

عين الحیوة

'Aynu'l-hayāt.

II 537

The well-known exposition of Shi'ite doctrine, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see EIO 2668, Br 28 (where the full table of contents is given); cf. Pr 75. *Ind. libr.* Bh 123. Lith. several times in Persia, and in Lucknow, 1887. Beg. as usual:

آلی حمد و جواهر ثناء تعفه بارگاه جلال کبریاء حکیمی که الخ

Dated the 12th Safar 1092/the 3rd March 1681. The date is, however, highly suspect, and must probably refer to the completion of the work itself; the present transcript is not older than the middle of the xii/xviii c.

Fl. 482: 8.10 x 6; 7,75 x 4; ll 17, within jadwals. Old Europ. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, repaired. Fl. 1-3 are of different origin. Marginal notes and glosses.

389.

حلیۃ المتقین

Hilyatu'l-muttaqīn.

I 342.

The well-known work on the customs and practices prescribed to every faithful Shi'ite desiring to follow the example of the Imāms. The author is Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see above, No. 387. Concerning the work see EIO 2669, RS 153, Pr 313-314, R 20; it was several times lith. in Persia. The work was completed at the end of 1079/1669, and is divided into fourteen *bābs* and a *khātima*. A fihrist is added at the beg. of the volume. Beg. as usual:

الحمد لله الذي حلى أنبيائه المرسلين الخ

Copied towards the beg. of the xiii/xix c. (here 1100 of the Faṣḥī era), by one Nazīr'ā-Dīn.

Ft. 308; S 9 x 5.75; 7 x 3.5; ll 18, no *jadwals*. Or. pap., except for ff. 1-7v, which are of quite modern origin, on Europ. pap. Ind. nast. Cond. 1st. good. Worm-eaten. Incidental marginal notes. Sema, notes, and magical formulas at the end.

390.

حق اليقين

Haqqu'l-yaqīn.

I 337.

The well-known exposition of Shi'ite dogmatic theology, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, completed by him on the 1st Ramaḍān 1100/the 13th March 1698 (f. 527v). See R 33, etc. *Ind. libr.* Bh 122. Lith. Tehran, 1825. It is divided into six *bābs*. Beg. as usual:

الحمد لله الواحد الأحد الفرد الصمد الخ

Copied towards the middle of the xiii/xix c.

Ft. 527; S 12.75 x 8; 10 x 4.5; ll 19, within double *jadwals*. Europ. pap. Ind. nast. Cond. good. A few marginal notes and emendations. Note on the fly-leaf in the beginning.

391.

(مجموعۃ رسائل مجلسی)

(Majmū'a-i-rasā'il-i-Majlisī).

I 422.

A collection of several short treatises by Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see above Nos. 387-390), to which is added a list of his works, apparently by some one else.

1. (f. 1). *Fihrist-i-taṣnīfāt-i-akhūnd mullā Muḥammad Bāqir*. The list does probably not belong to the author's own pen, and is different from Pr 59 (in form, not in substance), containing the titles of 10 Arabic and 49 Persian compositions of Majlisī. It

ends with calculations as to how many lines and letters were produced by him, on an average, every year, month or day. Beg.

تفصيل مؤلفات علامة العلمائي عالم رباني ملا محمد باقر مجلسي الم

2. (f. 5v). *Risālatu'l-awzān*. A treatise on weights, in Arabic. Beg.

الحمد لله الذي ارتفع عن مطارح الأنعام الم

There are miscellaneous notes in Persian on ff. 18v-21v.

3. (f. 22v) *Mishkātu'l-anwār* (f. 24v, l. 13). A treatise on the excellence of the Coran (در بیان فضیلت قرآن), dedicated to Shāh Sulaymān Ṣafawī (f. 24v, l. 3), and divided into three *tanwīrs*, each of them being subdivided into several *kawaks*. The present copy is merely a fragment, breaking off at the end of the first *tanwīr*. Beg.

حمدی بسان نعمتهای بیضنده وجود و حیات الم

4. (f. 28v). *Tarjuma-i-ba'di ahādīth*. A paraphrase and a commentary on several *hadīths*, in Shi'ite strain. Beg.

اما بعد، این رساله ایست در ترجمه بعضی احادیث شریفه که الم

Collated, most probably shortly after the completion of copying, the 8th Dh'l-Qa'da 1180 the 7th Apr. 1767, as Faydāhāt.

Fl. 46: 8 9 x 5.75; 6 x 3.5; ll 17, no *jadhwa*. Or. pap. Ind. nast. Cond. tot. good. Slightly worm-eaten. A few emendations on the margins. Seals, dated 1204 AH.

392.

سبیل النجاة

Sabīlu'n-najāt.

III 82.

A brief and simple exposition of the system of Shi'ism, chiefly dealing with the technical details of prayer and other religious practices. The author, Ahmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Iṣfahānī al-Bahbahānī (f. 2), completed it in 1226/1811, at 'Azimābād (f. 313v), and dedicated it to Muḥammad 'Alī Khān Qājār (f. 4v). See IVASB 1128. Beg.

الحمد لله الذي جعل أبواب الصلوة مغنيم خلائ الم

Copied in the beg. of the xii/xix c.

PL 314; 8 8.75 x 6; 6 x 3; ll 9, no *jadhwa*. Or. pap. Ind. nast. Cond. good. A few notes on the margins. Pol. Ls of modern origin.

393.

مذمة الاجتهاد

Madhammatu'l-ijtihād.

II 428.

An incomplete copy of a very interesting treatise, dealing with the question of *ijtihād* in the system of Shi'ism. The author

intentionally (f. 3) omits his name, obviously in order to avoid personal enmity on the part of those concerned in the matter. He says that he has composed this treatise in 1233/1817-1818. The title, as given above, gives only 1230 (cf. f. 3v), but he expanded it in such a way as to make it a real chronogram, into

مقدمة الاجتهاد مع جدد رأس جماعة اهل العناد. He seems to be a Shi'ite himself, but criticises this vital principle of the system with a view to restoring the true doctrine. The works which are chiefly attacked are those by two eminent Shi'ite theologians (f. 2), Muhammad Amin Astrābādī (d. 1033/1623-1624) and Muhammad b. Hasan al-Ḥurr al-ʿĀmilī (d. 1099/1688). According to the preface, the book is divided into a *muqaddima*, three *bābs*, and a *khātima*. But here are found only the *muqaddima* (f. 3v), and the first *bāb* (f. 20). The former deals with the general position of different Shi'ite sects with regard to *ijtihād*; and the first *bāb*, subdivided into many *faṣṣ*as, etc., deals chiefly with the criticism of the Shi'ite tradition. There is no detailed table of contents given in the preface, so that it is impossible to determine how much has actually been lost. Beg.

نخبر بکونک محمداً بنی کل تعالک الت ... اما بعد ، یقده تفر ائیم
لجی رحمت خداوند الت

In order to facilitate the identification if a complete copy should be found, the beginnings of the *muqaddima* and of the first *bāb* are here given:

(f. 3v) مقدمه مشتمل بر چند فایده ، فایده اولی ، ندانکه علماء الت
(f. 20) باب اول در ذکر حجت (here حجت) کتاب مستطاب ، و در
آن چند فصل است الت

Copied in the beg. of the xii/xix c.; the volume consists of two halves; one, of older origin, may, judging from the type of writing and the emendations, be an autograph. The second has been transcribed quite recently (beg. f. 50).

Pl. 80; 8 12.75 x 8; 8.5 x 5; ll 19, no *jadwala*. Or. and Europ. pap. New margins in the older portion. Ind. neat. Cond. not good in the first half, but good in the second.

394.

(رساله در اصول)

(Risāla dar uṣūl).

I 671.

A treatise on the elementary principles of Shi'ite theology. On f. 3v, bottom, it is called *ʿUmūla*, but this title is written in a way which suggests that it was added afterwards. The author

does not mention his own name and refers only to very early authorities. The treatise is incomplete at the end. Beg.

حمدی بیحد مجددی که همگی موجودات الهی

Copied towards the end of the xii/xviii c.

Pl. 42; S 8.25 x 5; 0.25 x 3; ll 13, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Seals at the beg. and end, some of them dated 1148 AH.

395.

تحفة الأبرار

Tuḥfatu'l-abrār.

I 140.

A Shi'ite treatise on the details of the prayer, by Muḥammad Baqir b. Muḥammad Taqī al-Mūsawī. The author died in 1260/1844, cf. above No. 385. The full title of the work is *Tuḥfatu'l-abrār al-mullagaḥ min āthārī'l-a'immati'l-athar* (f. 2, top); it is divided into a *muqaddima*, several *bābs*, and a *khātima*, as stated in the preface, but in the text there is probably no regular division into *bābs*. The copy is incomplete at the end, and it is impossible to say how much is lost. Beg.

الحمد لله الذي توحد بالملك فلا تد له نبي ملكوت سلطانه الهی

Copied in the beg. of the xiii/xix c.

Pl. 114; S 12.25 x 7.5; 0 x 4.5; ll 13, no *jadwala*. Or. pap. Ind. nast. Cond. fairly bad; worm-eaten and repaired. Emendations on the margins. A seal dated 1204 AH. on f. 1v, and another on f. 1.

D. Controversy.

396.

مذهب الفضائلین

Manḥaju'l-faḍīlīn.

I 1013.

A defence of Shi'ism and the correctness of its doctrines. The author, Faḍilu'd-Dīn Muḥammad b. Ishāq b. Muḥammad al-Ḥamawī, wrote this book in 937/1530-1531 (as may be seen from a chthonogram appended on f. 213, مذهب امامی, and from the statement in the *Kashfu'l-hujub*, p. 568), and dedicated it to Shāh Tahmāsp, the Safawide (930-984/1524-1576). The book is divided into a *muqaddima*, five *bābs*, and a *khātima*:

(f. 6v) مقدمه * در بیان معتقد امامیه اثنا عشریه الهی

(f. 7v) باب اول * در بیان آنکه مذهب امامیه واجب الاتباع است الهی

(f. 57v) باب دوم * در ادله که دالست بر امامت حضرت امیر المومنین

علی بعد از حضرت سید المرسلین *

(f. 130v) باب سيوم "در ادلة امامت باقی ائمه اثنا عشر اله" (f. 141) باب چهارم "در کیفیت بیعت کردن مردم بر ابو بکر با امامت اله" (f. 163) باب پنجم "در ذکر ادلة که مضالفاً ایراد کرده اند بر جم خود بر امامت ابو بکر و رد آن اله"

All these *bābs* are subdivided into many *fuṣṣa*, *mabḥaṯha*, *munhaḥa*, etc. Beg.

الحمد لله ذي اللطف والاحسان والفضل والامتنان اله

The last folio is badly damaged, almost half of it having been torn away. From what remains it may be concluded that the MS. is dated the 22nd Šafor 1070/ Die 8th Oct. 1659, and that it was transcribed in Kashan.

Fl. 213: 8 10.5 x 7; 7 x 3.75; 11.17, no judgments. Or. pap. Ind. med. Cond. not good. Worm-eaten. A few marginal emendations. A note on f. 1.

397.

رساله حسنيه

Risāla-i-Ḥasaniyya.

I 871.

A defence of the principles of Shī'ism, in the form of a tale about a woman, called Ḥasaniyya, or Ḥusaniyya, or Ḥusayna, who took part in disputes with various Sunnite divines in the presence of Ḥarūn-u'r-Rashīd, and overcame them by her arguments. The author of this tale calls himself Ibrāhīm b. Waliyyi'l-lah Aastrābādi (f. 1v), and states that he found the Arabic text of it in 958/1551, while returning from his pilgrimage, at Damascus, and translated it into Persian. He dedicated it to Shāh Tahmāsp, the Safawide. See R 30. It was lith. in Tehran, 1843 (the original text is ascribed in this edition to the authorship of Husayn b. 'Alī Rāzī). Beg. as in the British Museum copy:

الحمد لله الذي من علينا بمعرفة الانبياء والائمة اله

The original and greater portion of the MS. dates from the xi/xvii c.; ff. 17-49, 50-67 are dated 1260/1848-1849.

Fl. 67: 8 8.75 x 4.75; 6 x 2.75; 11.17, within judgments. Or. and Europ. pap. Ind. med. Cond. fairly good. Mediocre vignette. A few glosses on the margins.

398.

(نقد مذاهب خمسة)

(Fiqh-i-madhāhib-i-khamsa).

III 85.

A large treatise, dealing with a systematic exposition of Shī'ite *fiqh*, as compared with the theories of the four Sunnite orthodox schools. It is arranged in the customary order, beginning with the book on purifications. Not only is there no mention of the name of the author, or the date of composition, but apparently in all these almost four hundred pages there is no reference

to any definite Shi'ite or Sunnite book. The language is simple, and Arabic quotations are remarkably rare. Most remarkable is the feature that there seems to be little real controversial spirit. The copy itself dates from 978/1570-1571 (cf. f. 35), and therefore the work may belong to the early Safawide period. Beg.

در نقد مذاهب خمسہ، شیعه و حنفیہ و شافعیہ و حنبلیہ و مالکیہ، و آن
شتمیل بر چند کتاب است، اول کتاب طہارت و آن چند فصل است الخ

Copied, as mentioned above, in 978/1570-1571, or the next year (this date belongs to the first treatise included in the same *majmū'a*, f. 35).

*Fl. 113v-302; 8 6.75 x 6; 6.75 x 3.75; ll 21, no juḡwala. Or. pap. Very good calligraphical nast. of Herati type. Cond. very good. A few corrections on the margins.

399.

(مجموعہ)

(Majmū'a).

1a 150.

Three short treatises, dealing with religious matters, by different authors:

1. (f. 1v). *Ma'rifatu'l-madhāhib*, by Maḥmūd Tāhir Ghazālī. A short note, divided into two *bābs*, the first dealing with the elementary principles of the Sunnite doctrine, and the second giving a list of the 73 sects. See EIO 1920 (11). Beg.

الحمد لله المصمود الظاهر المعبود الباطن و الظاهر الخ

2. (f. 5v). *Ma'rifatu'd-dunyā*, by 'Alī b. Ḥusāmī'd-Dīn Muṭṭaqī (d. 975/1567), on the different kinds of worldly goods, see R 873. Beg.

الحمد لله الذي جعل الدنيا منظره الآخرة الخ

3. (f. 8v). *Maktūb-i-Sayyid Aḥmad*. A letter, of Sufiico-religious contents, from Sayyid Aḥmad to one Miṣṣān Shaykh Mukarram.

Copied by Ghulām Farīd, son of Barkhūrdīr Chishī; the last treatise being dated the 1st Rajab 1113 (the 2nd Dec. 1701).

Fl. 10; 8 7 x 4; 6 x 3.25; ll 21, within juḡwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

400.

رد المکبرین

Raddu'l-munkirīn.

III 31.

A short treatise, refuting heretical conceptions of Deity, and establishing the sound doctrine, by one Ḥabḡad (f. 1v, bottom), who is here called Shaykhu'l-islām. In the text he omits any reference to his authorities, and only once in a poetical quotation the name of Qāsimī is given (f. 9). It may belong either to

Qāsim-i-anwār (d. ca. 837/1434), or Qāsimi Ganābādī (d. 979/1572), or, indeed, any other less-known poet who used this *takhalluṣ*. Beg.

الحمد لله الذي اخرجني من الظلمات الى النور الم

Copied in the beg. of the xii-xviii c.

Ff. 22; 8.6 x 3.75; 4.5 x 2.35; II 13; within jaidwālā. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. Bad vignette.

401.

تحفة اثنا عشرية

Tuḥfa-i-ithnā 'ashariyya.

II 152.

A large controversial work, dealing with a refutation of Shi'ism. The author, Ghulam Ḥakīm b. Quṭbī'd-Dīn Ahmad b. Abī'l-Fayḍ Dihlawī, mentions in his preface that Shi'ism was spreading with great rapidity in his country, and thus the true beliefs became endangered. He was writing just after the close of the XIIc. AH., and it is for this reason that he has given this title to his compilation (ff. 2, 352v). It is divided into 12 *bābs*:

- 1 (f. 3) در کیفیت حدوث مذهب تشیع و انشعاب آن بفرق مختلفه.
 - 2 (f. 34v) در مکاید شیعه و طرق اذلال و حیل هائی نابیس.
 - 3 (f. 111v) در ذکر اسلاف شیعه و علما و کتب ایشان.
 - 4 (f. 126v) در احوال اخبار شیعه و ذکر روایات ایشان.
 - 5 (f. 149) در البیات.
 - 6 (f. 163) در نبوات (sic) (در بعضی نبوة و ایمان بالنبیا)
 - 7 (f. 175v) در امامت.
 - 8 (f. 228v) در معاد.
 - 9 (f. 234v) در مسائل فقهیه.
 - 10 (f. 246v) در مطاعن خلفای ثلثه و ام المؤمنین و دیگر صحابه.
 - 11 (f. 307) در خرافات مذهب شیعه.
 - 12 (f. 337v) در تولد و تبرأ.
- (f. 352v) خاتمه.

The book contains a refutation of Shi'ism, chiefly of the sect of the 12-Imamites, but occasionally touches on the teachings of other sects, and is based almost entirely on the well-known controversial works. Beg.

الحمد لله و کفی و سلام علی تبادة الدین اصطفی ... اما بعد میا وید

بقده درگاه قادر قوی حافظ الم

The fly-leaves at the beginning contain some scrappy notes and poetical quotations, a *fihris*t, and a short *risāla* with the title *Su'ālāt-i-ashar*, by Shāh 'Abdu'l-'Azīz Dihlawī, also of controversial contents. It was copied the 12th Rab. I 1233/the 19th Febr. 1818, by 'Alī Ḥasan al-'Alawī, at Lucknow. Beg.

سوال اول انكہ فرقہ امامیہ كہ فی زمانہ النہم

Additional notes of religious contents on a fly-leaf at the end.

Dated the 25th Jun. 11 1214/the 24th Nov. 1799.

Ff. 352; 8 12 x 7.25; 9.25 x 4.75; ll 21, no *jailwala*. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten, repaired. Marginal notes and glosses.

402.

كشف الشبهة عن حكم المتعة

Kashfu'sh-shubha 'an ḥikami'l-muta.

III 53b.

A short treatise, defending the institution of temporary marriage, allowed by Shi'ite law. It is a sort of reply to, or criticism on, the *Tuhfa-i-ikhnā 'ashariyya*, see No. 401, here. The author calls himself Jānī b. Muḥammad 'Alī b. Muḥammad Bāqir Isfahānī Bahbahānī. The author's father died in 1216 1801-1802 (see R 34); therefore he must have been writing in the beg. of the XIII/XIXc. Beg.

الحمد لله الذي ارسل محمداً لارشاد الامة النخ

A bad copy, hopelessly injured by moisture: it is apparently incomplete at the end. Transcribed in the beg. of the xiii/xix c.

Ff. 12; 8 9.25 x 6; 7 x 4; ll 21, no *jailwala*. Or. page Ind. mast. Cond. very bad.

VIII. SUFISM.

403.

كشف المحجوب

Kashfu'l-mahjūb.

II 175.

The well-known treatise on Sufism, by (Abū'l-Hasan) 'Alī b. 'Uthmān b. 'Alī al-Jullabī al-Ghaznawī al-Hujwiri (d. ca. 465/1072-1073). For references, etc., see IvASB 1149. The copy is apparently complete. Beg. as usual:

بِذَا أَتَى مِنَ لَدُنْكَ رَحْمَةُ اللَّهِ ... الصمد لله الذي كشف قلوبنا عن الخ

Copied in the end of the xvi/xvii c. Fol. 1 is of recent origin.

Fl. 205; 8.9 x 4.75; 6.5 x 3; II 17, no judgments. Or. pap. Ind. nat. Cond. not good. Slightly worm-eaten and repaired. Notes on an additional folio at the end and on the margins. Seals at the beginning and end of the volume.

404.

ترجمة مناجاة العبد لله

Tarjuma-i-Minhāju'l-'ābidīn.

II 198.

1. A Persian paraphrase of the *Minhāju'l-'ābidīn*, a Sufico-ethical treatise by the famous Zaynu'd-Dīn Abū Ḥamid Muhammad b. Muhammad al-Gazālī at-Tūsī, d. 505/1111, composed by him in Arabic, see IvASB 1165. It is divided into seven 'uḡhas: I on f. 5; II on f. 9; III on f. 13; IV on f. 46v; V on f. 61v; VI-? (the heading is not clearly marked); VII on f. 79. The name of the translator is not given in this copy. Beg. as usual:

حمد من خدائنا که ملک حکیم است و جواد کریم است الخ

2. On ff. 84v-93v there is a short treatise, called in the colophon *Risāla-i-Imām Muhammad al-Ghazālī*. It is a Persian paraphrase of Ghazālī's Arabic treatise *Ayyuhā'l-walad*, the same as described in EIO 1792 and Pr 42, No. 30, cf. also Rödiger, in ZDMG, vol. XVI, p. 221. It consists of a number of instructive anecdotes in which Ghazālī explains various metaphysical matters. There are many references to his other works. Beg. of the treatise:

الصمد لله (sic) ... اما بعد بدانکه یکی از جمله شاگردان خواجه امام

تلامذت الزمان حجت الاسلام ... الغزالی الخ

Copied in the beg. of the xix/xix c.

Fl. 93; 8.9 x 6; 7.5 x 3.5; II 17-23, no judgments. Or. pap. (different). Ind. nat. and shikasta; different hands. Cond. not good. Slightly worm-eaten. Many notes and emendations on the margins. A fragment of a work on f. 1; a note of marginal contents on the last folio. A seal, dated 1264 AH, on f. 2.

405.

کیمیای سعادت

Kīmiyā-i-sa'ādat.

I 843.

The famous Sufico-religious and ethical treatise by the same Abū Ḥamid Muḥammad Ghazālī, see IVASR 1160. The present copy is incomplete in the middle, and the end of the first, as also the whole of the second *Rukn* and a portion of the third (out of the four *Rukns* into which the work is divided) are lost. Some folios towards the end are damaged. Beg. as usual:

شکر و سجاس در او این بعدد ستایه آسمان و قطره داران النج

A good old copy, with archaic orthography (ذ for ذ after long vowels, etc.), transcribed by Aḥmad b. Dirāhim b. Aḥmad Shādḥānīm an-Nā'ini, in 737/1336-1337 (see f. 1, where the title of the book is given, and in the colophon of the third *Rukn*, on f. 133v).

Pl. 214; S. 11 x 7.25; 9 x 5.5; ff. 27, no fadwals. Good old Dr. pag. Old Persian nast. Cond. fairly good. Worm-eaten and injured by moisture, especially in the second half. A few emendations on the margins. Seals, notes and stray quotations on fly-leaves, all of modern origin.

406.

سوانح

Sawāniḥ.

III 59.

A short treatise, dealing with عشق, or love, mystic and Divine. It consists of the usual verbiage met with in all the writings dealing with the same topic, and numerous poetical quotations: it is divided into many unnumbered *faṣḥa*. No references to the authorities or to known eminent Sufis. The title as above is given in the concluding lines:

کتاب سوانح یا آخر رسیده که خواننده را عشق آورد مرید

but it is not clear whether this *bayt* belongs to the original text, or was added by one of the scribes. In the opening lines the work is ascribed to the authorship of Aḥmad b. Muḥammad Ghazālī, d. 517/1123, the brother of the famous philosopher, and himself an eminent Sufi shaykh. He wrote indeed a treatise in Arabic, called *Sawāniḥ al-'ushshāq*, of which this one may be a paraphrase. Beg.

قال الشیخ الإمام اجل احمد بن محمد الغزالی ... بعد فصل

ثبت افتاد چنانکه تعلق بیچ جانب قدردان و در حقیق عشق و احوال

و اقتران عشق الهم

There is, however, no mention in the text to the effect that the present work is a translation. Cf. B1 111, where another paraphrase of the same treatise, called *Lawā'ih*, is described.

Copied probably in the beg. of the xii/xiii c.

*Fl. 40v-73v; 8 4 × 3.75; 4.5 × 2.25; ll 13, within jawwāl. Or. pap. Good Ind. mast. Cond. tol. good. Bad vignette.

407.

The same.

Ia 201.

Another copy of the same work. There are minor discrepancies in wording, and in the order of the poetical quotations. The lines giving the title at the end of the preceding transcript, are not found here, but there is a heading in red ink:

كَلَبُ السَّوَانِحِ فِي الْعَشَقِ وَالْمَعشُوقِ مِنْ مَقَالَةِ شَيْخِ الْمَشَائِخِ
قُطِبِ الْأَوَّلِيَاءِ سِرِّ اللَّهِ فِي الْأَرْضِ أَحْمَدُ نَزَالِي رَحِمَهُ اللَّهُ تَعَالَى

The book itself begins as in the preceding copy:

قَالَ رَضِيَ اللَّهُ عَنْهُ، جَدُّ فَضْلٍ أَثْبَاتٍ لَقِيَ اللَّهَ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Fl. 30; 8 10 × 6.5; 6.5 × 3.75; ll 13, no jawwāl. Brownish Or. pap. Ind. mast. Cond. tol. good. Worm-eaten.

408.

تَهْمِيدَاتٌ عَنِ الْقَضَاءِ

Tamhīdāt-i-ʿAynu'l-quḍāt.

I 231.

A slightly incomplete copy of the same Sufic treatise, already described in IvASB 1166, also called *Zubdatu'l-haqq'iq fī kashfī-d-daḡā'iq*, by 'Aynu'l-quḍāt of Hamadān, with his full name Abū'l-Ma'ālī 'Abdu'l-Jah b. Muḥammad al-Miyānaji (d. 533/1138-1139). The ten chapters, each called *tamhīd-i-aql*, into which it is divided, begin: I on f. 1; II on f. 6v; III on f. 13; IV on f. 19; V on f. 21v; VI on f. 30v; VII on f. 44v; VIII on f. 52v; IX on f. 63; X on f. 78v. In the beginning some folios are lost, and the opening line of this copy corresponds to f. 2v, l. 6 in Oa 20 (IvASB 1166), or f. 1, l. 10 in E 49 (IvASB 1167). It gives the same version of the work as the other two copies in the Society's library, and there are only minor discrepancies in wording.

Dated the 24th Ramaḡān 1180/the 23rd Febr. 1767, copied by Shāh Bahm.

Fl. 112; 8 8.75 × 4.75; 7 × 3; ll 21, no jawwāl. Or. pap. Ind. mast. Cond. tol. good. Slightly injured by worms and moisture.

409.

ترجمة غنية الطالبين

Tarjuma-i-ghunyat al-tālibīn.

II 196.

The Arabic original text and a Persian literal translation, sentence by sentence, of a portion of the well-known Sufic work of 'Abdu'l-Qādir Jilānī (d. 561/1166). The original title of the work is *Al-ghunyat li-tālibī tarīqī'l-Haqq*, see Brock, I, 435. The present translation contains only the second half of the treatise, namely: a portion of the *bāb* on Sufism in general (فى التصوف, cf. Ahlwardt, 2836) which begins on f. 1v; on mystical training (فى صعبة الإخوان), beg. on f. 23; on intercourse with different classes of people (فى صحبت مع الأتباع و كيفية الصعبة مع الأنبياء و الفقراء), beg. on f. 51; on Sufic virtues (f. 103v) (without a heading), here:

باب يشتمل على بيان المجاهدة و التوكل و حسن الخلق الخ

The name of the translator and the date of completion are not mentioned. Beg. abruptly:

كتب آداب المريدين و الفقراء الصادقين سالكى الصوفية، در بيان آداب

مريدان و فقراء كه اهل صدق اند الخ

Copied in the beg. of the xix/xviii c. (here only Monday, the 19th Jun. 1, without the date of the year); by Muhammad Šāhib.

Fl. 179; 8 7,5 x 4,75; 5,5 x 2,5; ll 15, within double jads. Brownish Or. pap. Ind. unat. Cond. good. Bad vignette. Notes of religious contents on f. 1.

410.

شرح رساله غوثيه

Sharḥ-i-Risāla-i-Ghauthiyya.

II 197.

A translation of, and a commentary on the *Ghauthiyya* of 'Abdu'l-Qādir Jilānī (see preceding note), the same as described in IxASB 1174-1175. The name of the author is here given as Muḥk Shāh Šiddiqī (here بصديقى) al-Qādirī al-Bahrajānī (البهرجاني), cf. f. 2, ll. 6-7. Beg. as usual:

حمد بيبعد و ثلثى بيبعد من حضرت بنى نيازيرا كه الخ

Dated the 9th Rab. II 949 (1)/the 23rd July 1542, copied by Shāh 'Abdu'l-Latīf Qādirī, at a place called Aynagar (†).

Fl. 129; 8 9 x 5; 6,5 x 2,75; ll II, no jads. Or. pap. Bold and clear Ind. unat. Cond. fairly good; slightly injured by moisture.

411.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 49.

A collection of Sufi works, in Arabic and Persian, chiefly by the same 'Abdu'l-Qādir Jīlānī (see No. 409), and by some other authors, connected with him. Cf. Brockelmann, I, 435-436.

1. (ff. 1v-370v). *Maḥfūzu'sh-shaykhī'r-rabbānī*, as it is styled in the colophon (f. 370v); or, as in other copies, *Al-fathu'r-rabbānī*, see Ahlwardt, 3402. It is a collection of the Shaykh's instructive discourses, in Arabic, which were delivered by him in Baghdad in 545 and 546, 1151-1152. According to the colophon in this copy, they have been collected and edited by a disciple of 'Abdu'l-Qādir, 'Alifū'd-Dīn b. al-Mubārak. In the Berlin copy there are 62 *maḥlis*. In the present one, however, there are only 59 which are numbered. What may be the last two of them beg. on f. 302, without a number. The real first *maḥlis* is not marked with a special heading, and the first *maḥlis* as given here is in fact the second in the Berlin MS. Beg.

نسب سيد اولياء الله عز وجل الشيخ ابي محمد النجم

Beg. of the first *maḥlis* (f. 2, top):

الاعتراض على الحق عز وجل النجم

Numerous notes and rubrics, in Arabic and Persian, on the margins, by the same hand as that of the bulk of the MS.

2. (ff. 371v-372v). *Al-munājāt min Amiri'l-mu'minin* 'Alī. A religious poem, in Arabic, attributed to the fourth khalif, 'Alī, the same as described in Ahlwardt, 3900. Beg.

لك الحمد يا ذا الجود والعبد والعلى النجم

3. (ff. 372v-373). (*Shajara-i-Qādiriyya*). The spiritual pedigree of some local branch of the Qādiri order. After 'Abdu'l-Qādir's son, 'Abdu'r-Razzāq (d. 623, 1226), seven generations are mentioned: Mahmūd (the son of the preceding one); Ahmad (the son of the preceding); Shah Abū'l-Wafā'; Muhammad Burqa-pūsh; Kabir Muhammad (or Badr); Ḥāfiẓ; Aynū'l-mulk; Muhammad Sharafu'l-Haqq.

4. (ff. 373v-392). *Qasā'id*. Four *qasidas*, in Arabic, ascribed to the authorship of 'Abdu'l-Qādir. The first one is a long poem called *al-Ayniyya*, i.e., rhyming in ع. Beg. of the introduction:

شدة القصيدة الوحيدة الدرة الغريدة النجم

Beg. of the 'Ayniyya (l. 374):

نؤاد به شمس المعجزة ساطع وليس لنجم العزل فيه مواضع

5. (ff. 392-392v). *Al-asmā' li's-sultān* . . . 'Abdu'l-Qādir al-Jilānī. Honorific titles of 'Abdu'l-Qādir.

6. (ff. 393v-415v). *Lughāt-i-Malfūẓū'sh-sharīf*. A vocabulary explaining in Persian rare Arabic words in the discourses of 'Abdu'l-Qādir (see above, 1). The name of the compiler is not given. Beg.

خط انداخت، یحییٰ پر کرده شود، الخ

7. (ff. 416-416v). A prayer, in Arabic, invoking the blessings of the Qādirī pīr (the same as those mentioned in this note above, 3) to secure safety on journeys. A poem, in Arabic, and partly in Persian, in praise of 'Abdu'l-Qādir.

8. (ff. 417v-428). *Makṭūbāt-i-'Abdu'l-Qādir Jilānī*. A Persian version of 'Abdu'l-Qādir's letters on religious matters. Beg.

مکتوبات بدوکی حضرت ... عبد القادر جیلانی ... مشتمل بر دو بیت

هفتاد پنج آیت قرآنی، مکتوب اول، ای عزیز چون بیری شود الخ

9. (ff. 428v-446). *Tasbīḥu's-salāt wa'l-istikhāra*. Magical prayers, current amongst the Qādirīs, helping to evoke Khidr, or *abdāls*, etc. Beg.

بدان سعدک الله ... سند استخاره از خرقه قادیه الخ

10. (ff. 446v-455v). *As-salawātu'l-ma'mūlāt*. Rules for ordinary prayer as taught by 'Abdu'l-Qādir, with explanations in Persian. The compiler's name is not mentioned. Beg.

الم صل علی محمد ... صلاة التسبیح، مکتوبات در بعضی اسم الخ

11. (ff. 456-458). Several medical prescriptions, in Persian; a prayer, in Arabic.

A good calligraphical copy, dating apparently from the 11/12th c.

Ff. 458: 8.9 x 3; 5.5 x 2.75; ff 65, within double jawāls. On pap. Good Ind. nat. - Good, good: paper of some folios crumbles along the jawāl lines. Numerous marginal notes and glosses, all surrounded by a gold line. Fine vignettes on ff. iv, 371v, 373v. Minor vignettes at other headings. Fine artistic rubric stars on the margins, at the beginning of each of the 99 surplices in No. 1.

412.

رساله در وصول الی الله

Risāla dar wuṣūl ilā'l-lah.

la 112.

A fragment of a theosophical treatise, ascribed in the heading to the authorship of Najmu'd-Dīn Kubrā, or Ahmad b. 'Umar al-Khiwāqī, Abū'l-Janāb (d. 618/1221), in Arabic, with a Persian paraphrase. The original work seems to be not identical with Ahlwardt 3272 or 3456 (cf. Brockelmann, I, 440). The name

of Kubrā is mentioned only in the heading, not in the text: the name of the translator does not appear at all. Beg.

اعلم ان الوصول الى الله تعالى ثلثة انواع الهم ... لى عزيز طالب را
بايد كه از صفات خود فاني شود الهم

The last folio (6) is not connected with this treatise, but belongs to the Arabic original of the *Ar-risālatu'l-Ghaathiqya*, by 'Abdu'l-Qādir Jilānī (cf. above, No. 410), and gives only the two concluding pages of it.

Copied by the same hand and on the same paper as the fragment of the *Ghaathiqya*, the colophon of which is dated 983/1575-1576; transcribed by Darwish Muhammad al-'Abd as-Sulḥān 'Alī b. Sulḥān Ahmad b. Sulḥān Gulshānī.

Fl. 6; 8 6 × 4; 4.5 × 2.75; ll 17, no fadwala. Old Western pap. Turkish (?) mast. Cond. good.

413.

نوار السالكين

Fawā'idu's-s-likīn.

II 168.

Discourses of the famous Chishtī saint, Quṭb'u'd-Dīn Bakht-yār Ushī (d. 633-635/1235-1238), by his disciple and successor, Farīdu'd-Dīn (Mas'ūd) Ajūd'hanī (here لاجود هنى), whose surname was Ganj-i-Shakar (d. ca. 664/1265-1266), cf. above, No. 72. Unfortunately the dates of the separate discourses are omitted in this copy. It is difficult to pronounce definitely as to the genuineness of this work; in any case it must be fairly early. Beg.

الحمد لله اما بعده ابن سلوک اسرار الهی و این نوار

فا مکتوبین انوار الهم

Dated the 11th Jun. 1 1121/the 16th July 1700.

Fl. 14; 8 6.75 × 4; 5.25 × 2.5; ll 16, within fadwala. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. A few marginal notes.

414.

مقصد الانصی

Maqṣadu'i-aqṣā.

II 181.

The well-known Sufic treatise by 'Azīz b. Muḥammad an-Nasafī, d. 661/1262-1263, see IVASB 1179 (2), where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعده جنین کوید الضعفاء خادم الفقراء عزیز

بن مصمد القسفی الهم

Dated the 28th Shu'abān 1139/the 24th Oct. 1773.

Fl. 48; 8 8.25 × 5; 6.25 × 3.5; ll 13, no fadwala. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. A few marginal emendations.

415.

مبدأ و معاد

Mabda' wa ma'ād.

I 450

A short theosophical treatise on the macrocosm and microcosm, by the same 'Aziz b. Muhammad an-Nasafi (see the preceding note). It is apparently different from the work of this author, bearing the same title, described in Fl III 433. It is probably an imitation of Avicenna's book on the same subject (cf. R 439), and is similarly divided into two *bābs*, subdivided into numerous *faṣls* and *asṣla*: I (f. 2) *دَرْ بَيَانِ مَعْرِفَتِ عَالَمِ كَبِيرِ*, and II (f. 22) *دَرْ بَيَانِ عَالَمِ صَغِيرِ*. There are no references to the authorities, or generally to specific persons; no poetical quotations. Beginning just like the preceding treatise:

الحمد لله ... أما بعد * چنین گوید اضعف الضعفاء و خدام الفقراء عزیز
بن محمد النسفی ... که جماعت درویشان الخ

Copied towards the end of the XII/XIII c.

Fl. 38; 8 16 x 6,5; 7 x 4; II 15, no *jādwal*. Brownish Or. pap. Incl. cont. Cond. fairly good. A few annotations on the margins.

416.

اوجاف الاشراف

Awṣāfu'l-ashrāf.

I 93.

A small fragment of this work on the moral doctrines of Sufism, by Naṣīru'd-Dīn Muhammad b. Muhammad Tūsī (d. 672/1273-1274), see IvASB 1182. The present copy corresponds only with ff. 1v-17 (top) of that copy, E 26, breaking off at the middle of the second *bāb*. Beg. as usual:

سپاس بیقیاس بار خدائی را بسبب آنکه الخ

Copied in the XII/XIII c.

* Fl. 1-7v; 8 10,5 x 6,25; 8 x 4,25; II 19, no *jādwal*. Or. pap. Incl. cont. Cond. tol. good. Worm-eaten and repaired.

417.

فیہ ما فیہ

Fīhi mā fīhi.

II 149.

A rare collection of notes giving a summary of the instructive utterances and discourses of the famous Persian Sufic poet, Jalāl'u'd-Dīn Muhammad b. Muhammad Balkhī, or, as he usually is called, Jalāl'u'd-Dīn Rūmī (cf. above, No. 207 and IvASB 490 where references to the literature about him are given), who died at Iconium (Quniya) in 672/1273. The name of the compiler is not given explicitly. It is however clear that he was one of Rūmī's personal associates. In the introduction which is here

prefixed to the text (ff. 1-3), the authorship is ascribed (f. 1v) to Rūmī's own son, Sulṭān Walad, Bahā'u'd-Dīn Aḥmad, who was also a poet and the author of several *mathnawī* poems, and died in 712/1312-1313 (cf. IvASB 547). The allusions in the text (where Sulṭān Walad is often referred to) do not supply a decisive corroboration for this; on the contrary, they may often be taken in support of the conclusion that the compiler was a different person.

The treatise is little known, and besides the present incomplete copy there probably exist only two other MSS. in public collections, at Constantinople (one of them is Fatih, 5290). The work is referred to in Br. Lit. Hist., II, 519. It has been lithographed, in two parts, at Tehran, 1334/1915-1916.

With regard to its contents the treatise, as is usual with works of this class, deals with a great variety of anecdotes, Coranic verses, *ḥadīths*, utterances of the early Sufis, etc., explaining them for the purpose of illustrating various moral maxims. In tone and depth of thought it is far inferior to the *Mathnawī*; like the latter, it contains almost no references to the history of Sufism, or its dogmatic theories.

The persons, who are referred to, are few: the Saljuqide governor of Iconium, Amīr Mu'īnu'd-Dīn Parwāna; some of his sons; Bahā'u'd-Dīn Sulṭān Walad; Salāḥu'd-Dīn (f. 71, etc.), a disciple of Rūmī; Shamsu'd-Dīn Tabrizī (referred to as already dead); Rūmī's father, some early Sufis, and a few others. Very interesting, although scarce, are allusions to the Mongols (cf. ff. 51, 61, etc.), and generally to the local life of Asia Minor of the middle and the end of the VII/XIIIc.

As compared with the lithographed edition, the present copy appears to contain only a very small portion of the whole work (only about 150 pages out of 524). The lith. edition is divided into two *majallads* (pp. 330 and 194). The first is divided into 60 *fasls*; in the second they are not numbered. Almost every *faṣl* is subdivided into several *ḥikāyats*. The present copy corresponds only to pp. 2-188, l. 7 (f. 85v); there are also many lacunae or omissions (probably due to this copy having been transcribed from an incomplete original). Such gaps occur on pp. 140-150 (approximately, corresp. to f. 73v); pp. 155-156 (f. 75); p. 168, bottom to p. 170, l. 9 (f. 78); p. 177, l. 7 to p. 179, l. 12 (f. 80).¹ The text in both versions does not always coincide literally. The division into *fasls* is different; often what is marked as a *faṣl* in the lith. ed., appears here as a *ḥikāyat*; ff. 15v (IV in the lith. ed.); 18v (VI); 24v (VIII); 26v (IX);

¹ These lacunae are almost invariably masked in the present copy by alteration of the concluding and opening sentences on both sides of the gap.

49 (XV); 68v (XXI); 69v (XXII); 80 (XXIX); 80 (XXX). There are also *faṣls* in the present copy which are not marked in the lith. ed.: on ff. 21v, 39v, 58v, 75. Some sections, as the *faṣls* on ff. 23, 85v, 87, seem to have been omitted in the lith. ed. Here follow the references to the folios on which the extant *faṣls* are found, with their equivalents in the lith. ed., wherever available, in Roman figures:

1. f. 7v—I.	9. f. 34v—XII.	17. f. 65—XIX.
2. f. 10v—II.	10. f. 39v—not marked.	18. f. 68—XX.
3. f. 13—III.	11. f. 42—XIII.	19. f. 71v—XXIV.
4. f. 16v—V.	12. f. 45—XIV.	20. f. 74—not marked.
5. f. 21v—not marked.	13. f. 50v—XVI.	21. f. 75—
6. f. 23—VII.	14. f. 56v—XVII.	22. f. 84—XXXI.
7. f. 28—X.	15. f. 58v—not marked.	23. f. 86v—not marked.
8. f. 30—XI.	16. f. 61—XVIII.	24. f. 87v—

The introduction, mentioned above, is different from the *dibācha* in the lith. edition. It begins:

الحمد لله... أما بعد، إني رسالة موسومة است به فقه ما فيه إر كلام مولانا
جلال الدين محمد بلخي المشهور بمولانا رومي التم

Reg. of the treatise itself (f. 3):

بسم الله... إني رسالة كتبتها لمرور الهبست... قال النبي صلى
الله عليه وسلم من رآه إلا مرآة التم

A peculiar colophon appears on f. 87v (it is not found in the lith. ed., and is probably spurious):

تم هذه الرسالة المسماة بفقه ما فيه و نحو فصول كل فصل يقبلى عن كلمات
مروية عن حاكم الزم المسماة بديوانه و توصل آخر الكلام الى المعارف و الحكم
بعمون الله تعالى و حسن توفيقه

On f. 1 there is an anecdote about Rūmī extracted, according to a subscript, from the *Manāqib* 'l-*ārifīn* (see IVASB 240). More notes and anecdotes are found on the margins of ff. 86–87v and on ff. 88–90v, probably taken from the same source.

Copied in the xii/xviii c.

Pl. 10; 8 8,3 x 4,75; 9 x 2,75; ll 14, no judwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many notes, emendations and glosses on the margins.

418.

لمحات

Lama'āt.

III 59.

The well-known Sufic treatise by Fakhru'd-Dīn Ibrāhīm b. Shahrīyār Hamadānī, with the *takhalluṣ* 'Irāqī, d. 686–688/1287–

1289, see IVASB 1185, where references to other catalogues are given. Beg. as usual:

الحمد لله الذي نور وجهه حبيبه بتجليات الجمال الخ

Copied in the xii/xviii c.

* Fl. 1v-40; 8 6 x 3.75; 4.5 x 2.25; ff 13, within jawals. Oz. pap. Good ind. nast. Cond. not good. Worm-eaten and "repaired." A few notes and emendations on the margins. Bad vignette.

419.

(رسائل افضل كاشي)

(Rasā'il-i-Afdal-i-Kāshī).

I 492.

Two treatises of Afdalu'd-Dīn Muḥammad Kāshī (d. 707/1307-1308), with a preface and a note on his biography, by different authors:

1. (ff. 1-3v). *Dībācha*. A verbose preface, containing nothing beyond the usual vague phraseology of this kind of compositions. In the colophon it is ascribed to one Muḥammad Husaynī; the date of composition is expressed by a chronogram *سنة النجاة حكمة* which gives the year 1158/1745. Beg.

نمایش دادار و ثنائیش (sic ?) چنانکه شاید و چندانکه باید الخ

2. (ff. 4-22). *Madāriju'l-kamāl*. The well-known theosophical treatise by Afdalu'd-Dīn Muḥammad Kāshī. It is a translation of his own Arabic work on the same subject. The book is divided into eight *در کشایش*, which are subdivided into several *fasl*. See EIO 1921,2, 1922,14, R 830, etc. In the present copy the title is given in the heading as *Gushāyish-i-hashtgāna* (f. 4); the name of the author does not appear in the work. Beg.

بنام خدائی که جز او خدائی نیست آنجا هر چیز الخ

Beg. of the first *gushāyish* (l. 5v):

کشایش در اول که کوهر مردم و آنچه او را ست الخ

3. (ff. 24v-34v). *Rahanjām nāma*, by the same Afdal Kāshī, also dealing with theosophical and psychological matters, divided into three *guftāra*, see EIO 1921,6; 1922,15; EB 1445,3; R 830, etc. Beg.

الله الحمد اهل الحمد و ولید و متبناه الخ

4. (ff. 35v-38v). (*Dhikr-i-Afdalu'd-Dīn Kāshāni*). A short biographical note on the author of the preceding treatises. The name of the compiler is not mentioned. It gives very little detail, and consists chiefly of poetical quotations from Afdal himself and

from Naṣīrū'd-Dīn Tūst. The date of his death is given (f. 38v) as Rajab 646 March-Apr. 1268. Beg.

ذکرواقف حقایق سبحانی خواجہ افضل الدین کاشانی سرور علم
و فضلاء امامیہ النجف

Copied towards the end of the xii/xviii c. This is probably only a portion of the original *mujaṣṣa'a*, because in a *fihris* at the end of the preface (f. 3v) other works also are mentioned, such as *Minkṣju'l-mubīn*, *Faḍl-i-Hermez*, and *Tushā-nūma*.

Ft. 38: 8 10,75 x 6: 8,5 x 4,25; ff 21, no judgments. Or. pap. Ind. mast. Cond. fairly good. Ft. 1v, 22, 24v, 31, and 38 are of more modern origin. Ft. 22v-24 are blank. A few marginal notes.

420.

(رسالہ عرض)

(Risāla-i-'araḍ).

I 917.

Another theosophical treatise by the same Afdalū'd-Dīn Kāshī, see the preceding note, dealing with "accidental" matters. It is the same as described in EIO 1812,2 and 1921,13. Here in the heading of f. 1 it is erroneously called *Madāriju'l-kamāl*, probably because this title of one of Afdal's works (of. above, 419, 2) is referred to on f. 4, top. In a subheading it is also styled (on f. 1):

رسالہ طبعیات کہ خواجہ افضل الدین کاشانی تصنیف نموده

The name of the author is apparently not mentioned in the text. The treatise is divided into four *عرض*: I (f. 4) *عرض اجسام*; II (f. 14) *عرض کائنات*; III (f. 18v) *عرض دانش*; IV (f. 33v) *عرض دانندگان*. Beg.

خداوند بفرزندی جود و موع وجودت کہ جان یوی جودا النجف

Copied towards the end of the xii/xviii c., apparently a portion of the same volume to which the preceding MS. also once belonged. The same hand, style and paper.

Ft. 41: 8 10,75 x 6: 8,25 x 4; ff 21, no judgments. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. A few emendations on the margins.

421.

نزهة الزواج

Nuz'hatu'l-arwāḥ.

I 1042.

An incomplete and very bad copy of this well-known treatise on Sufism, by Ḥusaynī Sādāt, or, to give him his full name, Ruknu'd-Dīn Ḥusayn b. 'Alīm b. Abi'l-Ḥasan al-Ḥusaynī al-Ghūrī, surnamed *Mir Fakhrū's-sādāt*, who died after 729/1329, see IvASB 1188. Out of the 28 *jaḥṣ* into which the work is divided (see for their headings EIO 1821), here only seventeen complete, and the beg. of the 18th are found. The copy breaks off at the passage corresponding with f. 80v, l. 8 in E 205 (IvASB 1189).

The initial leaf, as well as several folios in the middle, are re-written on different paper in a vulgar handwriting. Beg. (modern) as usual:

بَتَوَفِيقِشِ چو دِیدم روشن آواز، سخن را هم بفامش کردم آغاز، الخ

The bulk of the MS. was probably copied in the xi/xvii c.; the restored portions belong to the xiii/xix c.

Fl. 74: S 6.25 x 4.25; 3.75 x 2.25; li 13, within *jadwāl*. Or. pap. Good Khurāsani nast. Cond. not good. Worm-eaten. A few notes and emendations on the margins.

422.

مصباح الهداية و مفتاح الكفاية

Miṣbāḥu'l-hidāyat wa miftāḥu'l-kifāyat.

I 182.

The well-known Persian abbreviated version of the Arabic treatise on Sufism, the *'Awāriḥu'l-ma'ārif*, by Shihābu'd-Dīn Abū Ḥafṣ 'Umar b. Muḥammad as-Suhrawardī (d. 632/1234-1235), the same as the one described in IvASB 1199. The name of the abbreviator is here given (f. 2v, top) as Maḥmūd b. 'Alī al-Qāshānī. According to the statement in the colophon, he completed this his work on the 14th Shawwāl 734/the 18th June 1334. It is divided into 10 *bābs*, each subdivided into 10 *faṣls*:

۱ در بیان اعتقادات متصوفه (f. 3v)

۲ در بیان علوم (f. 14)

۳ در معارف (f. 22v)

۴ در بعضی اصطلاحات صوفیان (f. 37v)

۵ در مستحکفات متصوفه (f. 44)

۶ در آداب (f. 63v)

۷ در اعمال (f. 95)

۸ در بیان حقیقت خلق (f. 117v)

۹ در بیان مقامات (f. 128)

۱۰ در بیان احوال و ختم کتب (f. 142v)

Beg. of the treatise, as usual:

حمدی که باعث مدق و نقیحات آن اخلاص الهی ... اما بعد، این

مختصریست مشتمل بر ذکر مبدئی و اصول طریقت الهی

Dated the 8th Rajab 1180/the 10th Dec. 1766, copied by Rabī' b. Shamsu'd-Dīn Aḥmad.

Fl. 163: S 8.5 x 5.5; 7 x 3.75; li 21, no *jadwāl*. Or. pap. Ind. nast. Cond. fairly good. Slightly injured by moisture. A few emendations on the margins. A note on f. l. Fl. 34v and 91v are left blank, although the text is not interrupted. The top of the last folio is torn away.

423.

سلک السلوک

Silku's-sulūk.

I 496.

The well-known Sufi treatise by Diyā'u'd-Dīn Nakhshabī, who lived in India and died *ca.* 751/1350-1351 (cf. above, No. 105), see IvASB 1200. The work is divided into 151 brief *silks*, which are subdivided into minor sections variously beginning with *عنین* or *دریشت*, or *بشنو*. The present copy is slightly incomplete at the beginning and end, and corresponds with f. 2, l. 4 to f. 148, l. 3 of E 105 (IvASB 1200). Beg. abruptly:

خاتم تقریرا نیکینه از ' ملک دریشت را خزینه از '.

Copied probably in the beg. of the xiii/xix c.

Ft. 114: 8.8 x 3.25; 6.25 x 3; ll 13, no jawwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few notes on the margins.

424.

انیس الغرابة

Anisu'l-ghurabā'.

I 91.

The same treatise on Sufism, chiefly on moral matters, as the one described in IvASB 1212. The present copy does not contain anything new to help towards the identification of the author of this work, and of the period in which he wrote; going through it again I noticed several details, which formerly had escaped me: the frequency of the expression *غریب* (ff. 4, 5, 8, etc.); the traces of archaic original diction of the work; the fact that Chiragh-i-Dihli is mentioned without this surname, simply as Nasīru'l-Haqq wa'd-Dīn Maḥmūd (f. 36), and specially styled a *khalīfa* of Nizāmu'd-Dīn (this would be superfluous if the work should have been written after the VIII/XIVc.). These observations are insufficient for a definite conclusion, but may, to some extent, support the conjecture that the real author was Nizāmu'd-Dīn's pupil Burhānu'd-Dīn Gharīb (d. the 12th Šafar 732/the 14th Nov. 1331). Unfortunately he never gives the name of his *pīr-i-dastgīr*, frequently referred to here. He states (f. 48v) that he modelled his book on the *Mu'nisu'l-fuḡarā'* (cf. No. 466, 1), of which he does not mention the author. All poetical quotations, given here, belong to the poets who lived not later than the VII/XIIIc. Beg. as usual:

حمد و ثناء مر مفضل را که فضل داد مہاجران را الخ

A few verses from Jāmī on f. 1.

Copied in the xii/xviii c.

Ft. 49: 8.10 x 6.5; 6.75 x 4; ll 13, no jawwals. Brownish Or. pap. Ind. nast. Cond. good. A few notes and additions on the margins.

425.

معین المعانی

Ma'danu'l-ma'āni.

III 38.

A comprehensive exposition of the system of Sufism based on discourses of the famous Indian mediæval saint, Sharafu'd-Dīn Aḥmad (b.) Yahyā Munyarī (or Munayrī), who died in 782/1380-1381. The author calls himself (f. 9v) Zayn-i-Badr-i-'Arabī, and is doubtlessly identical with the editor of the saint's letters (cf. IvASB 1205, EIO 1843-1844, etc.). The present work is different from the *Ma'danu'l-ma'āni*, described in EB 1263; the latter is a daily record of the saint's lectures, whilst in the present work his teachings are systematically expounded so as to form a treatise on the usual plan followed in this kind of compositions. In tone and stylistical details the present work very closely resembles the fragmentary treatise on the same subject, described in IvASB 1204. The saint is here similarly styled *بندگی مخدوم عظمه الله*; many of his disciples referred to in the former treatise as having been present at this or that assembly, reappear here. The works are, however, not identical (although the one described in IvASB 1204 may form a portion of, or be in some way connected with the *Ma'danu'l-ma'āni* described in EB 1263). Of Munyarī's disciples those here referred to more frequently are: Qādī Min-hāju'd-Dīn Darān-hisārī, Qādī Ashrafu'd-Dīn, Nizāmu'd-Dīn Khāl-zāda, Zakariyā Gharib, Shamsu'd-Dīn Khwārizmī, Mu'iz-zu'd-Dīn, and others. The subjects of the discourses are chiefly of a dogmatic nature, the biographical and hagiological topics are rare. The date of completion is not given, and generally there are probably no dates referred to. But the work must have been composed still within Aḥmad Munyarī's life-time, because he is mentioned in terms implying his being alive at the time of composition. The work is divided into 63 *bābs* (their list is given in the text, on ff. 11-12v, and, in a different form, prefixed on ff. 1-8). Each *bāb*, as well as the smaller subdivisions, uniformly begin with *ذکرى در اثبات الحق*. A complete list of the headings of the *bābs* is here given:

- ۱ (f. 12v) *در ذکر اثبات وجود حق تعالی و وحدانیت او*
- ۲ (f. 16v) *در ذکر ایمان و اسلام و شرک و کفر و آنچه مذاسب است*
- ۳ (f. 21) *در معرفت ذات و صفات باریتعالی*
- ۴ (f. 23v) *در ذکر مشاهبات که مصائب بحق است*
- ۵ (f. 25v) *در ذکر تلم شریعت و طریقت و آنچه مذاسب است*

- ۶ (f. 32v) در ذکر تفسیر قرآن و حفظ آن *
- ۷ (f. 42v) در ذکر احادیث ... و تأویل بعضی کلمات مشایخ *
- ۸ (f. 49v) در ذکر نبوت النبی
- ۹ (f. 54v) در ذکر هجرت و اعلام و اصحاب عقیقه النبی
- ۱۰ (f. 57v) در فضل صحابه النبی
- ۱۱ (f. 62v) در ذکر طهارت *
- ۱۲ (f. 66v) در ذکر صلوة النبی
- ۱۳ (f. 78) در ذکر صوم النبی
- ۱۴ (f. 82) در ذکر حج و جهاد *
- ۱۵ (f. 85v) در ذکر اوراد و ادعیه و صلوة نفل النبی
- ۱۶ (f. 92) در ذکر خداوند *
- ۱۷ (f. 96) در ذکر پیری و مریدی النبی
- ۱۸ (f. 98) در راست کردن مرید *
- ۱۹ (f. 102) در ذکر خلق و قصر و مرق و ارسال النبی
- ۲۰ (f. 108) در ذکر اولیای حق *
- ۲۱ (f. 115v) در ذکر نظر باطن بزرگان *
- ۲۲ (f. 120) در ذکر شجره پیدان و شقیع آوردن ایشان در حاجات *
- ۲۳ (f. 120v) در مجاهده و ریاضت *
- ۲۴ (f. 125v) در پیرانی نمودن از نفس النبی
- ۲۵ (f. 132v) در پیرانی از خلق و از خود النبی
- ۲۶ (f. 136v) در زهد و تقوی *
- ۲۷ (f. 139v) در خوف و رجا *
- ۲۸ (f. 141v) در مراقبه و تفکر *
- ۲۹ (f. 146) در ذکر بنده بودن و بندگی کردن *
- ۳۰ (f. 148) در ذکر حریت و حقیقت اشیا النبی

- ۳۱ (f. 150v) در ذکر یقین^۱
- ۳۲ (f. 153v) در ذکر محبت حق الهی
- ۳۳ (f. 161) در عشق و غیرت و حال و مقام و وقت^۱
- ۳۴ (f. 166v) در ذکر یوست و مشاهده و تجلیات^۱
- ۳۵ (f. 169v) در ذکر شططیجات و طامات و تعویض^۱
- ۳۶ (f. 173v) در حقیقت انسانیت و روح و دل و نفس و تکوین بشر الهی
- ۳۷ (f. 170v) در ذکر قضا و قدر^۱
- ۳۸ (f. 183) در ذکر سعادت و شفاعت و ثلث و حبیب آن^۱
- ۳۹ (f. 187v) در ذکر قضاوت از دنیا الهی
- ۴۰ (f. 191v) در ذکر معصیت و خیانت بشر^۱
- ۴۱ (f. 196) در ذکر امراض و طبیبان ظاهر و باطن^۱
- ۴۲ (f. 198v) در ذکر حیله و حرام و مکروه^۱
- ۴۳ (f. 202v) در ذکر رزق^۱
- ۴۴ (f. 204v) در ذکر سوال^۱
- ۴۵ (f. 209v) در توافع و تکبیر و مذلت^۱
- ۴۶ (f. 215) در ذکر رسوم خلق^۱
- ۴۷ (f. 218) در ذکر ایس^۱
- ۴۸ (f. 220) در ذکر صحبت و آنچه مناسب است^۱
- ۴۹ (f. 225) در ذکر تذکیر و وعظ^۱
- ۵۰ (f. 230v) در امر معروف و نهی منکر^۱
- ۵۱ (f. 233v) در ذکر تعبیر خواب^۱
- ۵۲ (f. 240) در ذکر بطل و سخاوت^۱
- ۵۳ (f. 245) در ذکر منافعت بین الشبهین^۱
- ۵۴ (f. 247v) در ذکر حفر^۱
- ۵۵ (f. 251v) در ذکر زیارت قبور و آداب آن الهی
- ۵۶ (f. 255) در ذکر حیات و ممات^۱

در سود خاتمت و عقیدات مرک و تمغای آنکه مبالغ است ۵۷ (f. 258v)

یا مکتوبه

در عمارت خاند کعبه و تخلیق افلاک النجم ۵۸ (f. 261v)

در ذکر ولادت ۵۹ (f. 264v)

در ذکر سماج و بیان حال و محل و حرمت و اباحت ۶۰ (f. 266v)

در ذکر حمل ابیت و تکوین راجع و خال النجم ۶۱ (f. 272v)

در ذکر آداب ۶۲ (f. 279v)

در وعدة و وعید و لعنت بر شیطان ۶۳ (f. 283v)

Beg. of the treatise (f. 9v):

حمد و سپاس بر حضرت محمدیت را که عجایب اسرار معانی و شرایب

اثر لا مکانی النجم اما بعد، میگوید ... جامع این در معانی ... بیتجاره

زین بند عربی النجم

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

FL 288; S 9.5 x 5.5; 7 x 3.75; ll 18-19, no fadwala. Or. pap. Ind. nast. Cond. not good. Worm-eaten and "repaired." Incidental emendations on the margins.

426.

قدسیه

Qudsiyya.

III 47.

A short treatise on Sufism, based on utterances of the famous shaykh of Turkestan, Bahā'u'd-Dīn Muḥammad Naqshband (d. 791/1389), by Muḥammad b. Muḥammad (b. Maḥmūd al-Hāfiẓ) al-Bukhārī (usually called Muḥammad Pārsā), who d. 822/1419, cf. IVASB 1218. This work has been described in Bl 113,2, EIO 1920,1, 1923,3, EB 1266, etc. It deals with Sufism as based on strict orthodox Sunni ideas. There is no regular division into chapters. The style is flowery, numerous poetical quotations (mostly from 'Attār). Beg.

حمد و ثنائی بیحد و مغنیا و شکر و سپاس اما بعد، این کلمه

چند است از انفس نفیسه و الفاظ متبرکه حضرت علیه السلام

Dated the 21st Šafar 1169/the 26th Nov. 1756, copied by Qiwām'u'd-Dīn Muḥammad b. Shihābi'd-Dīn al-Ḥusaynī al-Bukhārī, at Shāhjahānpūr.

FL 45; S 7 x 4.5; 5 x 2.75; ll 11, no fadwala. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and glosses on the margins. Seals on l. 1.

427.

(رسائل سالک الدین اصفهانی)

(Rasā'il-i-Šā'inu'd-Dīn Iṣṭahānī).

I 93.

Two Sufic treatises of Šā'inu'd-Dīn 'Alī Tarīka Iṣṭahānī, a Qāḍī of Yazd, d. at Herat on the 14th Dhī'l-hijja 835/the 12th Aug. 1432 (see R 1078).

1. (ff. 23v-52v). *Munāẓirāt-i-khams*. Five allegorical contests between reason and love, fancy and reason, etc., see R 42 and 833. The work is written in ornate prose with numerous poetical quotations. Beg. as usual:

الحمد لله الذي رتب نظام برية العالم بخلق آدم الخ

2. (ff. 52v-56v). *Shagq-i-qamar*. A mystical interpretation of the legend of Muhammad's splitting the moon, the same as described in EB 1298,45, R 42 and 833. Beg.

الحمد لله وليه و الصلوة على محمد نبيه روزی از روزها که الخ

Copied in the end of the xii/xviii c., and included in a *mujaḥḥa* containing many heterogeneous items.

* Fl. 23v-56v; S 11 x 6,5; 8 x 4; ll 19, no fadwa's. Or. pap. Incl. nast. Cond. fairly good. A few marginal notes.

428.

نشاط العشق

Nishāṭu'l-'ishq.

II 185.

The same commentary on the *Ghanthiyya* of 'Abdu'l-Qādir Jilānī (cf. above, No. 410), as described in IvASB 1771. In the present copy the name of the compiler appears in the form of 'Abdu'l-lah b. Hasan b. 'Alī al-Makkī al-Ḥasanī (الحسن) al-Ḥusaynī (الحسين) al-Jilānī (ff. 2, 55). At the end (f. 55v) the date of completion of this commentary is given as the 2nd Muḥarram 835 the 10th Sept. 1431. It is difficult to pronounce definitely on the correctness of this statement. Beg. as usual:

سپاس (و) ستایش مر آن واجب الوجودی را الخ اما بعد

چنین گوید این ضعیف نجیب الخ

A bad copy, completed on the 11th Jam. II 1189/the 9th Aug. 1775. A note at the end.

Fl. 56r; S 8,25 x 4,75; 6 x 3,25; ll 11, no fadwa's. Or. pap. Vulgar Incl. nast. Cond. not good. Worm-eaten and repaired. Marginal notes and emendations.

429.

جواهر الاسرار

Jawāhiru'l-asrār.

II. 173.

A comparatively rare work on the mystic meaning of various passages in the Coran, the *hadiths*, utterings of early Sufis, difficult verses from various poets, the cabbalistic values of the letters of Arabic alphabet, etc. It was composed in 840/1436-1437 (cf. f. 3v, bottom), by Shaykh Ādhari of Isfarāin (now ruins near Miyānābād, in the Northern corner of the Juwayn plain). His full name is here (f. 3) given as 'Alī b. Hamza (instead of the usual Jalālu'd-Dīn Abū 'Alī Hamza) b. 'Alī b. Malik b. Hasan aṭ-Ṭāsī, or rather al-Bayhaqī, as he is often called (d. 866/1461-1462), a descendant of Ahmad b. Muḥammad az-Zamchī al-Hāshimī al-Marwazī. The present work is an abbreviation of his earlier composition, written in 830/1426-1427, called *Miftāhu'l-asrār*. For other copies of this work and a biography of the author see Br. Lit. Hist., III, 497, GPh 304; Bl 123, EIO 2036, EB 402, R 43-44 (where his biography is given in detail). *Ind. libr.* Spr 316-317. For references concerning his diwān and other works see also IvASB 006.

The book is divided into four *bābs*, of uneven length, subdivided into numerous *faṣls*, *sirrs*, etc.:

۱ (f. 7) در معرفت اسرار حروف مقطعات از قرآن

۲ (f. 12v) در بیان اسرار احادیث نبوی

It is divided into 9 *sirrs*, ff. 12v, 19v, 29, 31v, 34, 36, 40v.
44.

۳ (f. 46) در اسرار کلام مشائخ

Divided into two *faṣls*: the first (f. 46), on paradoxes in prose; and the second (f. 90v), on paradoxes in verse. Both sections are subdivided into numerous *sirrs*, the headings of which are not always properly distinguished in the text.

۴ (f. 177?) در بیان کلام شعرا

The beginning of this *bāb* is not properly marked, and so it is the case with the 10 *faṣls*, into which this section is subdivided (except the *fourth*, on f. 223). It explains the difficult passages (*nashkāl*) in various *qaṣīdas*, *ghazals*, and other forms of poetical compositions, chiefly of Sufic contents.

In the last *bāb*, as well as in the preceding one, there are many short but valuable biographical notes and chronograms for

the dates of deaths of various saints and poets. Beg. of the treatise, as usual:

يَا مَعْنَى الْإِبْرَابِ أَنْتَ بِكَ قَلْبِي وَ قُلُوبُ الْمُسْلِمِينَ الْحَمْدُ

Copying completed in the eighth year of Muḥammad Shāh, the 10th Jan., 1140/the 24th Dec. 1727, at Shāhjahānshāh, by Muḥammad Aslam b. Mullā Khūshāl Ghazawī.

Ff. 240: 8 10 × 6; 7,25 × 4; ll 17, no *jadwāl*. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly damaged by repairs. On five fly-leaves at the beginning there are many prayers and invocations, in Persian and Arabic, magic squares, stray poetical quotations, etc.

430.

The same.

II 200.

Another copy of the same work. It is an excellent MS., dating from the beginning of the X/XVIc., being perhaps not much younger than the work itself. Unfortunately it is extremely fragmentary, and contains only the portions corresponding in the preceding copy to: f. 7v, l. 8 to f. 84v, l. 14 (here ff. 1-71); f. 89, l. 15 to f. 90v, l. 7 (here f. 72); f. 96v, l. 12 to f. 125, l. 5 (here ff. 73-96); f. 139v, l. 9 to f. 140v, l. 10 (f. 97); f. 150, bottom, to f. 169, l. 12 (ff. 98-111). Besides, there are occasional discrepancies in the text, so that some passages are omitted in this copy (cf. f. 101, approximately corresponding to f. 154, l. 4 to f. 156, l. 9 in the preceding MS.), or an omission in the former, cf. here f. 54v, l. 3 to f. 55v, l. 12 (f. 66 in No. 420).

The introduction is lost, and the book opens in the beg. of the first *bāb*; the second *bāb* begins on f. 6, the third on f. 35v (it is incomplete in the middle and at the end). The fourth *bāb* is completely lost.

Copied apparently early in the x/xvi c. by a good scribe belonging to the Herat school of calligraphers.

Ff. 111: 8 9,75 × 6; 7,75 × 4; ll 17, within *jadwāl*. Light brownish, thick Or. pap., probably of Samarkandi manufacture. Excellent calligraphical Herati nast. Cond. fairly good; the inner edges are worm-eaten, the outer edges slightly injured by moisture.

431.

Mawāṭin.

مواطن

II 182.

A Sufico-philosophical treatise, dealing with the usual topics of metaphysics, divided into several unnumbered *mawāṭin*. It is dedicated to Mu'izzu'd-Dīn Abū'l-Qāsim Bābur (see ff. 4v-11, where numerous *mū'ammās* for his name are given). This prince was apparently Bābur b. Baysunqar b. Shāhrukh b. Timūr; he was appointed a governor of Khorasan in 854/1450, of Fārs in 855/1451, and died in 861/1456-1457. The treatise itself has been

completed in 856/1452 (see f. 109v, where the chronogram **بَیْرُ خَانَ** is given). The name of the author is not mentioned. On the fly-leaf the authorship of this work is attributed to the well-known Sharafu'd-Din 'Alī Yazdī (see above, No. 17). As the latter died in 858/1454, this is not impossible from the chronological point of view. The inflated style, the abundance of *mu'ammās*, etc., are quite characteristic of his writings. In all the poetical quotations given in the treatise there is only one place in which the *takhallus* Sharaf (which was used by 'Alī Yazdī) may be found. This is however a very doubtful case (f. 29) :

شرف دل شده کز سلطنتش تار آید، الهم

There are no references to any contemporaries or historical persons (except Bābur), nor to books. The *manṭaqas* have headings as follows :

(f. 11) تَجَنُّبَات و تَحْقِیْقَات مِن سَوَالِحِ الْوَقْتِ وَ اِفَاضَةِ الْاَلَمِ

(f. 29) تَأْخِیْبِ وَ تَحْقِیْقِ وَ مِن اَللّٰهِ الْهَدَايَةُ وَ التَّوْفِیْقُ الِیْهِ

(f. 33) تَجَنُّبَات و تَأْیِیْدَات لَمَّا مَضَى الْاَلَمِ

(f. 48) تَفْصِیْلِ وَ تَبْیِیْنِ الْاَلَمِ

(f. 58) رَفْعِ السَّائِرِ وَ كَشْفِ الْغَطَاءِ

(f. 69v) مَوْطِنِ عَظِیْمٍ وَ اَلْمَسْتَعْلٰی هُوَ اَللّٰهُ الْعَلِیْمُ الْاَلَمِ

(f. 93v) مَتَفَرِّقَاتِ الطَّائِفِ مِن مَّوَالِدِ شَيْءٍ

Beg. of the treatise :

وَاَبْرَ عَظِیْمِ مَذَلٍّ قَدِیْمٍ عَزَّ اَسْمُهُ بِسْمِ مَوْلٰیكَ دَرِیْ بَرَوِی رَجَایِ عَالَمِیْلِ
كَشُوْدَةِ وَ بَرَكَاتِ بَنی قَهْلَبَاتِ الْاَلَمِ

Dated the 20th Jam. II 864/the 12th Apr. 1460.

Ff. 106; S 7.75 x 4.5; 5.5 x 2.5; II 17, within *jadwala*. Good Samarqandi pap. Good Khurasani nast. Cond. very good, only very little injured by worms and moisture. Good, but faded vignette. Notes on f. 1.

432.

والهم

Lawā'ih.

II 176.

Jāmi's well-known Sufic treatise, see IVASB 631. Another copy of the same work is included in a *majmū'a* (No. 462, 14). Beg. as usual :

رَبِّ وَفَقًا لَا اَحْصِي ثَنَاءَ عَلَیْكَ كَيْفَ كُلِّ ثَنَاءٍ الْاَلَمِ

Copied apparently in the xii/xviii c.

*Ff. 1-12v; S 9.5 x 3.5; 7.5 x 2; II 26, no *jadwala*. Brownish Or. pap. Ind. nast. and shikasta. Cond. not good. Worm-eaten. Numerous notes and emendations on the margins. Cf. above, No. 230.

433.

إرشاد muridīn

Irshādū'l-murīdīn.

II 533.

An incomplete copy of a Sufic treatise, chiefly dealing with the relations between a *murid* and his *murshid*. The author calls himself (f. 1v), Husayn al-Hasanī al-Khwārizmī. He was, as he states on ff. 10v-11, a member of the Sufic affiliation, which was a branch of the Kubrawī order and included such celebrities as Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī (d. 734/1334) and Sayyid 'Alī Hamadānī (d. ca. 786/1384). He himself died in Syria (according to the *Safīnatu'l-awliyā'*, see EIO 647, No. 364), in 956/1549. The author was a disciple of Muhammad-Khabūshānī, or, to give him his full name, Muhammad b. Jalālī'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, who died in 937/1530-1531 (see *Safīnatu'l-awliyā'*, ibid., and the *Riyādu'l-awliyā'*, f. 132v). This shaykh was probably still alive at the time of composition of this treatise (cf. f. 23). Cf. also EIO 1877.

The work is originally divided into four *fasls* (f. 4); but their headings are not given in the preface and are omitted in the text, where the space for them is left blank. There are many poetical passages (in which the author's *takhalluṣ* appears as Husaynī). Beg.

الحمد لله الذي رفع أعلام الشرح بميامين أئمة الدين المحمديين

On four unnumbered folios at the beginning and on the blank side of f. 1, there are many notes, chiefly on the interpretation of dreams. A few magical tables, prescriptions, and a note on the slaughtering of animals.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

* Fl. 1v-31; 8 5/8 x 5 5/8; 7 x 4; ff. 15, no fadwala. Brownish Or. pap. Bad ind. nat. Cond. tol. good. Seals. A few marginal emendations.

434.

رسالة شطارية

Risāla-ī-Shaṭṭāriyya.

I 440.

A treatise on *dhikr*, the principles of ascetic training, etc. according to the rules of the Shaṭṭāriyya (a branch of the Qādiriyya) affiliation, by Bahā'u'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Chishtī, who lived in Gujrat in the beg. of the X/XVIc. (see the *Gulzār-ī-abrār*, IVASB 259, f. 73). It is the same as the one described in IVASB 1303 and EIO 1913. The work is divided into four *fasls*:

١ در کیفیت سلوک (f. 2)

٢ در بیان شریط ذکر (f. 7)

۳ (f. 12v) در بیان کلمات مراقبه

۴ (f. 14v) در بیان اذکار متفرقات عربی و فارسی و هندی

No references to the authorities, etc. Beg. as usual :

الحمد لله بعد از حمد و صلوة میگوید بهار الدین

Copied at Akbarābād, by Bihlānāt'h Khatrī Kātūl, and dated the 3rd Rabi' 1155 (the 234th of Muhammad Shāh's reign), i.e. the 1st Nov. 1742.

Ft. 21 : 8 9,75 x 6,5 : 6 x 3,5 : ll 17, no jadwala. Or. pap. Ind. mast. Cond. not good. Worm-eaten, injured by moisture, repairs.

435.

مصباح العشيقين

Miṣbāḥu'l-ʿāshiqīn.

I 947.

A short treatise, dealing with an interpretation of the 93rd *sūra* of the Coran from the Sufic point of view, and referring also to many other utterances of Muhammad, etc., see IvASB 1298 (1). The author calls himself Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm, a grandson (*nabīra*), or generally, a descendant of Qaḍī Ḥamīdu'd-Dīn Nāgūrī (d. 643 1245), whose work, *Tawālī-i-ahmūs* (see IvASB 1183) is here referred to on f. 10 ; other works by the same author, called *Baḥru'l-ānucār* (f. 15v), *Baḥru'l-marjān* (ff. 1v, 16), and *Baḥru'l-ma'rifat* (f. 10v), are also referred to. The compiler may be identical with Bahā'u'd-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī, the author of the *Shaffāriyya*, described in the preceding note. Beg.

الحمد لله خالق المار و الطين ... بعد الحمد و الصلوة میگوید تقیر الم

Dated the 8th Muḥarrim 1246/the 29th June 1830, at Gwalior.

Ft. 10 : 8 10 x 6,75 : 8 x 3,75 : ll 21, within jadwala. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. A few notes and glosses on the margins.

436.

شرح اورداد فتحیه

Sharḥ-i-Awrād-i-fatḥiyya.

I 526.

A detailed Sufic commentary on the book of *awrād*, prayers, in Arabic, ascribed to Sayyid 'Alī Hamadānī (d. 786/1384), of f. 5v. The commentator calls himself in this copy Ja'farī, but in RS 20, where another copy of the same work is described, his name is given as Muhammad Ja'far Ja'farī. He must have written his book in the X/XVIc., because he very frequently quotes Jāmi's *Nafahāt*, but, on the other hand, the copy itself is dated 1015/1606. The text of the *Awrād-i-fatḥiyya* and of this commentary have been repeatedly lithographed in India. Beg. of the original text (f. 8, continued on f. 12v, etc.) :

استغفر الله العظيم الذي لا اله الا هو الم

Beg. of the commentary (f. 5v):

الحمد لله القناح الذي فتح على المستفتحين ابواب الخ

On ff. 1-4v there are several prayers, in Arabic, apparently not pertaining to the commentary.

Copied at Samarcand, Safar 1015/June-July 1606, by Mullā Mirzā b. Mullā Khwājā-i-Rūhūlūdī Samarcandī.

Pf. 100; 8 7.25 x 5; 5 x 3; ll 15, no fadwals. Good Or, pap. Good nast, of Khorezmī type. Cond. tol. good. Slightly worm-eaten and repaired. Many marginal notes, glosses, etc., by different hands. A few seals, erased.

437.

مخزن دعوت

Makhzan-i-da'wat.

I 916.

A large treatise on the forms of *dhikr*, various Sufico-magical practices, etc., as prescribed to the darwishes of the Shattāri affiliation. The author, Isma'īl b. Mahmūd Sind'hī Shattāri Qādīri (f. 2), an inhabitant of Burhānpūr (برهانپور f. 3, l. 2), composed it in 1037/1627-1628 (f. 3v), after long wanderings in different provinces of India (f. 3). The work is chiefly dedicated to 'Isā b. Qāsim Sind'hī, here called Masīhu'l-awliya', a Shattāri shaykh of the beg. of XI XVIIc, (his biography is given in the *Gulzār-i-abrār*, IvASB 259, No. 536; he was born, as stated there on f. 160, the 5th Dhī'l-hijja 962/the 21st Oct. 1555). Another Shattāri saint, Muhammad Ghauth 'Atṭārī (Gwālīyārī), the author of the *Aurād-i-Ghauthiyya* (or *Jawāhīr-i-khamsa*), see IvASB 1252, who died in 970/1562-1563, is also often referred to here. The book is based on different earlier works, such as *Hiṣnū'l-ḥaṣīn*, *Sirājū's-sālikīn*, *Kashfū'l-amwār*, *Asrārū'd-da'wat*, *Aurād-i-Sūfiyya*, etc. (cf. the list, given on f. 3), but other treatises are also incidentally referred to. There is little or nothing to learn from this book concerning the history of Sufism in that period, but it gives an enormous amount of information concerning the magical practices of the Indian Sufis. It is divided into seven *bābs* of different length:

۱ در آذان و استنجا و وضو و غسل و مقدم آب شریک و ادعیه (f. 4v)

آن و نوافل و اوراد الخ

۲ در استخاره و قال مصحف بنوعیکه در حدیث صحیح

وارد شده است و بعضی قوافل و اوراد الخ

۳ در دعوت اسماء نظام و غیره (f. 52v)

۴ در ضبط اعراب اسماء اصول و بعضی ادعیه غیر زبان عربی (f. 283)

۵ (f. 302) در اذکار مع شرح هریک

۶ (f. 315) در مراقبات

۷ (f. 330v) در بیان بیعت کردن و کلاه و خرقه دادن و اوصاف پیرو

و مرید و تعریف خلوت و عزلت و نوایند و آداب آن

The 3rd chapter is divided into 42 *asās*, and contains a very large number of magical prayers, incantations, talismans (*sayf*) and other similar matters. The last chapter, on the rites of initiation, is very meagre and gives nothing new. Beg. of the treatise:

حمد بلا غایت و شکر بلا نهایت عزای مجیب الدعوتی که او

بعد، یکی از مریدان و طالبان سید مفسرین الم

Copied towards the end of the xii/xviii c.

Ff. 345; 8 8,75 x 6,5; 5 x 3,5; II 11, no fadwa's. Or. pap. Ind. mast. Cond. tol. good. Slightly worm-eaten and "repaired."

438.

(اسناد اشغال شطاریه)

(Asnād-i-ashghāl-i-Shaṭṭāriyya).

II 533.

A detailed work on different mystical practices, prescribed to the Sufis of the Shaṭṭāriyya affiliation. It was composed in 1045-1035-1036, as stated on f. 36:

جو تاریخ پرسی مر (1) این گنج را، بدان یک هزار و چل و پنج را

The author mentions his own name apparently only on ff. 35v and 36, in the form of a *takhallus*, Mullā Ja'far. He does not give the title of his book, nor does he mention any definite authority (he refers to his sources as *بعضی متاین*, etc.). Only in a few places 'Abdu'l-Qādir Jilāni and Ibn al-'Arabī are eulogised. On ff. 101v and 103 the author refers to his own treatise, *Anisū'l-musāfirin*, and on f. 93 to his *murshid's* work, *Sirāju's-sālikin*, both apparently dealing with similar mystical matters.

The treatise begins with a versified introduction, after which is given a long series of prescriptions, in prose, unnumbered, almost all opening with the expression: *asnād-i-shughl-i-...* In the body of the text poetical quotations are rare. Beg.

پس از حمد خالق درود رسول که باشد هادی برای وصول

Beg. of the treatise itself (f. 39):

شغل مرافقه ملاء هو، چون خواهد که ملاء ابد در نداء اول اله

Copied in the beg. of the xii/xix c.

* FL 32-114; S 8,75 x 5,75; 7 x 4; B 14, no jadwal. Brown. Or. pap. Very bad, unskilled, coarse Ind. nast. Cond. tol. good. A few glosses on the margins.

439.

مناظر اخص الخواص

Manāẓir-i-akhaṣṣu'l-khawāṣṣ.

II 180.

A systematic exposition of the principles of Sufism, completed on the 13th Ram. 1050/the 27th Dec. 1640, by the 'old' (پیر as he calls himself) Muhibbu'l-lah Mubāriz; he is apparently identical with the well-known divine, an associate of prince Dārā Shikūh, the author of a theological work *'Ibādatu'l-khawāṣṣ* (see IVASB 1084), comp. in 1053/1643, etc., Muhibbu'l-lah Mubāriz Hahābādī (d. ca. 1058/1648). The work is almost exclusively based on the *Futūḥāt* of Ibn al-'Arabī, from whom many passages are quoted, translated and commented upon, and Jāmī's *Nafahātu'l-unā*, in its first half dealing with the earlier Sufism. References to other works are rare; almost no mention of the author's contemporaries or their compositions. The book is divided into 27 *mangars*, of which the first two, as is explicitly stated on f. 4, constitute a sort of introduction (*muqaddima*):

۱ (f. ۵) در بیان آنکه مناظر و ملاحظه عرفاء کرام مغایر عقاید علماء ظاهراً

اند که اهل اسلام و اهل کلام باشند.

۲ (f. 68v) در بیان آنکه مقصد اقصی معرفت و علم بالله باشد

و فضل آن بر عمل و تقوی اله

۳ (f. 109) در سبب ازدیاد علم و نقص آن.

۴ (f. 116) در آنکه اکمل مراتب وصول بحق است پسترجوع بسوی

خلق بنظر حق و رحمت.

۵ (f. 122v) در بیداری شب و مشاهدۀ حق در آن.

۶ (f. 128v) در آنکه صایم متخلق است بصفات حق تعالی.

۷ (f. 134v) در ادای حقوق نفس.

۸ (f. 142) در دفع سبب شغائت نفس و رغولت آن.

۹ (f. 145v) در رجوع هوشی از قرب و اعمال و غیر آن.

- ۱۰ (f. 146v) در قرب الله بخلق و قرب خلق بحق^۱
 ۱۱ (f. 148v) در قرب بالله که مطلوب و داعی الی الله است^۲
 ۱۲ (f. 151) در کمالاتی که انسان مخلوق است^۳
 ۱۳ (f. 155v) در عموم رحمت^۴
 ۱۴ (f. 161v) در تقدیم شفقت علی خلق الله^۵
 ۱۵ (f. 163v) در مقام الادب^۶
 ۱۶ (f. 167v) در مقام احترام الشیوخ^۷
 ۱۷ (f. 172) در مقام مصیبت^۸
 ۱۸ (f. 216v) در مقام شوق^۹
 ۱۹ (f. 218v) در مقام تصوف^{۱۰}
 ۲۰ (f. 223) در مقام قربت که در میان صدیقیت و نبوت باشد^{۱۱}
 ۲۱ (f. 229v) در بیان تحقیق و محققان^{۱۲}
 ۲۲ (f. 234v) در سماع اهل الله^{۱۳}
 ۲۳ (f. 243v) در کرامات اهل الله^{۱۴}
 ۲۴ (f. 253v) در حب اهل بیت رسول الله^{۱۵}
 ۲۵ (f. 263) در ایمان بلس^{۱۶}
 ۲۶ (f. 274) در آنکه قطب واحد است و هرگز تمیزد^{۱۷}
 ۲۷ (f. 294v) در خاتم الولاية المطلقة الکبری^{۱۸}

Beg. of the treatise :

بسم الله الرحمن الرحیم دیدۀ هر محمد شیفته جمال الهی ... بستر میکند
 نایز حقیر محب الله مجاز الهی

Copied towards the end of the xiii/xix c.

Ff. 307; S 10x8; 7,25x4; ll 15, no fadwa. Bleish Europ. pap. Modern Ind. nat. Cond. good. A few emendations on the margins. Ff. 73-74v, 76v-77, 303-303v are left blank.

440.

شرح فصوص الحکم

Sharḥ-i-Fuṣūṣu'l-ḥikam.

II 536.

A Persian paraphrase of and a commentary on Ibn al-'Arabī's famous *Fuṣūṣu'l-ḥikam* (see Brockelmann, I 442). The commentator does not mention his own name, or the date of composition in the usual places. The date of completion is added on the margin, against the colophon, by a different hand, as 1041/1631-1632. In the colophon the name of the author is added by a different hand as Shāh Muḥibbu'l-lah Ilahābādī. The same statement is

repeated in a note on f. 1. If this be correct, this writer may be identical with the author of the preceding treatise, No. 439. Beg.

الحمد لله الولي والصلوة على النبي الم

The commentary begins immediately, with explanations of بسم الله. The text begins on f. 1v: الحمد لله and is continued on f. 2: منزل الحكم على قلوب النعم, etc.

Copied towards the end of the xii/xviii c.

Fl. 330; S 11 x 7; 9,5 x 4,25; ll 25, no fadwals. Or. pap., disfluent. Incl. nast., by different hands. Const. tol. good. Marginal notes and glosses. A seal, dated 1321 AH.

441.

(شرح تسوية)

(Sharḥ-i-Taswiya).

I 428.

A Persian paraphrase of and a commentary on a short Sufico-theosophical treatise, in Arabic, on the nature of the Deity, etc. The title is apparently given on f. 16, as *At-Taswiya bayna'l-ʿibādat wa'l-qabūl* (تسوية بين العبادة والتقبل). The names of the author and of the commentator, the date of composition, etc., do not appear in this copy. There are only a few references to different persons, all being early celebrities, like Junayd, Ghazālī, etc. The work is almost entirely based on Ibnū'l-'Arabī's *Fuṣūṣu'l-hikam*, which is referred to on every page. The treatise is apparently not mentioned in C. Brockelmann's *Gesch. d. Ar. Lit.* At the end (f. 21v) the commentator refers to his other works, *Anfāsu'l-khawāṣṣ* and *ʿAqā'idu'l-khawāṣṣ*. If the latter be identical with *ʿIbādātu'l-khawāṣṣ* (composed in 1053/1043, see IvASB 1084), the commentator may be the same Muḥibbu'l-lah Muḥariz Ilahābādī as referred to in two preceding notes. There is another copy of the same work in this library, see No. 465 (1), dated 1122/1710–1711, and this has so far to be regarded as the earliest fixed date before which the commentary must have been written. This copy does not contain the preface, given in No. 465 (1), and opens with the initial words of the original text:

الحمد لمن وجد لكل ما وجد يعطي ثناء اسامي ومعبود النعم

The initial line of the original text of the *Taswiya* runs as follows:

الحمد لمن وجد لكل ما وجد وسجد لكل ما سجد النعم

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Fl. 23; S 9 x 6,75; 6,75 x 3,75; ll 17, no fadwals. Or. pap. Incl. nast. Const. good. A seal on f. 1.

442.

الوار التحقیر

Anwāru't-tahqīq.

II 185.

A Sufic treatise, in ornate rhymed prose, dealing with pious instructions and aphorisms on the usual topics of Sufism. There is an introduction, with an index, in which it is stated that the present work is a compilation of extracts from the writings of 'Abdu'l-lah Anṣārī (d. 481/1088), made by 'Alī b. Tayfūr al-Bistāmī (f. 2v). The latter may be identical with a Shū'ite writer of the XI/XVIIc., the author of the *Tuhfa-i-Malikī* (see IVASB 1108), and of the *Risāla-i-Ma'āshimīyya* (ibid., 1115). It is difficult to judge in how far the compilation is a faithful reproduction of passages from Anṣārī and how much was contributed by the compiler. The work is divided, as apart from the introduction, into three *maqālas*. The first is divided into two *mukālimas* (f. 9v): the first *mukālima* consists almost entirely of the well-known *Munājāt* of Anṣārī. This section is called (f. 8):

مقام اول در امر باوصاف حمیده الهی

The second *maqāla*, on f. 43v, is divided into 12 *mukhātibas*, dealing with رعیت به پیروی اصحاب کمال و تبعیت از باب حال الهی, i.e. various moral and Sufic prescriptions.

The third *maqāla*, on f. 73, is divided into 12 *maur'asas*, also on various Sufic and moral matters:

مواظب از جمیع و تصانیع دلپسند الهی

A complete *fihrist* of the work occupies ff. 4v-8v. There are almost no references to Sufic literature. Beg. of the introduction:

ای قام نو آرایش عنوان کلام الهی

Beg. of the work itself (f. 9v):

ای ز دردت خستگنرا بوی درمان آمده الهی

Copied in Safar 1280/April-May 1872, by 'Abdu'l-Ghaffār Hamadāni. Carefully written.

Pl. 133; 8 8×5; 5×2; II 8, within double jedwals. Europ. rozy pap. Ind. nast. Cond. fairly good.

443.

(مجموعه)

(Majmū'a).

II 429.

Two treatises dealing with the same subject, i.e. the question of the deification of 'Abdu'l-Qādir Jilānī, peculiar to Indian Sufis,

praying to him, etc. It appears that the lawfulness of this form of worship became a subject of controversy in the XI/XVIIc., but found many defenders amongst the shaykhs interested in the popularity of the Qādiriyya affiliation.

1 (ff. 1v-26v). *Radd-i-munkirīn* (cf. f. 26v), or, to give it its full title: *Radd-i-munkirīn-i ruk'atayn-i-salāt-i-Hadrat-i-Ghanthū'th-thaqalayn* (ibid.). The author calls himself (f. 1v), Mulla 'Alī Muḥammad-i-Khntan (خنتان), the nephew (خواهرزاده) of Yār Muḥammad, a teacher (*mudarris*) at Multān. The treatise has been chiefly composed by the latter, and 'Alī Muḥammad seems to be merely the editor. The work is an energetic defence of the extremist forms of worship of this saint. It appears to be a reply to 'Abdu'l-Haqq's *Darbu'l-aqdām*, which is placed second in this volume. The date of the treatise is not explicitly given, but it was most probably composed shortly after the appearance of 'Abdu'l-Haqq's work (the expressions with which he is referred to, do not imply his being dead at the time when the *Radd-i-munkirīn* was composed). It contains a long series of quotations from a great number of theological, hagiological, and Sufic works, chiefly in Arabic. Beg.

حمدیست مر خدایا تزو جل که برابر کرده است اله اما بعد:

میکوید ... ملا علی محمد خنتان اله

2 (ff. 26v-28v). *Darbu'l-aqdām*. A short note by 'Abdu'l-Haqq Dihlawī (d. ca. 1052/1642-1643, cf. above, No. 351), discussing the unorthodox forms of worship amongst the Qādiri Sufis. The name of the author does not appear in its proper place, but is given in the colophon, as also is the case with the title. It is peculiar that this treatise, at least under its present title, is not mentioned in the list of 'Abdu'l-Haqq's works, the *Ta'liq-i-qalbu'l-ali*, see IvASB 1006. There are many interesting allusions to the state of Sufism in India of the times, as well as references to various prominent shaykhs, both in this work and in the preceding one. Beg. of the treatise:

بسم الله و الحمد لله (sic) و الصلوة و السلام اله هدایة طریق الحق

و علوم محیی الدین دو کانه که متعارف است در سلسله شریفة قادریه اله

Copied about the middle of the xii/xviii c.

Fl. 26; 8 12 × 6,75; 9,5 × 4,25; ll 23, within jawala. Or. pap., new margins, of bad Europ. pap. Ind. mast. Cond. fairly good, although the outer edge of the leaves of many folios is damaged, due to the unskilful pasting on of the new margins.

444.

(رسائل دارا شکوه)

(Rasā'il-i-Dārā Shikūh).

III 10.

Three mystical treatises by prince Dārā Shikūh (d. 1069/1658):

1. (ff. 16-26v and 1-5) *Hasanātu'l-ārifiin*. The well-known treatise on the *shakhīyyāt*, or paradoxical utterances of different mystics. It is the same as IvASB 1270 and Pr 982-983, cf. also Bh 179. Lith. Delhi, 1892. The work begins on f. 16, in a way different from the usual one:

حمد مر خدائی راست که حمد و محمود اوست اله ...
اما بعد: تقیر حقیر ... معتمد دارا شکوه چون درین سال اله

The title appears on f. 16v, top; the date of composition is 1062/1652 (f. 16). Although there is a colophon on f. 26v, stating that the treatise is complete, this is not so. The last passage corresponds to f. 15v of E 79 (IvASB 1270). The continuation, to the end, beginning with E 79, f. 15v, l. 4, is found on ff. 1-5. This is probably due to the misarrangement of the original from which this copy has been transcribed.

2. (ff. 5-12v). *Risāla-i-haqq-numā* (cf. f. 6). A short Sufic treatise, completed on the 8th Rajab 1055/the 30th Aug. 1645 (f. 5v); it has several times been lith. in India (Lucknow, 1881, etc.). For another copy in this collection see No. 461 (19). Beg. as usual:

هو الاول هو الآخر اله ... حمد ذاتی را که اوست موجب مطلق اله

3. (ff. 12v-16). *Risāla-i-rumūzāt*. 45 mystical explanations of various principles and dogmas of Muhammadanism. The name of the author is not mentioned; the work may belong to the authorship of the same Dārā Shikūh. In the colophon the treatise is called *Malfūz-i-Junayd-i-Baghdādī* (repeated on the margins of f. 12v). But this is an obvious mistake, based on the misreading of the words of the author who ascribed to Junayd only the last aphorism. There are quotations from different authors who lived long after Junayd. Beg.

الحمد لله على صانع القدرة والخصوة (sic) و نعمت اله

Copied in the camp, near Gwalior, of Maharaja Sind'hiya, by Muhammad Bashir'd-Din Alnadi of Mārhuza, during the month of Dhū'l-Qa'da 1246/Apr.-May 1831 (cf. ff. 5, 16).

Pf. 26; 82,75 x 6,5; 8 x 4,25; 1121, within jawala. Or. pap. Ind. nat. Cond. not quite good. Injured by worms and moisture. Notes on the margins.

445.

کفر الهدایات

Kanzu'l-hidāyāt.

II 174.

A treatise on the principal points of Sufic doctrine according to the beliefs of the Indian Naqshbandī affiliation. It is based on the six collections of Sufic letters and a treatise styled *Risālat al-Mabda' wa'l-ma'ād*, by the famous Sufi, called Mujaddid-i-alf-i-thānī, with his real name Ahmad Fārūqī Sarhindī (d. the 28th or 29th Šafar 1034/the 10th or 11th Dec. 1624, cf. above, No. 82, p. 85), as stated on f. 3. The compiler calls himself Muhammad Bāqir b. Sharafī'd-Dīn Lāhūrī 'Abbāsī Husaynī (f. 2). He composed this work in order to provide the followers of the saint with a correct exposition of his teachings in a condensed form (f. 4). This he states to have done between the 21st Shawwāl and the 9th Dhī'l-qa'da 1080/ i.e. the 14th to 31st March 1670, see f. 3v. This seems to be too short a period. There is a chronogram for the date of completion at the end of the treatise (f. 113v), which gives only 1079: الحق که رساله ما کفر الهدایات آمده, but it becomes all right if corrected into کفر الهدایات (then it gives 1080). The date of the month is not mentioned.

The complete form of the title is given on f. 4, bottom, as *Kanzu'l-hidāyāt fi kashfi'l-hidāyāt wa'n-nihāyāt*. The work is divided into a number of *hidāyas*, each subdivided into several *fā'idās*. The exact number of these sections is not mentioned. In the present copy their headings are given only as far as the 11th *hidāya* (f. 70v); after this the spaces reserved for the headings, which were intended to be written in in red ink, are left blank. The *hidāyas* which have their headings written in, deal with:

- ۱ (f. 8) در آنچه دانستن آن مرشد و مستوفد را ناگزیر است فی
المداء و معاد
- ۲ (f. 13) در بیان ذکر قلبی اسم ذات
- ۳ (f. 18v) در بیان ذکر قلبی و نفی و اثبات
- ۴ (f. 20) در فناء قلبی با تحقیقات غریبه
- ۵ (f. 27v) در بیان عدمیة و لمّا نفس با تحقیقات لائمه
- ۶ (f. 42v) در بیان مقامات بقا
- ۷ (f. 44v) در مراتب ظلال و ولایت صغرا
- ۸ (f. 47) در مراتب وصول و ولایت کبری

447.

رسالة المسعودي

Risālatu'l-Mas'ūdī.

II 191.

A concise Sufico-theologico-ethical treatise, by Maṣṣūr Mūl-tānī, beginning:

الحمد لله أما بعد هذه المجموعة المولفة من المسائل المنقولة
من الكتب المعتمدة المحتوية على بعض الأحكام (sic) الشريعة و الطريقة صمد
رسالة المسعودي القبا الغيور المنصور الملقاني الم

It is divided into unnumbered *bābs*: العلم و العلى (f. 1v); القوة (f. 5v); المجاهدة (f. 28v); العزلة (f. 27v); الصعقة (f. 22); التوكل (f. 31); العبادة (f. 35); المحبة (f. 41); التفريقات (f. 41v). The treatise deals with all these Sufic matters from a strictly orthodox Sunni point of view. Quotations and references to earlier saints are rare. *Salāt-i-Mas'ūdī* (cf. IvASB 1023), an early treatise on *fiqh*, is referred to on ff. 6v, 13, 42; *Irahādū'l-murīdīn* is referred to on f. 14v, but it cannot be identified. A few other references and quotations do not help to identify the period in which this work was composed. It seems, however, not to be of a very old origin, and must have been written before 1089/1678, which year is the date of this transcript. It may be a translation from the Arabic, judging from the style and the abundance of Arabic passages.

Copied by Taj Muhammad b. 'Alī Muhammad, in 1089/1678.

Pl. 48; S 8,25 x 4,5; 6,25 x 2,5; ff 18, no jadwala. Brown Or. pap. Ind. mast. Cond. bad. Worm-eaten and damaged by moisture. Many marginal and inter-linear notes and glosses. A note and a seal on f. 1.

448.

ثمرات الحية

Thamarātu'l-ḥayāt.

I 261.

Summary notes of instructive discourses delivered by the famous Indian Sufic saint, Burhānū'd-Dīn b. Kabīr Muḥammad b. 'Alī Burhānpūrī Gujrātī Shāḥfārī, with the surname of Rāz-i-Ilāhī (f. 3), d. 1083/1672. They were collected and edited by 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim al-Khwāfī (f. 1), who is better known as 'Aqīl Khān Rāzī (d. 1108/1696-1697). For references see IvASB 1278. The present copy is incomplete at the end and breaks off at the passage corresponding with f. 71v, l. 5 of the Society's MS. Beg. as usual:

حمد الخفي و الجلي الله (sic) القوي الولي و الصلوة و السلام الم

Copied early in the xii/xix c.

Pl. 71; S 8,75 x 5,25; 6,75 x 2,75; ff 18, no jadwala. Or. coloured pap., new margins. Coarse Ind. mast. Cond. tol. good. A few emendations on the margins.

449.

Carnatic

تذرات سنه

Tanazzulāt-i-sitta.

II 193.

A short treatise on Sufic metaphysics, by 'Abdu'l-'Alī b. Nizāmi'd-Dīn Muḥammad al-Anṣārī. It is dedicated to Anwaru'd-Dīn Khān Bahādur, who may be identical with a nawwāb of the Carnatic, Anwar Khān who died in 1162/1749 (cf. IVASB 872). The author mentions in the opening lines that he had written this pamphlet in Arabic, but has translated it into Persian by order of that nobleman. Beg.

سبحان الذي نذكره عن كل نفس الم... اما بعد فيقول الغدير الم

The title as above is given in the colophon.

Dated the 5th Rabi. II 1295/the 8th Apr. 1878.

Pl. 12; S. 9 x 5.5; 8 x 4.5; II 23, no jadwāl. Europ. pap. Ind. mast. Cond. still good, but paper is decaying.

450.

برهان الدارين على المعالدين

Burhānu'dh-dhākirīn 'alā'l-mu'ānidīn.

II 532.

A treatise on the details of *dhikr*, according to Chishtī rules, by 'Alī Akbar Mawdūdī Chishtī, who may be identical with the author of Nos. 451-452. He gives his full name as Muḥyī'd-Dīn 'Alī Akbar b. Asādī'l-lah b. Sirājī'd-Dīn Amrī'l-lah al-Mawdūdī al-Chishtī al-Qādirī, etc. His grandfather was a disciple of Shaykh Khāb Allah-garhī (or Khābu'l-lah Garhī?), cf. f. 64. The latter was the spiritual guide of the author of the *Maṭlūbu'l-tālibīn* (EIO 653) which was completed in 1111/1699-1700: he therefore lived towards the end of the XI/XVIIc. (see EIO 653, col. 324, No. 21). 'Abdu'l-Ḥaqq Dīhlawī (d. ca. 1053/1643, cf. No. 443, 2) is referred to on f. 27v. It seems therefore obvious that the author must have flourished towards the end of the XII/XVIIIc. He may be identical with the poet whose compositions are described above, No. 301. The name of the author is often mentioned in the text in the form of the *takhalluṣ*, as 'Alī Akbar (ff. 4, 11v, 12, 17v, 34, 38, etc.). The work is divided into a short *muqaddima*, two *fasls* (I on f. 6; II on f. 14), and a *khātima* (f. 54v), subdivided into 6 *murshids*. Beg.

الحمد لله الذي نور قلوبنا بذكره الكثير... اما بعد فيقول الغدير

على بضاعت... على أمير المودودي الجشتي الم

The spiritual pedigree of the author is given on ff. 63v-64.

Dated the 17th Dhî Qa'da 1198/the 3rd Oct. 1784.

Fl. 72; 8 8,25 x 4,75; 6,25 x 3,25; ll 14; no jadwala. Or. pap. Ind. nat. Cond. not quite good. Worm-eaten and repaired. Numerous marginal notes and emendations, apparently by the same hand as that of the bulk of the text.

451.

(رسالہ در تصوف)

(Risāla dar taṣawwuf).

II 534.

A short treatise on the principles of Sufism, ascribed in the colophon to the authorship of Sayyid 'Alī Akbar Mawdūdī Chishtī who used in poetry (cf. I 13) the *takhalluṣ* 'Alī Akbar, cf. above, No. 450). There are no indications as to the period in which the work was written. The author mentions his other works (f. 7) *Mahābāt* (or *Majānāt*)-i-Mawdūdīyya, *Hawājis-i-Mawdūdīyya* (which is a commentary on the *Qanṣarāt-t-ma'ārif*, cf. I. 9v), and *Sharḥ-i-Taṣwīya* (probably different from Nos. 441 and 465, q. v.). In the colophon the scribe, who was writing probably in the beg. of the XIII/XIXc., calls the author his *murshid*, and refers to him as still living.

The treatise deals with different points of Sufic theosophy, and often refers to the works of Ibn al-'Arabī. There is no subdivision into chapters. Beg.

ای آنکه به نسبت این جهان چنانکه عیان^۱ الخ ... اما بعد این
کلمه چند است مستعمل بر چیزیکه دانستنی آن را عدد یسار بدانی واجب
است بر هر مومنی مسلمانی الخ

Copied probably in the beginning of the xiii/xix c., by one Rām Jaa (?).

Fl. 17; 8 8,5 x 4,75; 6 x 3; ll 14; no jadwala. Or. pap. Ind. nat. Cond. fairly good. Additions and glosses on the margins.

452.

(رسالہ در تصوف)

(Risāla dar taṣawwuf).

II 535.

A short Sufic treatise, dealing with some criticism of the teachings of the Naqshibandīs (of the Mujaddidī branch, as the letters of Ahmad Sarhindī are often quoted here). No proper title is given, nor the name of the author. In a note, at the top corner of f. 1, the latter is called 'Alī Akbar al-Mawdūdī (here ^{المودودی}). This may be correct, because the compiler refers several times (ff. 2, 2v, 5v, etc.) to the treatise, which he claims to be his own composition, called *Hawājis-i-Mawdūdīyya*. The latter is mentioned amongst the works of 'Alī Akbar Mawdūdī in No. 451, above.

Many detailed notes on the margins (by a different hand). Beg. of the treatise:

الحمد لمن أنزل العلوم على قلوب الغفوم الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ms. 11; S 8.25 x 4.75; 5.5 x 2.75; ff 13, no fadwals. Or. pap. Ind. nast. Cond. not quite good. Dirty.

453.

ناله درد

Nāla-i-dard.

I 1034.

A collection of 341 different aphorisms in Sufic strain, ethical rules, and reflections, by Khwāja Mir Dard (f. 3), or, to give him his full name, Muḥammad Mir Dihlawī, with the *takhalluṣ* Dard, son of Khwāja Muḥammad Nāsir, surnamed Shāh Gulshan, with the *takhalluṣ* 'Andalīb. As stated in Spr 218, he died either in 1196/1782, or 1199/1785, or 1202/1788; he is known chiefly as a Hindustani poet. In the preface several of his works are referred to (ff. 3-3v): *Asrārū's-sulāt* (composed by him when he was 15 years old); *Wārīdāt* (see No. 455); *'Ilmū'l-kutāb* (علم الكتاب), a commentary on the preceding. The present work is dedicated to the memory of his father, and is, as stated above, divided into 341 *nāla* in accordance with the numerical value of the name Nāsir (cf. f. 143v). It was begun in 1184/1770-1771, as expressed in the chronogram (f. 5) ناله عقديلب كلشن ما ست to which 9 must be added; and completed in 1190/1776, as expressed in:

كوش كن از سر معاف و محقق ناله درد عقديلب منست

(under the first chronogram an equivalent in red is given as 1193). Beg.

حمد الهی کجا از دست من بودمانگاه کما هو حق سر انجام خواهد

بگشت تا زبان خامه الم

Transcribed at Lucknow, in the 27th year of Shāh 'Alam, and completed the 3th Dhū'l-Hijja 1199/the 9th Oct. 1785.

Pt. 144; S 8 x 4.5; 5.25 x 2.75; ff 12, no fadwals. Or. pap. Ind. nast and shikasta. Cond. good. A few notes and glosses on the margins and fly-leaves.

454.

آه سرد

Āh-i-sard.

II 631.

A Sufico-didactic compilation, consisting of 341 short articles, each expounding some particular Sufic topic in inflated and bombastic style. As stated in the preface, it has been composed

by the same Dard (see the preceding note), to match his earlier composition, *Nāla-i dard* (No. 453). It has, therefore, been completed shortly after 1190/1776. Beg.

محمدیہ شایان جفت اقدس الوہیۃ باشد الم ... اما بعد ' میگوید بندہ
دل از خود پراکنده فقیر ... میر محمدی المتخلص بدرد الم

Copied in the beg., or in the middle of xiii/xix c.

Fl. 85; 8.8 x 6.25; 5.75 x 4; ll 15, no jadwals. Bluish Eur. pap. Ind. nast. Cond. good. A prayer on f. 85v.

455.

واریدات

Wāridāt.

III 114.

Another Sufico-metaphysical tract by the same Mir Muhammad, surnamed Dard (cf. f. 6v), the author of the preceding two works. It has been written earlier, as it is referred to in the *Nāla-i dard* (see No. 453). Another incomplete copy of the same treatise is already described in EIO 1912. The book is divided into 111 short *wārids*, each dealing with some theosophical topic. They are too short (mostly not longer than a page) to justify giving here a list of headings. There are almost no references to Sufic literature and to contemporary Sufis. The last, 111th *wārid*, is dedicated to the memory of the author's father, Muhammad Nāṣir, surnamed 'Andalib (f. 114). The exact date of composition is not mentioned. The first five folios contain a *fihrist* of the *wārids*, and the treatise begins on f. 6v:

الحمد لله العليم العليم الم ... اما بعد ' میگوید فقیر خواجه میر
محمدی المتخلص بدرد الم

Copied in the beg. of the xiii/xix c.

Fl. 115; 8.75 x 4.75; 6 x 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Much injured by worms. A few marginal notes. Scrappy quotations on a fly-leaf at the end.

456.

اعمال المعارف

Aṣlu'l-ma'ārif.

I 55.

A versified treatise on Sufism, containing the utterances of early saints concerning different moral virtues. The author mentions in his concluding chapter (f. 29v) that he translated and arranged these passages, collected from the original works in Arabic. The treatise was composed in 1211/1796-1797

(f. 30). In the colophon the author is called Shāh Turāb-'Alī. Beginning of the treatise:

حمد گویم حضرت الله را ، آنکه پیدا کرد مهر در ماه را ،

Dated the 7th Dhī Qa'da 1270/the 1st Aug. 1854.

FL 30; S 10,25 x 6,75; 8 x 4,5; ll. 19, no fadwās. Or. pap. Coarse Ind. mast. Cond. good. A few emendations on the margins.

457. ازالة الغشاح عن وجوه الساج

Izālatu'l-qinā' 'an wujūhi's-samā'. I 35.

A treatise on the religious lawfulness of the Sufic practice of *samā'*, i.e. singing, music and dancing to promote spiritual excitement. The author calls himself (f. 2) Muḥammad Nūru'l-lah b. Muḥammad Muqīmī'd-Dīn 'Abdu'l-Ghafūrī (العبد الغفوري) A'ẓampūrī (الاعظم بوزي) Jahranwanī (الجهراونوي) Chishtī, etc. He completed his work (see f. 102) in 1244/1828-1829 (in a versified chronogram the date is given as 1275 minus 31: تَرْيَمُ خَتَامُ أَوْ : 31 مِْن 1275). The work has also an alternative title (f. 4) *Nighma-i-'ushshāq*. It is divided into a *muqaddima* (f. 5), three *bābs* and a *khātima*.

1 (f. 8) در اباحت ساج

2 (f. 26) در روایات کتب معتبره فقهیه و اقوال ائمه دین که در

اباحت غذا و غرب دف و طبل و غیره آلات مباحه وارد گشته

3 (f. 54) در احادیث و روایات فقهی که مدعیان حرمت بدان

استدلال میکنند و جواب آن

(f. 81) خاتمه در آثار و فوائد ساج و شرایط و آداب آن

Every *bāb*, as also the *khātima*, is divided into numerous subsections differently called *jaṣṭ*, *jaṣṣ*, *tadhkira*, etc. Many references to various Sufic and theological works. The style is inflated; there are many poetical quotations. Beg.

الحمد للسمیع الذی له ... والشکوالحم ... اما بعد ، میگوید احقر العبد

مصدق نور الله الم

43. another treatise on approximately the same subject described further on, No. 475.

Copied in the beg. of the xiii/xxx c.

Ft. 102: 8 12.25 x 7.5: 8 x 4.25; ll 17, within double *jadwals*. Eur. pap. Ind. inst. Cond. good. Notes, emendations, and headings on the margins. A few stray quotations on f. 1.

458.

(رسالہ در ذکر)

(Risāla dar dhikr).

II 147.

A short succinct note on various forms of *dhikr* practiced by different affiliations of Sufis. It may be an extract, or an abbreviation of a larger work on the subject. In the colophon it is stated that it was transcribed (or extracted, نقل برداشته) from a MS. (نسخه), by, or belonging to, Maulawi Irtidā 'Alī Khān, who was alive at that time. He is apparently identical with Qādī'l-quḍāt of Madras, Muhammad Irtidā 'Alī Khān Gūpāmawī, with the *takhalluṣ* Khushnūd, who was alive in 1265/1849. See No. 61 in this catalogue, 31 in the list. The name of the scribe, who may be also the abbreviator, is Muhammad Husayn. Beg.

برای فخر و رضو تازہ لولی است قال علی اللہ علیہ السلام

Dated the 15th Dhī'l-Qa'da 1267/the 11th Sept. 1851.

Ft. 5: 8 7.5 x 5; 5 x 3.5; ll 16, no *jadwals*. Thin bluish French paper. Ind. inst. Cond. good. Headings on the margins, added by a different hand.

459.

(رسائل محمد احمد بلگرامی)

(Rasā'il-i-Muhammad Aḥmad Balgrāmī).

II 166.

Three short Sufic treatises by Muhammad Aḥmad b. Muhammad Fath-'Alī b. Faḍl-'Alī (surnamed Lakḥū-Miyan) Balgrāmī Chishtī Sabirī. The author, who gives many particulars about his family, was born in 1232/1816-1817, cf. f. 41, flourished towards the end of the XIII/XIXc., apparently in Haydarābād in the Deccan; all his works were written between 1288 and 1294/1871-1877.

1. (ff. 1v-41). *Ta'lim-nāma-i-Muḥammadiyya*. A compilation on the most different topics connected with Sufism, divided into 52 short *ta'līm*s, dealing with prayer, poverty, begging, Sufic principles, etc. Very many dates of births and deaths of various Sufis, ancient and modern, are here given, but all of them seem to have been taken from the well-known hagiological works. The dates concerning various modern Sufis at Balgrām, mostly relations of the author, are of very little interest. The composition of the work was started in 1288/1871; cf. f. 2, where the chronogram for this date is given in the expression:

کتاب تعلیمنامه سید محمد احمد

It was, however, not completed before 1294/1877, because this year is several times mentioned in the text (ff. 33, 41). Beg.

حمد و سپاس بلكه الغني را كه خود در كلام مجيد اله ... اما بعد!

فقير حقير اله

A *fihrist* of the 52 *ta'lims* is given on two leaves at the beginning. On f. 41v (as also on f. 75v) are given the titles of other works of the same author. In addition to the present one and the two which will be presently described, mention is made of: *Ukashma-i-jaydān* (comp. 1289/1872); *Talāmīdh-i-Muhammadiyya* (comp. 1288/1871); *Jāmi'u't-taṣānīf* (comp. 1293/1876); *Tahqiq-i-siyar-i-Sayyid Ahmad* (comp. 1294/1877); *Sayr-i-siyar-i-Muhammadiyya* (comp. 1294/1877).

2. (ff. 42v-75v). *A'rās-i-shuyūkh-i-Muhammadiyya*. A list of the dates of the deaths of the Sufic shaykhs belonging to different affiliations. Completed (cf. f. 75v) the 17th Sha'bān 1294/the 27th Aug. 1877, in the *madrasa* of the chief mosque at Haydarābād in the Deccan.

The Indian affiliations which are here dealt with are: several branches of the Chishtis (ff. 45, 51v, 54, 55v); Qādiris (ff. 58, 60); Suhrawardis (ff. 61, 62v, 64v); Naqshbandis (ff. 68, 69v), and Rūfā'is (f. 73). It gives little or nothing new, because in the dates of deaths the year is mentioned only in connection with the well-known personages. Those who are less well-known are dismissed with the date of the month only. There are references to many local modern darwishes of Balgram, belonging to the XIII XIXc., mostly relations of the author, but it does not seem necessary to mention them here. Beg. of the treatise:

زبان ناطقه در نعمه سرايى سپاس لو اله

A *fihrist* is given on f. 42.

3. (ff. 76-83). *Tāziyāna-i-naḥs-i-ammāra*. A collection of quotations from Sa'dī, Ḥafiz, and other poets, in Sufic strain, compiled the 27th Rajab 1293/the 18th Aug. 1876 (f. 76v). Its full title is given as *Tāziyāna-i-naḥs-i-ammāra wa quṣwat-i-naḥs-i-muṭma'ina*. Beg.

برگ درختان سبز در نظر هوشيار اله ... اما بعد! ابن فقير حقير اله

The last item is not dated. The first two were transcribed by Muhammad Isma'īl b. Muhammad Hasan, an inhabitant of Saifābād, in the *sabz* of Muhammadābād, and completed respectively the 15th Ram./the 23rd Sept. and the 14th Dhī Qa'da/the 20th Nov. 1294/1877.

Pf. 83; 8 11,23 × 7,5; 8 × 4,25; ll 15, no *jadwala*. Or. pap. Ind. nast. Cond. fairly good. Slightly worn-eaten. Numerous notes, glosses and emendations on the margins.

Collections of Sufic contents.

460.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 538.

A collection of short treatises, chiefly of Sufic contents :

1. (ff. 1-18). *Anisul-arwāḥ*. A collection of 28 discourses of 'Uthmān Hārūnī, written down, at Baghdād, by Mu'īnu'd-Dīn Ḥasan Sanjārī Chishtī (d. ca. 632/1235), cf. ff. 1, 1v, 18. See Bh 169; lith. several times in India, in the original or in a Hindustani translation. It is very difficult to pronounce as to its genuineness. The contents produce an impression of being due to an author of very insignificant education. The book deals with all sorts of moral and practical prescriptions, all of a very simple nature. Beg.

الحمد لله ... بدان اسعدك الله تعالى في الدارين كذا اخبر و انظر
انبيا اله

2. (ff. 18-20v). *Dalilu'l-'arīfin*. A short extract from the discourses of Mu'īnu'd-Dīn Chishtī, collected by Qaṭbu'd-Dīn Bakhtyār (d. ca. 633/1235-1236), cf. R 973. It gives mystic explanations of the first sūra of the Coran. Beg.

نقل در کتاب دلیل العارفين مذکور است روز چهارشنبه اله

3. (ff. 20v-22v). *Tuhfa-i-anuār*. A slightly different version of the same treatise as No. 468, 2, containing aphorisms on various moral matters. The name of the author is not mentioned. It is divided into 40 *bābs* each containing only one aphorism. Beg.

الحمد لله ... اما بعد این رساله مشتمل است بر آنکه حکما از کتب
قدما اختیار کرده اند اله

4. (ff. 22v-26v). (*Risāla dar namāz*). A short treatise on the rules of ablutions, prayer, etc., in a catechetical form. The name of the author is not given. Beg.

الحمد لله ... بدانکه ایمان اقرار کردن است برین اله

5. (ff. 26v-28). *Wujūdiyya*. A short treatise on mystic psychology, ascribed in the heading to the authorship of Farīdu'd-Dīn Ganj-i-Shakar (d. 664/1265-1266). Beg.

بدان ای طالب من عرف نفسه فقد عرف ربه اله

6. (ff. 28-34). *Qaṣida-i-Faydī*. Faydī's well-known *qaṣida* which is usually placed first in his *diwān* (cf. IVASB 692, 2), beg.
یا لای الظهور یا ابدی الخفاء نورک فوق الفطر حسرتک فوق الثناء

7. (ff. 34-36v). *Risāla dar badā'*. A short controversial treatise ascribed to the authorship of Fakhru'd-Dīn Rāzī (d. 696/1209-1210). Beg.

قال امام فخر الدين الرازى رحمه الله تعالى الخ

8. (ff. 37-40). Prayers, in Arabic, with instructions as to the time of recitation, etc.

Copied towards the end of the fourth year of the reign of 'Alangir II, i.e. 1170/1756-1757 (cf. colophons on ff. 29v and 30v). The last section, 8, is of more modern origin.

Ff. 40: S 10 × 5.75; 8.75 × 4.25; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. A few notes on the margins.

461.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 115.

Two famous Sufic compositions:

1. (ff. 1v-20v). *Gulshan-i-rāz*. The well-known versified exposition of Sufic doctrine, cf. above No. 217, by Sa'du'd-Dīn Maḥmūd Shabistari (d. ca. 720/1320), for references see IvASB 553. Beg. as usual:

بنام آنکه جانرا فکرت آموخت ' جراف دل بقور جان برافروخت

2. (ff. 30v-45). *Munājāt-i-'Abdu'l-lah Anṣārī*. The well-known invocations of 'Abdu'l-lah Anṣārī Harawī (d. 481/1088), see IvASB 1153; cf. above, No. 442. Beg. as usual:

ای ز دردت بیدلانو بری درمان آمده الخ

3. (ff. 26-35v). Scrappy poetical quotations, from Maḥzar (a *musaddas*, ff. 26-27), and Sa'di (some of his *mukhammasas*, ff. 29-35v).

All three items are written by different hands and only accidentally joined in one volume. The first is dated the 22nd Muḥarram 1071/the 27th Sept. 1660, in the reign of Aurangzib. The name of the scribe is illegible. The second treatise is dated the 1st Šafar 1050/the 23rd May 1640, by 'Abdu'l-Malik al-Ḥayy ar-Rūhī.

Ff. 35: S 7 × 4; 5.25 × 2.5; ll 17 and 15, no *jadwala*. Or. pap. Ind. nast. Cond. fairly bad, injured by moisture and worms. Ff. 26-35 are of modern origin; the paper on which the quotations are written is crumbling. A few marginal notes and glosses by different hands.

462.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 112.

A large collection of short Sufic pamphlets of different authors:

1. (ff. 1v-30v). *Miftāhu'l-maṭlab*. The same treatise as described in IvASB 1320-1322 and EIO 1849. It is also known

under the titles *Ishqiyya*, or *Khayālāt-i-'ushshāq*. The authorship is ascribed to different writers; in the present copy (just like in IvASB 1322) the author is called Hamīdu'd-Dīn Nāgūrī, the disciple of Quṭbu'd-Dīn Bakhtiyār Ūshī, who composed many Sufic works (cf. IvASB 1183, 1342, 2). He died (according to the *Sawāfi'u'l-amwār*, EIO col. 329) the 5th Ramaḍān 643/the 24th Jan. 1246, at Dihli. There is no internal evidence in the work to support this attribution of authorship, and generally there are no references to the authorities. No division into chapters, but every new passage opens with the words هیات هیات. Many poetical quotations. Beg.

الله لا اله الا هو، حمد نا محدود و درود بی حد بران ظهور که الم

2. (ff. 31-42v). *Abjad-i-'ishq*. A Persian paraphrase of and a commentary on a theosophical treatise styled *Marātib-i-sitta*, in Arabic. Its author is not mentioned, and the title, as given above, may not be genuine. The commentator's name is given as Muḥammad al-Harawī al-Lahūrī ad-Dihlawī. It seems to be the same work as EIO 1924, 6. Beg. of the original treatise:

هو الموجود مائی الوجود الامین واحده الم

The commentary begins with the first words of the original:

هو الموجود، اوست موجود نه غیر او و تاکید او است آنکه میگوید الم

3. (ff. 45-46v). *Irshādu's-sālikin*. The same short Sufic treatise by Sharafu'd-Dīn Ahmad b. Yaḥyā Munyarī (or Munayrī), d. 782/1380-1381, as described in IvASB 1208 and EIO 1849. It begins slightly differently:

الحمد لله رب العالمین که موجود نیست مکتوبی و درود الم

4. (ff. 47v-50v). *Bisāla-i-ajwiba*, a short Sufic treatise, giving a reply to three questions:

۱. آنکه مرید بدستگیری پیر بمقام معرفت برسد خروج ذات خود چیزنی بیند و یابد یا در ذات خود،

۲. آنکه تمثیل که در بعضی کتب سلوک نوشته اند چه معنیست،

۳. آنکه عاشق یا معشوق اتصال باید بصورت مرد یا بصورت نسا،

In the heading and in the colophon it is ascribed to the authorship of the same Sharafu'd-Dīn Munyarī. Beg.

الحمد لله الذي خلق آدم على صورته و جعل معرفته بمعرفة الم

5. (ff. 52v-58v). *Risāla-i-Shāh Bāqī bi'l-lah*. A short Sufic treatise on metaphysics, ascribed in the colophon to Shāh Bāqī bi'l-lah (cf. IvASB 1328,5). It seems to be of modern origin. No division into chapters, but every paragraph begins with *سید* *بی*. Beg. of the treatise:

الحمد لله العبد الله (sic) که حقیقت از آفتاب رویش الهی

A fragment of a Sufic treatise is found on f. 59.

6. (ff. 59-61). *Risāla dar biyān-i-marātib-i-fanā wa wusūl* (cf. f. 59v). A short theosophical treatise, by Abū'l-'Alā' Ahrārī al-Ḥasanī (or Chishtī?), of f. 59v. Beg.

بعد حمد واجب الوجود بیکه پیغمبرین هزار صر و اشکال ظاهر شد الهی

On f. 61v there is a fragment of the *mathnawī* poem of Sharafu'd-Din Bā 'Alī Qalandar, the same as the one so often lithographed, cf. Spr 565.

7. (ff. 63v-76). *Mir'ātu'l-muhaqqiqīn*. The same theosophical treatise, divided into seven *bābs*, as described in IvASB 1345, 2. In the colophon it is attributed to the authorship of Naṣīru'd-Din Tūsī (d. 672/1273-1274). The *bābs* deal with:

۱ (f. 64) در بیان نفس طبعی دنیائی و حیوانی الهی

۲ (f. 66v) در آفرینش صدر موجودات

۳ (f. 68v) در بیان واجب و ممکن و مستفاد

۴ (f. 69v) در بیان آنکه حکمت چه بود الهی

۵ (f. 70) در مبدائی و معاد

۶ (f. 73) در تطبیق عالم بزرگ و عالم کوچک

۷ (f. 74v) در بیان عالم ظاهر و باطن

Beg. of the treatise:

حمد بیحد و ثنای بیحد حضرت درو العجلال را که الهی

8. (ff. 78-81v). *Aṣ-ṣaḥīfatu'l-unsiyya*. A short note, in Arabic, of religious and moral contents, with an interlinear Persian translation. The authorship is ascribed in the heading and in the colophon to no one less than Uwaysu'l-Qaran, or Uways of Qaran, a legendary personage contemporary with Muḥammad. Beg. of the Arabic text:

الحمد للوجود الذي شهد بكلمنا شهد و عید بكلمنا عهد الهی

Beg. of the Persian translation:

سپاس مر وجودی را که دیده شد بهر چه که دیده شد الهی

9. (ff. 82v-86v). *Risāla-i-‘ishqiyya*. A versified treatise on Divine love, etc., ascribed to the authorship of Shāh Sharafu'd-Dīn Bū 'Alī Qalandar of Panipat'h, d. ca. 725/1325 (cf. IvASB 1196 and Spr 565). Beg.

توئی عاشق توئی معشوق ایدوست ' جمال خویشانی بدگر که خود اوست

10. (f. 86v). *Nān-u ḥalwā*. The beginning of the well-known Sufic treatise, in prose and verse, by Bahā'u'd-Dīn Muḥammad b. Husayn al-‘Āmilī (d. ca. 1030/1621), see IvASB 722. Here only a few initial lines are given.

11. (ff. 87-91). *Qasida-i-‘Aṭṭār*. A long Sufic *qasida*, ascribed to the authorship of Farīdu'd-Dīn ‘Aṭṭār of Nishāpūr (d. ca. 622/1225), cf. above, No. 204. It seems spurious, and is not included into the *diwān* of ‘Aṭṭār (at least it is not found in IvASB 477, 1). It is the same poem as described in IvASB 907. In the present copy it seems to be incomplete and ‘Aṭṭār's name is not found in the text. Beg.

چشم بکشا که جلوه دادر ' متجلی است از در و دیوار

12. (ff. 92-93). (*Risāla dar dhikr-i-wujūd-i-mutlaq*), as it is called in the heading and in the colophon. A short note of theosophic contents; the name of the author is not mentioned. Beg. abruptly:

بدان ای عزیز که نزد اهل کفایت و تحقیق الم

13. (ff. 93v-94v). *Ḥall-i-mushkil*. Another short note on similar metaphysical matters, as dealt with in the preceding one. The name of the author is not mentioned. Beg. abruptly:

ای مشکل حل و حل مشکل ' ای عزیز بدانکه عرض الم

14. (ff. 96-105). *Lavā'ih*. The well-known Sufic treatise by Jāmī, see above, No. 432. Beg. as in that copy:

رب ونقذا للتکمیل و التتیم سبحانک ' لا احصى ثناء علیک الم

15. (ff. 105v-107). *Dhikriyya*, by the same Jāmī, a short tract on the *dhikr* of the Naqshbandīs, etc. It is also variously called *Risāla-i-tariq-i-tawajjuh-i-khwājahā*, or *R. dar sharā'it-i-dhikr*, or *R. dar tariqa-i-Naqshbandiyya*, see IvASB 612, 15. Beg. as usual:

سر رشته دولت ای برادر یکف آو ' وی عمر گرامی بخسارت مگذار

A note, in red ink, which according to a subscript, is taken from a commentary on the *Mathnawī*, by Majdu'd-Dīn Tabrizī.

16. (f. 107v). *Wālidīyya*. A fragment of a Sufic treatise,

attributed in the heading to the authorship of ('Ubaydu'l-lah) Ahrār, the famous saint of Turkestan (d. 895/1490). There are only a few initial lines, in which the author, who does not mention his own name, states that he has composed the treatise by order of his father. Beg.

الحمد لله (sic) الأحد بذاته و الجديار الواحد الخ

17. (ff. 110-113). *Maklûb-i-Mu'īnu'd-Dīn Chishtī*. A letter from Mu'īnu'd-Dīn Hasan Sanjarī (d. ca. 632/1235) addressed to Qutbu'd-Dīn Dihlawī, different from the one described in EIO 1924, 21. It deals with some ethico-religious matters. Beg.

مکتوب بجانب خواجه قطب الدین دهلوی از خواجه معین الدین

حسن سنجرى قدس الله سرهما الخ

Guy.

18. (ff. 114-116). *Gustār-i-Shāh 'Isā Jundu'l-lah*. A few aphorisms (*daqīqa*), with explanations, on theosophical matters, ascribed to the famous Sufi of the Shattāri order, 'Aynu'l-'urafā' Abū'l-barakāt 'Isā b. Qasim Sarhindi. According to the *Gulzār-i-abrār* (IvASB 259, f. 160), he was born the 5th Dhī'l-hijja either of 962 or 963 AH., i.e. the 21st Oct. 1555 or the 10th Oct. 1556, and died in the beg. of the XI XVIIc. Cf. above, No. 446. The compiler of the note does not mention his own name. Beg.

از گفتار شیخ اولیای الخ ... دقایق، خلق بعد از ارتقا کثرت الخ

On f. 116v there is the beg. of another copy of the same *Mir'ātu'l-muḥaqqiqin* as above in this note, 7.

19. (ff. 118-122v). *Risāla-i-ḥaqq-numā*, the well-known short Sufic treatise by Dārā Shikāh (f. 118v), composed by him about the 8th Rajab 1055/the 30th Aug. 1645 (f. 118v, l. 5), see above, No. 414, 2. Beg. as usual:

هو الاول هو الآخر هو الباطن هو الظاهر حمد ذاتی که اوست الخ

20. (ff. 125-131). This and the next four articles seem to be parts of one larger work. Unfortunately, the title of the original treatise, the name of the author, etc., are not mentioned in either of them, and there are no references to the authorities, which might render possible an identification. There are five *wārids* (II-VI), each opening with a short Arabic preamble, and dealing with various metaphysical matters, the first (originally the third), is styled *Ḥaqīqatu'l-ḥaqā'iq*, beg.

الحمد لله الذي هو خالق ذوات الحقائق الخ ... اما بعد، قد بدأ الوارد

الثالث هو المسمى بحقيقة الحقائق الخ

21. (ff. 131v-132v). *Maṭla'u'l-fajār*. The fourth *wārid*, apparently belonging to the same original work as the preceding one, beg.

الحمد لله الذي أعبدنا وأعجب الملك الخ ... أما بعد، فهذا الوارد الرابع هو المسمى بمطلع الفجر الخ

22. (ff. 133-138v). *Ad-da'watū'th-thāminā*, the fifth *wārid*, beg.

الحمد لله الذي دعانا إلى اسلام الخ ... أما بعد، فهذا الوارد الخامس هو المسمى بالدعوة الثامنة الخ

23. (ff. 139-141v). *Hudā'l-lah*. The sixth *wārid*, beg.

الحمد لله الذي بدّلنا لهذا الخ ... أما بعد، الوارد السادس هو المسمى بهدى الله الخ

24. (ff. 143-149). *Nūr mina'l-lah*. The second *wārid*, beg.

الحمد لله الذي نور العالم الخ ... أما بعد، فهذا الوارد الثاني هو المسمى بنور من الله الخ

25. (ff. 150-152). *Nafahātu'l-uns*. Portions of the preface to Jāmi's famous hagiological work, see above, No. 65, corresponding with pp. 1, 5-7, 17-20, of Nassau Lees' edition. Beg. as usual:

الحمد لله الذي جعل المرأى قلوب أوليائه الخ

26. (ff. 154-157v). *Risāla-i-ramūzāt*. A short treatise on the mystical meaning of various religious observances, theological principles, etc. In the heading its authorship is ascribed to Shāh 'Abdu'l-Jalīl. He may be identical with Sayyid 'Abdu'l-Jalīl Ḥusaynī Balgrāmī, who d. in 1138/1725-1726 (see R 963). Beg.

يا الله الا الله الخ ... بعده، أقول رمز حسن اسرار الخ

27. (ff. 158-174v). *Mathnawī-i-Walī Rām*. A Sufi mathnawī poem dealing with various theosophical topics by Walī (cf. f. 173v), or Banwālī Dās, or Walī Rām, an employee of Dārā Shikūb, cf. above, No. 270. This is the same work as described under that No.; it was completed, as stated on f. 173v, in 1055/1645-1646. The present extract begins with the second *waṣn*, f. 172v, l. 5 in No. 270, which seems to be complete. On f. 170 begin extracts from the first *waṣn*; only a very small portion is given. This extract may perhaps be the author's own abbreviation of his original work. Apparently exactly this version is referred to in Spr 589.

Beg. as in Spr 589 :

از آن علم شریعت شد معلم ، شود ترتیب ظاهر تا مسلم *

28. (ff. 175-175v). A fragment of a Sufic treatise; the name of the author is not mentioned. Beg.

اقرب طریق طریقه توحید است هر که از ابتدا علم توحید را الخ

29. (ff. 177-181). (*Maktūbāt-i-ʿAbdu'r-Razzāq Kāshī wa ʿAlā'u'd-Daula Samnānī*). The well-known critical notes, by ʿAbdu'r-Razzāq Kāshī (d. 730/1330), on the *ʿUrwa*, a Sufic treatise by Ruknu'd-Dīn ʿAlā'u'd-Daula Aḥmad b. Muḥammad al-Biyābānākī as-Samnānī (d. the 22nd Rajab 736/the 6th March 1336), and a reply to them by the latter. A biographical note on Kāshī is prefixed. It seems to be an extract from Jāmi's *Nafahāt* (Nassau Lees' edition, pp. 557-568). The text of these letters is also included in the *Latāʾif-i-Ashrafī* (see IVASB 1214, ff. 414-419), but they are sometimes given as an independent work, see EIO 1835. Cf. also W. Ivanow, JASB, 1923, p. 303. Beg. of the extract :

شیخ کمال الدین عبد الرزاق کاشی رحمه الله تعالى ، زی مرید الخ

The letter of Kāshī begins on f. 177v; of ʿAlā'u'd-Daula,—on f. 179v.

The different articles included into this *majmūʿa* are transcribed by different hands, and dated 1253/1837-1838 (ff. 76, 105), 1261/1845 (ff. 42v, 58v), 1262/1846 (f. 50v), 1265/1848-1849 (f. 122v), and 1268, the 10th Jum. I/the 2nd March 1852, which seems to be the latest date. Ff. 43, 44, 51, 62, 77, 95, 108, 109, 117, 123, 124, 142, 153, 176 are left blank.

Fl. 181 : 8 11.25 x 8.25 ; 9.5 x 6 ; ll 15-23, no *jadwāl*. Or, pap. Ind. mast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Marginal notes, glosses, emendations.

463.

(مجموعه در تصوف)

(*Majmūʿa dar taṣawwuf*).

II 52.

Three metaphysical treatises, dealing with pantheistic theories of the world :

1. (ff. 1-5). *Risāla-i-marātib*, or *Marātib-i-khamsa*, as it is differently styled in the colophon. Its authorship is ascribed to one Faṭḥ-Muḥammad-i-ʿAynu'l-ʿurafa'. The latter is probably identical with the son of ʿAynu'l-ʿurafa' ʿIsā b. Qāsim Sarhindi, cf. above, No. 446; if so he must have flourished about the middle of the XI/XVIIc. There is a reference to Suyūṭī on f. 4v. This treatise has much in common with the well-known anony-

mous-risāla on *Wahdat-i-wujūd* (see IvASB 1311, 1328, 1342, 1347). Beg.

الحمد لله ... طالب حق را باید دانست که مراتب وجود الهی

2. (ff. 5v-9). *Hallu'sh-shukūkī'l-wāridat 'alā wahdati'l-wujūd* (in Arabic). A short treatise, of theosophical contents. It is apparently a portion of a larger work on Sufism, and is here called *المسلک الرابع*. There are 10 *shakks*, and one *fā'ida*. The name of the author is not given. Beg.

نحمد و نصلى على رسوله ... المسلك الرابع في حل الشكوك الهی

3. (ff. 9v-28). *Sharh-i-Tuhfatu'l-mursala*. A commentary, in Persian, on a short Arabic treatise on Sufic metaphysics, by Muhammad b. Faḍlī'l-lah Burhānpūrī (d. 1029/1620), the same as described in IvASB 1266. The introduction, given in that copy, is not found here, and the work begins abruptly with the commentary itself:

الحمد لله رب العالمين الهی ... یعنی جمیع محامد و ثناء ثبت مر
خدا را که الهی

At the end, however, this transcript is complete, and it appears that IvASB 1266 breaks off at the passage found on f. 25v, l. 5 of this copy. From the concluding lines it appears that the name of the commentator was 'Abdu'l-Ghafūr (f. 28).

Dated the 6th Muharram 1290/the 28th Nov. 1881, copied by Muhammad 'Uthmān Khān, son of Muhammad Sulaymān Khān.

Ff. 28: 8 9 x 5,75; 7,5 x 3,75; H 15, no jawāls. Brown Europ. pap. Ind. nast. Coult. good. Many marginal and interlinear notes and glosses.

464.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

Ia 130.

A collection of four Sufic treatises by different authors:

1. (ff. 1-9). (*Risāla dar taṣawwuf*). A treatise on the general principles of Sufic theosophy, etc. The exposition is very vague; there are many poetical quotations (the latest are those from Jāmī). The title, the name of the author, and the name of the prince to whom it is dedicated, are not mentioned. Beg.

سپیدان من لا اله الا هو ... و بعد این چند کلمه ایست معروض

میگردد بر جناب حضرت شهریار الهی

2. (ff. 9v-43). (*Risāla-i-faqr*). A treatise dealing with the rules of prayer; explanations of the conception of *ma'rifa*t; the

principles of 'poverty'; definitions of the terms *pir* and *murshid*. The exposition is throughout in catechetical style; in the beginning there is a reference to *Minhājū'l-ārifiin* on which the section dealing with *namāz*, etc., is based:

از کتاب نقد گفته شود، الحمد لله كما هي عمدته من الحلول والاتحاد
لعنوه عن كمية محيط عجيب الخبر منهاج العارفين الخ

The exact title of the work, the name of the author, and the date of composition are not given. There are no references to other Sufic works.

3. (ff. 43v-90). *Hujjatu'dh-dhākiriin*. A treatise on the elementary principles of Sufism, on *dhikr*, and on some customary observances of darwishes, cf. on f. 67:

بیان شرائط و توبه دانی و خرقه پوشیدن و مقراض والدن

Very often single questions are expounded, in a catechetical form. There are no references to the authorities, no mention of the name of the author, or of the date of composition. Only very rarely some ancient Sufic saints are referred to ('Abdu'l-lah Tustarī on f. 45; Mansūr Hallāj on f. 45v). In the beginning there is a heading implying that it is only an extract from the *Hujjatu'dh-dhākiriin*:

در بیان ذکر حق تعالی از کتاب حجة الذاکرين

Beg. of the treatise:

حمد حضرت جلال ان يادشکني را که الخ ... اما بعد مدتی بود که
طایفه از ذاکرين درین نصيحت پرداخته شد الخ

4. (ff. 90v-108). *Mir'at haqqi'l-yaqīn* (cf. f. 91). A short, but old Sufic treatise of Indian origin, dealing with the general principles of mystic training and cognate matters. The author (f. 90v) gives his own name as Sayyid 'Alā'u'd-Dīn b. Sayyid Farid Bukhārī; he was a disciple of Shāh Ḥādhād (f. 90v), and lived most probably in the end of the VIII/XIVc. This may be inferred from the fact, that he refers (f. 96) amongst other shaykhs of his time to Wajihu'd-Dīn Yūsuf of Chanderī, who was a pupil of the famous Nizāmu'd-Dīn Awliyā (d. 725/1325), see *Gulzar-i-abrār* (IvASB 259, No. 104), and *Matlūbu't-tālibīn* (EIO 653, vol. 324, l. 21). Another saint of the VIII/XIVc. is referred to on f. 105, Nūr Qutb-i-Ālam, or Nūru'l-lah Aḥmad b. 'Alā'i'd-Dīn (cf. IvASB 259, No. 110). The spiritual guide of the author may be identical with the saint of the VIII/XIVc., Ḥādhād Aḥmadābādī, referred

to in the *Gulzâr*, No. 48. On f. 96 he refers to other Sufis also, whom he met at Chanderi, at the assemblies of Wajihu'd-Dîn, namely Sayyid Tahir Jaunpûrî; Jandan Aud'hî; 'Imâd Jabîdî (or Junaydî?); one called Quṭbu'd-Dîn; Bud'h; Maḥmūd, son of 'Abdu'l-Qâdir Gujrâtî. This reference may be useful for the chronology of Indian Sufism. Apparently no authorities are referred to in the treatise. Beg. of the work:

حمد بیعد و ثناء بیعد مر حضرت صمدیت را که ... بعد حمد و سلاوة

میکوید بقده سید علاء الدین النجم

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c. On f. 43 (there is the date: Thursday, the 7th Safar 1111 r (sic). Most probably this must be read as 1201, or the 29th Nov. 1786. This day was Wednesday, but if the copying of the book has been completed after sunset, it was really Thursday.

F1. 108; 8.10 x 6.5; 6.5 x 4; ff 15, no jadwala. Or. pap. Ind. nest. (the same as in No. 468). Cond. tol. good. Slightly worm-eaten. Interlinear glosses.

465.

(مجموعه در تصوف)

(Majmû'a dar taṣawwuf).

Ī 191.

A collection of several short treatises, chiefly Sufic in contents:

1. (ff. 1v-41). *Sharḥ-i-Taṣwīya*. Another copy of the same treatise as described above, No. 441. The title appears here on ff. 30, 30v. This copy gives no key to the solution of the question as to the authorship of the book, but there is a short preface, not given in the former transcript, beginning with:

اعنه لنا بإجماع بسرى حق تبارك لا اله الا الله العلى

Beg. of the commentary itself is the same as in No. 441. Several notes on ff. 41v and 42.

2. (ff. 42v-86). *Sharḥ-i-rubâ'iyyât*. The well-known commentary by Jâmi on some of his own quatrains, see above, No. 239. Beg. as usual:

حمدا لله هو بانحمد حقيق العلى

On f. 86v there are several quotations.

3. (ff. 87-88). A fragment of an Arabic treatise on theosophy; here only the beginning of the *fiṭḥ* *faṣl* is given. In subscripts at the end of this and the next fragment it is ascribed to Shaykh Qayṣarî, i.e. Dâ'ud-b. Maḥmūd ar-Rûmî al-Qayṣarî (d. 751/1350), who wrote a commentary on the *Faṣṣuṣ'l-hikam* (see Brock., II, 231).

4. (ff. 88v-89). Another fragment, apparently from the same work as the preceding one, from the *third faṣl*.

Copied in 1122/1710-1711, the second treatise being dated the 12th Dhū'l-ḥijja 1122/the 1st Febr. 1711, at Sād'hūrā.

Ff. 89; 8 7/25 × 3; 6 × 1,75; ff 16, no jadwāl. Or. pap. Ind. nast. Cont. col. good. Worm-eaten. Marginal notes and emendations. Notes on f. 1. A seal on f. 1v.

466.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

1a 250.

A short collection of fragments of Sufic contents:

1. (ff. 1-37v). A fragment of a large Sufic work, called *Mu'nisū'l-fuqarā'* in a marginal note on f. 1v (cf. above, No. 424). Its title and the name of the author do not appear in the text, however. The compiler calls himself (f. 14v) a disciple of the eminent saint of Lucknow, 'Alā'u'd-Dīn 'Umar As'ad Lāhūrī (cf. EIO 654, col. 333), a *khalīfa* of Sirājū'd-Dīn 'Uthmān Dihlawī, the famous disciple of Nizāmu'd-Dīn Awliyā (d. 725/1325). The book must, therefore, have been compiled about the beginning of the IX/XVc. It is divided into a number of *faṣls*, of which only 15-21 are found in this copy. Fol. 1 may contain the end of the 14th *faṣl*.

۱۵ (f. 1v) در ذکر توبه و شرائط آن

۱۶ (f. 10) در ذکر ارادت و شرائط مریدی و در تعریف شیخ و شرائط شیخی

۱۷ (f. 15v) در ذکر خلوت و عزلت و اربعین

۱۸ (f. 24) در بیان شرائط خلوت و عزلت

۱۹ (f. 29) در فضل ذکر

۲۰ (f. 31v) در اختیار ذکر و کیفیت گفتن ذکر

۲۱ (f. 35v) در ذکر نفی خواطر که آن اهم مہیات

The last *faṣl* is apparently incomplete. Many references to early Sufic literature, in Persian and Arabic.

2. (ff. 38-43). *Maktūb-i-hashtum ba jānīb-i-Shaykh 'Izzu'd-Dīn*.

A letter on Sufic matters, undated, from one who calls himself Nūr-i-Miskīn (f. 38). The style of this letter is exactly the same as that of the preceding work, so that it seems fairly certain that this Nūr-i-Miskīn is identical with the author of that treatise. It is peculiar, that according to the *Sawāṭi'u'l-awcār* (EIO 654, col. 333), some *Maktūbat* of Sufic contents are ascribed to the authorship of Shah Nūru'd-Dīn Qutb-i-'Ālam, a son and

khalīfa of 'Alā'u'd-Dīn 'Umar Lāhūrī. These three, i.e., the author of the *Mu'nisu'l-fuqarā*, Nūr-i-Miskin, and Nūru'd-Dīn may perhaps be identical. Beg. of the letter:

مکتوب هشتم بجناب شریف عزالدین نیک شریف فرید الحق و الشرح
و الدین و دیگران در خلوت خدمت خوندگار زادگان سلام و دعا سک کریکین
نور مسکین مطالع نمایند الخ

3. (ff. 43-36). (*Jawābāt-i-su'ālā*). A few questions and replies to them, concerning spirits (both good and evil), of men and jinnas, etc. Beg.

جوابت سوالها که عرض داشت عید محمود بذکی مستخدم فرموده
اند اول ازواج کجا میدارند الخ

Copied apparently towards the end of the xii/xviii c., or beg. of the xiii/xix c.
Ft. 46: S 10×8,25; 6,75×3,75; H 15, no jawrals. Or. brownish pap. Ind.
nast. Cond. fairly good. Slightly worm-eaten and repaired. A few marginal notes.

467.

(مجموعه در تصرف)

(Majmū'a dar taṣawwuf).

H 495.

A collection of scrappy notes, mostly of Sufic contents, by different authors:

1. (ff. 1-7). A short biographical note on Muḥammad and 'Alī (f. 5v-end), the name of the author is not mentioned. Beg.

حمد و سپاس خداوندی را سر که الخ

2. (ff. 8v-12; ff 7v and 8 are blank). (*Risāla dar īmān*). A short treatise on faith, without a proper title or indication of the author's name. Beg.

الحمد لله ... اما بعد ای ایمانی و الشریعت الخ

3. (ff. 12-14v). (*Risālat fi'l-akhlāq*). A short ethico-religious treatise, in Arabic, on obligatory morals. Beg.

اعلموا رحمکم الله تعالی انه یلزم العبد المسلم الخ

4. (ff. 15-30v). *Futūḥātu'l-ashār wa kunnūzātu'l-asrār*. Several extracts from this theosophical treatise. The name of the author and the date of composition are not given. In the text there are no references to authorities, except to a book called *Mir'ātu'l-muhaggiqin* (ff. 21, 25, etc.), which it is impossible to determine (cf. IVASB 1329, 1345, 2, RS 418 III, etc.). On f. 31v

one نصير الحق والدين is referred to. The treatise, being apparently written in Persian, not a translation, with numerous poetical quotations, is divided into a number of *majlises*, each subdivided into several *bābs*. Here only the following *majlises* are given: the 31st (?), on f. 15; apparently another (the 16th ?), on f. 17; the 8th, on f. 23v (it deals with astrology, and is divided into 7 *bābs*); the 9th on f. 33v. Beg. of the 8th *majlis* (f. 23v):

من قدوة الاحرار عجب لوائى لولاك ما خلقت الافلاك النجم

Beg. of the 9th *majlis* (f. 33v):

حبيب بسم الله الرحمن الرحيم فوزدة حرق اند كه النجم

Long marginal notes and additions, in the same handwriting.

Copied towards the end of the xii/xiii c., or beg. of the xiii/xiv c.

Fl. 36: 8 8,5 x 5,75; 6,25 x 3,25; ll 17; no. Jadwala. Brownish Or. pap. Ind. nat. Cond. tol. good. Slightly dirty and repaired.

468.

(مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*).

1/429.

Three short Sufic treatises, by different authors:

1. (ff. 1-6) (*Risāla dar taṣawwuf*). A short treatise on the principles of ascetic devotion, etc., divided into three *muqaddimas*. The exact title of the work, the name of the author and the date of composition are not mentioned. Beg.

الحمد لله الذي هدانا لهذا ... اما بعد، بعضى از كائنات مظهرى النجم

2. (ff. 3v-9). *Taḥfā* (?). A short treatise ascribed to the authorship of the famous Christi saint, Farīdū'd-Dīn Mas'ūd Ajūd'hani (d. ca. 865/1266), the same as above, No. 460,3, and IvASB 1356,4. (The beg. in that copy is different). The work is a collection of aphorisms of an ethical character, 30 in number, giving definitions in 'fours' from every class of virtues. It is difficult to prove that the authorship to which it is ascribed is really genuine. Beg.

الحمد لله ... بدان اسعدك الله ... كه اين رساله از حضرت ... شيخ
مردود الحق ... مسعود اجودهنلى النجم

3. (ff. 3v-11v). (*Risāla-i-aqr*). A brief darwish elementary catechism, dealing with the usual definitions of Sufic terms and

principles, ascribed to the authorship of Shihābu'd-Dīn Suhrawardī (d. 632/1234). Beg. abruptly:

معني سجدة و معني حرقه شيخ شيخ العالم شهاب الدين سهروردی
... گفتند است الخ

Copied in the beg. of the xiii/xix c.

Pl. II: 8 10 × 6,5; 6,5 × 4; ll 15, no jādwaḥ. Brownish Or. pap. Incl. text. Cond. good. A few interlinear glosses.

469.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 111.

A small collection of Sufic treatises, in Persian and Arabic, by different authors:

1. (ff. 1-12). (*Maktūb-i-Walīyyu'l-lah Dihlawī*). A letter, in Arabic, of Sufic contents, from Aḥmad Walīyyu'l-lah b. 'Abdī'r-Raḥīm Dihlawī (lived in the second half of the XIII/XIXc., cf. R 1058, where a reference is given to his work composed in 1267/1850-1851), to Isma'īl b. 'Abdī'l-lah ar-Rūmī al-Madanī. Beg.

من العبد الضعیف احمد المدعو بولی الله الخ ... فقد وصل كتابكم الخ

2. (ff. 12-12v). *Taqrīr*. A short note of Sufic contents, ascribed in the colophon to Shāh 'Abdu'l-'Azīz Dihlawī. Beg.

معني وحدة الوجود أنت ك وجود حقیقی الخ

3. (ff. 17-28). *Jām-i-Jahān-numā*. The same well-known theosophical treatise, of uncertain authorship, as described in IvASB 1299. Many explanatory notes on the margins. Beg. as usual:

حمد بی حد و شکری عد برای ذاتی را که الخ

4. (ff. 28-28v). *Barzakhiyya*. A short appendix to the preceding treatise, in Arabic, dealing with the question of *Barzakḥ*, or Purgatorium. It is ascribed in the heading to Ibn al-'Arabī. Beg.

اعلم ان البرزخ عالم مستقل الخ

5. (ff. 32-40v). *Marātibu'l-wujūd*. The same theosophical treatise as described in IvASB 1262. The name of the author appears here as Muḥammad b. Nūrī'd-Dīn al-Khalifa al-Ḥusrī (al-Ḥusrī?). Beg. as usual:

اتحمد الله (sic) الذي لا اله الا هو الخ ... امين رساله ايست مسمى الخ

Only one item is dated, namely the third, on f. 28: Bihārāpūr, 1274/1857-1858. Others, although written on different papers and by different hands, seem to be of approximately the same time.

Pl. 40: 8 9,5 × 6,25; 6,5 × 3,75; ll 11-15, no jādwaḥ. Or. pap. Incl. text. Cond. tol. good. Slightly worn-eaten. Notes on the margins.

470.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 178.

A collection of Sufic and metaphysical treatises, which seem to be of fairly modern origin. The exact dates of their composition cannot be ascertained as there are no indications in them to this effect.

1. (ff. 1-17). *Nafas-i-Rahmānī*. The same metaphysical tract, as described in IvASB 1315, by Mūsā b. Dā'ūd (f. 1v, l. 12), a disciple of Sayyid 'Abdu'r-Rahmān al-Husaynī al-Qadiri. It is not divided into chapters, and consists of mystical interpretations of various Coranic expressions. Beg. as usual:

حمدیکه بر کرسی هلی السند کاینات بمضمون و آن من بشی الخ

2. (ff. 17v-18). A portion of a Sufic epistle, see further, 4, in this note.

3. (ff. 18v-28). *Maktūb dar taḥqīq-i-rūḥ*. An epistle of Sufico-metaphysical contents, dealing with the nature and properties of the spiritual world, see IvASB 1312 (1). The author calls himself Sayyid 'Abdu'r-Rahmān and is probably identical with the spiritual guide of Mūsā b. Dā'ūd, mentioned above (1). Beg.

حمد بیغایات سزای فیاضی که حقایق علمی را بفیض القدس الخ

4. (ff. 28v-32). *Maktūb dar taḥqīq-i-shuḡhl-i-maḡāman maḥ-mūdān*, etc. A Sufic epistle, probably by the same author as of the preceding letter, addressed to his son, Sayyid 'Alī Muḥammad, the same as IvASB 1312 (4). It deals with the mystical interpretations of the Coranic expression *مقاماً مضموداً و سلطاناً نصیراً*. Its end corresponds here with f. 64, l. 2 of E 188 (IvASB 1312), and its continuation is found on f. 17v in this volume, see (2) above. Beg. as usual:

الحمد لله ... اما بعد، بر ضمیر عقیدت پذیر فرزند سعادتمند الخ

Copied at Haydarābād, by Muḥammad 'Uthmān Khān, in the month of Rab. II 1297/March-April 1880.

ff. 32: 8.9 x 5.5; 8 x 4.5; ff. 23, no jedwala. Different Europ. pap. Ind. nat. Cond. good.

471.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 186.

Three short notes of Sufic contents, all apparently of quite modern origin.

1. (f. 1). *Fā'ida az malfūz-i-jināb-i-Sultānu'l-awliyā'*. A short note, half a page long, on the principal Sufic virtues.

2. (ff. 1v-4v). (*Risāla dar adhkār-i-Qalandariyya*). A short treatise on the forms of *dhikr*, practised by the Qalandarī affiliation, beg. abruptly:

...طریق ذکر قلندریه در یابد جلسہ معبود نکاهدارد النہ

3. (ff. 4v-5v). (*Risāla dar tawhīd*). Two pages on *tawhīd*, beg.

بر خیمبر پیش اھنگارن راہ نفس النہ

Copied probably towards the end of the xiv/xix c.

Pl. 5; 8.75 x 5; 5.75 x 3.25; II 11, no *jadwāl*. Blas Europ. pap. Ind. modern nast. Cond. good.

Treatises of uncertain date.

472.

اعطالات صوفیہ

Istīlāḥāt-i-Ṣūfiyya.

I 418.

A short note on Sufic poetical and mystical terms and metaphors, with very meagre explanations. The heading is given as *رسالۃ عبد الرزاق در اعطالات صوفیہ*. It is known that 'Abdu'r-Razzāq Kāshī (d. 730/1329) has written a special treatise, in Arabic, on Sufic technical terms (ed. by A. Sprenger, Calcutta, 1845). This heading may therefore imply that this note is based on 'Abdu'r-Razzāq's book (cf. R 832, where a Persian paraphrase of the same original treatise is described). It begins abruptly:

بدانکہ تصوف ترکیب قلب است النہ

Copied in 983/1575-1576 (1-very doubtful), by Darwish Muḥammad.

Pl. 4; 8.6 x 4; 4.5 x 2.75; II 17, no *jadwāl*. Old Europ. pap. Turkish nast. Cond. good. Turkish verses on f. 1.

473.

مضرن السالکین

Makhzanu's-sālikīn.

III 110.

A Sufic theosophical treatise, ascribed to the authorship of Burhān Chishtī (f. 3), of whom no details are given. Moreover, this seems to be the only proper name appearing in the whole of the work, so that there is no chance to establish even a conjectural date of composition. It seems to be rather modern in its style, and contains discussions on the 'light' of Muḥammad. Divine love and other similar topics. There is no division into chapters. In the colophon the title is given in a more expanded form:

مضرن السالکین و مآخذ فرقین و مطلب طالبین و مشهد عاشقین

Beg. of the treatise :

حمد متواتر و ثناء متکثر من حضرت خدای عز و جل را الهی

Copied in the beg. of the xiii/xix c.

Ft. 27; S 8,25 x 5,25; 5,25 x 2,25; ff 13, no *jadwals*. Or. pap., new margins, of Eur. pap. Ind. nast. Cond. tol. good. A few folios in the beginning are damaged by worms.

474.

در المجالس

II 167.

Durru'l-majālis.

The well-known collection of Sufic, religious and moral anecdotes, in 33 *bābs*, by Sayfu'z-Zafar, or, as he is called here, f. 2v, l. 4, Sayyid Zafar Naubihārī. The period in which he was writing still remains uncertain, but it was probably not later than the XI/XVIIc. See IvASB 1306, where references to other catalogues are given. The present copy is slightly incomplete in the beginning (probably only one leaf is lost), and opens with the passage corresponding to f. 1v, l. 8 in D 161 (IvASB 1308) :

... و کرامات کرامت مرین کرید الهی

Dated 1135/1722-1723.

Ft. 161; S 8,5 x 5; 5,5 x 3,25; ff 17, no *jadwals*. Or. pap. ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

475.

اثبات سماع الغذاء

II 145.

Ithbāt samā'i'l-ghanā'.

A brief treatise dealing with the lawfulness of the Sufic practice of extatic music and dances, from the strict Sunnite point of view. In the colophon it is ascribed to the authorship of one Shaykh Jamāl Muḥaddith. Cf. another treatise on *samā'*, No. 457. The work consists of references to the most authentic treatises on *fiqh* and *ḥadīth*. It is divided into 4 *bābs* :

۱ (f. 1v) سماع سماع الغذاء فی الاحیاء (sic) القلوب *

۲ (f. 2v) در جواز سماع غذا و رقص بآثار صحابه *

۳ (f. 3) در جواز سماع غذا و رقص صحابه علماء فحول الهی

۴ (f. 4v) در اقوال ولی فحول علماء طریقت *

Numerous and long marginal notes and occasional glosses.
Beg.

الحمد لله ... اما بعد، فبذة رسالة العبيد ثقات السماع العذراء
و الرقص و الدف بالحكم الذبي (sic) النجم

Copied in the beg. of the xili/xix c. (from the original dated 1091/1683, as stated in a postscript), by one Hāfiḡ Imāmū'd-Dīn, called 'Arif Shāh Qarayāhī at-Qādirī, who in spite of his being a ḥāfiḡ apparently had no elementary knowledge of Arabic grammar.

Fl. 3; S 10 × 5.75; 6.75 × 3.5; H 15, no jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

476.

إرشاد السالكين

Irshādu's-sālikin.

II 172.

A short treatise, intended for the perusal of beginners, on the elementary rules concerning the practising of *dhikr* according to the teachings of the Indian Naqshbandīs. In the colophon the author is called Khayru'd-Dīn. He apparently belonged to the branch of the Naqshbandī order, founded by Aḥmad Fārūqī Sarhindī (d. ca. 1035/1626) (cf. f. 7). The date of composition is not given, but the work seems to be rather modern. It is divided into one *muqaddima*, explaining Sufic terminology, two *maqasids*: the first (f. 3v) در بیان تلبیس ذکر اسم ذات, and generally on initiation; the second (f. 6v) در بیان ذکر نفی و اثبات; and a *khātima* (f. 13) of a didactic nature. There are no references to other Sufic works. Beg.

سیاس و ستایش بی پایان مراد خدیوا النجم

Copied by Maḥmūd Shīghatū'l-lah in 1263/1847.

Fl. 10; S 7.5 × 5; 5.5 × 3.25; H 12, no jadwala. Green Europ. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

477.

(رسالة نصوف)

(Risāla-i-taṣawwuf).

I 1068.

A short Sufic treatise, incomplete at the beginning, containing instructive anecdotes about early Sufis. The title, the name of the author, and the exact date of composition are not found in this copy, probably because of its being defective. There is no division into *bābs* and it does not seem clear what particular topic in Sufic lore these anecdotes are intended to illustrate. In the colophon the book is called : نکتہ چند از کلام معجز نظام ولی الله, but

it is difficult to determine whether the words *ولي الله* constitute the name of the author. Beg. abruptly :

از جنید رحمت الله عليه پرسیدند که محبت چیست الخ

Copied by one Bihārūl, and dated the 25th Safar 1269/the 8th Dec. 1852 (the fifteenth year of Muhammad Bahādur's reign).

Fl. 33; S 7.75 x 5.75; 3.75 x 3.25; ll 11, no jadwala. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten and repaired.

478.

رویت خداوند کریم

II 146.

Ru'yat-i-Khudāwand-i-Karīm.

A brief theosophic tract, chiefly based on the works of 'Abdu'l-Qādir Jīlānī, dealing with the vision of God (it is different from IxASB 1343, 5). The name of the compiler and the date of composition are not mentioned. Beg.

بدانکه رویت حق تعالی نزد جمیع مستحقین عرفا الخ

Dated the 10th Dhū'l-hijja 1298/the 3rd Nov. 1881.

Fl. 5; S 9 x 5.5; 7.5 x 3.5; ll 15, no jadwala. Brownish thin Europ. pap. Ind. nast. Cond. good.

Darwish risālas.

(رساله فقر)

479.

(Risāla-i-faqr).

II 189.

The usual brief darwish manual on the principal rites, prayers, initiation, and some moral teachings the knowledge of which is compulsory to every *faqir*. As usual, the authorship is ascribed to the early Sufic saint, Abū'l-Hasan Kharqānī (d. ca. 425/1033-1034), but this is a merely stylistic element in this kind of composition, and should not be relied on. The work is divided into nine very short *bābs*:

۱ در بیان ارادت آوردن (f. 2v)

۲ در بیان توبه دادن (f. 3v)

۳ در بیان مواضع راندن (f. 4v)

۴ در بیان کلاه پوشیدن (f. 5)

۵ در بیان خرقه پوشیدن (f. 6v)

۶ در بیان میان بستن (f. 7v)

۷ در بیان سجاده و ادب (فقدیل و زنبیل و علم) (f. 8v)

۸ در بیان جابوب دادن و کجکول نمودن و تکبیر گفتن (f. 9v)

۹ در بیان جهد و چهل و چهار مقام فقر دانستن (f. 10)

Copied in the beg. of the xiii/xix c.

Fl. 14; S 6.75 x 4.5; 5.5 x 2.5; ll 16, no jadwala. Or. pap. Ind. nast. Cond. tol. good.

480.

(رساله فقر)

(Risāla-i-faqr).

II 171.

Another elementary manual on the Darwish rites and moral doctrines, similar to that described above under No. 479. The work is chiefly based on the (apocryphal) tradition ascribed to Ja'far Šādiq (he and Abū'l-Hasan Kharqānī are frequently chosen as authorities in this class of compositions). The real compiler does not mention his own name. The date of composition, as usual in these *risālas*, may be the same as the date of transcription. There is some irregular division into *bābs*, and they are all unnumbered. Beg.

الحمد لله ... اما بعد بدانکه از حمد ایرد حق سبحانه تعالی الخ

On ff. 21-22 there is a short note of religious contents.

Dated the 10th Jun. I 1192/the 15th June 1778, copied by Muhammad Hāfiq.

Fl. 22: S 8.5 x 4.75; 5.75 x 3; ll 11, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Pasted with 'transparent' paper.

481.

(رساله فقر)

(Risāla-i-faqr).

I 728.

Another manual of rules for Darwishes concerning prayer, rites of initiation, moral principles and mystic interpretations of various parts of the dress, ornaments, daily routine, etc., of a mendicant Sufi. As very often in compositions of this class, the authorship is ascribed to Imām Ja'far Šādiq (cf. No. 480). There is no systematic division in the booklet, and the greater portion of it is written in a catechetical form (... جواب یگو که ...). It is incomplete at the end (the last folio, said in the subscript to belong to a *risāla* of Quṭbu'd-Dīn Dihlawī, is not connected with the present work). Beg.

الحمد لله (sic) ... اما بعد حمد و ثنای ایرد تعالی حکایتست چند

بر سبیل ایجاد و اختصار از شمایل اولیا نوشته اند تا حفظ آن بر خاطر طالبان

فقر اسان تو نماید الخ

Copied in the beg. of the xiii/xix c.

Fl. 24 + 1 (apparently a large lacuna of 8 folios after l. 8, which is mutilated); S 8.25 x 4.75; 0.5 x 3.5; ll 13, within *jadwals*. Or. pap. Ind. nast. Cond. tel. good. Slightly worm-eaten.

482.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 190.

A short Sufic treatise, dealing with various topics, but chiefly discussing the origin of the traditional affiliations of Sufis. The name of the compiler, the proper title, and the date of composition are not mentioned. There is no division into chapters. Beg.

الحمد لله ... قال الله تعالى اليوم اكملت لكم دينكم الحج

Dated the 4th Rab. I 1265/the 28th Jan. 1849.

Pl. 22; 8 6,75 x 4,5; 5,76 x 2,25; II 16, no jadwal. Or. pap. Ind. nast. Cond. vol. good. Worm-eaten, repaired. Note on the last leaf.

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

483.

Durratu't-tāj.

درة التاج

I 365.

The well-known encyclopædia, by (Qutbu'd-Dīn) Mahmūd b. Mas'ūd b. al-Muṣliḥ ash-Shīrāzī (f. 3v, top), born in 634/1236-1237, and died in 710/1310-1311; he was a disciple of Naṣīru'd-Dīn Tūsī. See GIPh 363, Bl 724, RIO 2219, 2220, Pr 340, R 434-435, Fl I 35-37. *Ind. libr.* Bh 217-218. Cf. also Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17-21; Mélanges Asiatiques, II, p. 57. The work is dedicated (cf. f. 3v) to a local prince of Gilān and Daylam, Dubāj b. Fīshāh b. Rustam b. Dubāj, belonging to the house of the Ishāqides, who is profusely eulogised here (ff. 3v-6v). The title in its full form is given on f. 6v, as *Durratu't-tāj li-ghurrati'd-Dubāj*. A complete *fihrist* is given on ff. 29v-41v. The book is divided into a *fātiḥa*, five *jumlas*, and a *khātima*, but the present copy contains only: *Fātiḥa* (f. 6v), subdivided into three *faṣls*: 1, f. 6v, on the advantages of knowledge; 2, f. 15, on its reliability; 3, f. 17v, on the division of the sciences.

I *jumla* (f. 41v), on logic, divided into seven *maqālas* (m. 1 on f. 41v, m. 2 on f. 56, m. 3 on f. 58v, m. 4 on f. 73, m. 5 on f. 80v, m. 6 on f. 87v, m. 7 on f. 89v).

II *jumla* (f. 97), on physics and philosophy, in two *fanns* (on ff. 97 and 114), each subdivided into seven *maqālas*.

III *jumla* (f. 133), on natural science, in two *fanns* (on ff. 133 and 156), also subdivided into seven *maqālas* each.

This section comes to an end on f. 177, and the remainder of this volume is occupied by an additional *fihrist* to the work (ff. 193-199v), and several items which are not connected with the *Durratu't-tāj*:

1. (ff. 178-180). A *qaṣīda*, in Arabic, apparently ascribed to the authorship of Avicenna, beg.

يقول الرازي به ابن سينا
و اسم يزل بالله مستعينا

2. (ff. 180-180v). Another *qaṣīda*, also in Arabic, with the heading:

القصيدة المعروفة بتزويل الشمس في المنازل التي عثر على العصى

ابن أبي الرضا العلوي المتكبري (?)

It begins :

اعلم بان الشمس لما خلقت ، الخ

Notes at the end, of a magical character.

3. (ff. 181-185v). (*Risāla dar hay'at*) A short treatise, or rather a collection of extracts, on some astrological and astronomical matters connected with the moon. The name of the compiler, the title of the treatise, and the date of composition are not given. Beg.

بر اينده عمير منير خورشيد نظير الخ

4. (ff. 186-187v). *Dar ma'rifat-i-maqādir*. A brief note on mensuration and geometry.

5. (ff. 187v-192). (*Risāla dar hisāb*). A short note of mathematical contents, probably an extract from the *Durratu't-tāj* (cf. f. 188), beg.

مذقولست که واضع علم عدد حکيم نيسابورس است الخ

Copied apparently towards the end of the xiii/xiv c.

Ff. 199; S 12 × 7.5; 9 × 4.5; ff 21, no jādvals. Europ. pap. Ind. nat. Coml. fairly good. Slightly worm-eaten. Notes and annotations on the margins.

484.

The same.

I 365a.

An incomplete copy of the *khâtima* of the same *Durratu't-tāj*. It is originally divided into four *qutbs*, but here only the second, third and fourth are found, the last being incomplete at the end :

II *qutb* (f. 1), on theological matters (در آنچه بفرخ دين تعلق دارد), in two *qā'idās*.

III *qutb* (f. 97v), on ethics and politics (در حکمت عملی که), divided into four *qā'idās*.

IV *qutb* (f. 193), on spiritual training and mysticism (در بیان); (آنچه طالب راه حق را دانستن در بابست شود در ملوک راه حق); it is divided into two *bābs*.

Beg. of the MS.

قطب دوم از خاتمه درة التاج الخ ... باب اول ، ببايد دانست و در دل

و جان الخ

Copied in the beg. of the xiii/xiv c.

Ff. 249; S 9.5 × 6; 7 × 4; ff 17, no jādvals. Or. pap. Ind. nat. Coml. fol. good. Worm-eaten. A note from Hkjj Khalifa on a fly-leaf.

485.

عقول عشرة

'Uqūl-i-'ashara.

I 667.

The well-known encyclopædia, by Muḥammad Birārī Ummī b. Muḥammad Jamshīd b. Ujyārī (*sic*, usually Jabbārī) Khān b. Majnūn Khān Qaqshāl (f. 1v), see EB 1495, Pr 168, Fl I 43-44. *Ind. libr.* Bh 222. The second 'aql from this work, on the astrolabe, included in a *majmū'a*, is mentioned in IvASB 1500(2). The book was completed in 1084/1673-1674 (f. 1v, bottom). The chronogram for the date of completion, found at the end of the work (f. 305v), gives only 1083/1672-1673: عقول عشرة و اعجوبه دهر. The treatise is divided into 10 'aqls, each subdivided into a number of *fahms*, *firāsats*, *kiyāsats*. The first 'aql, on astronomy, beg. on f. 4v; II, on the astrolabe, beg. on f. 46v; III, on divination by *raml*, beg. on f. 54v; IV, on physics, meteorology, geography, etc., beg. on f. 86. A description of the seven *iglims*, given on ff. 85-129, with brief notes on countries, cities and remarkable buildings, is full of anachronisms and fairy tales. Biographies of Sufis (ff. 134v-139v), divines and poets (ff. 139v-147), are mesgre and give no dates; V, on medicine, including the interpretation of dreams, physiognomy, music, dancing, etc., beg. on f. 179; VI, on hills, metallurgy, etc., f. 272; VII, on the mineral and animal worlds, on f. 277v; VIII, on seas, f. 296; IX, on 'wonders,' f. 300. The tenth 'aql, on time and space, is entirely omitted here. A list of headings is given on ff. 2-4v. Beg. of the work:

حمدی که لایق درگاه کبریا باشد ... اما بعد محمد برای امی این

محمد جمشید ابن اُجیارِی خان الخ

On the margins of ff. 77v-83, there are two *faṣls*, the 19th and the 20th, the first on famous rivers, and the second on remarkable springs. According to subscripts in both sections (ff. 79v and 83), this is an extract from *چهل فصلی آخوند محمد باقر* as the work is here called. The first of them is identical with a fragment described above under No. 99. These notes have been added in 1179/1765-1766.

Dated the 10th Jan. I 1173/ the 8th Jan. 1760, at Fayḍābād, transcribed by Sayyid Bakhtshīh (T) al-Ḥasanī, for Muḥammad Yūsuf Khān.

Fl. 305; 8 11,5 x 6,5; 9 x 3,75; ff. 10, within judwala. Or. coloured pap. Ind. nest. Comk. tol. good. Slightly worm-eaten. Bad vignette. A few notes on f. 1.

486.

مطلع العلوم و مجمع الفنون

Maṭla'u'l-'ulūm wa majma'u'l-funūn.

II 427.

An encyclopædia of sciences, arts and crafts, by Wajid 'Ali (cf. f. 3v), composed by him in the period from the 20th Dhī'l-Qa'da 1261/ the 20th Nov. 1845 to Shawwāl 1262/Sept.-Oct. 1846 (cf. f. 6). A chronogram for the second date is given in the preface (f. 2), as مظهر العجائب (1262). It was lithographed at Agra, 1862,¹ and Lucknow, 1866. It is divided into two halves, *daftar*s, each separately called the *Maṭla'u'l-'ulūm* and *Majma'u'l-funūn*. There is a short preface, in which the title and the date of composition are given (ff. 1-2). The work itself begins on f. 3, with a doxology, followed by a chapter on some details concerning the compiler's biography and qualifications, on ff. 3v-5v, and reasons for compiling the book (f. 5v-7); a complete list of the *bābs* into which the work is divided, and an appeal to the customers to correct the mistakes found in it, are given on ff. 6v-7.

The first *daftar* is divided into 37 *bābs*: 1, f. 7, on the alphabet; 2, f. 10v, on proverbs; 3, f. 13, on 'ajā'ib, and anecdotes; 4, f. 15, on jokes; 5, f. 21, on physiognomy; 6, f. 25, on grammar; 7, f. 30v, on style, epistolography, etc.; 8, f. 33, on ethics; 9, f. 38v, on history and biography (it gives the legends of ancient prophets, ancient kings of Persia, *salsalas* of Sufis, f. 65v; of some legendary sages and philosophers, f. 66v, etc.); 10, f. 60v, on rhetoric; 11, f. 72, on dialectics; 12, f. 76, on *bad'ī*, or tropes; 13, f. 84, on prosody; 14, f. 87v, on rhyme; 15, f. 90, on theology ('*aqā'id*'); 16, f. 92, on *fiqh*; 17, f. 100, on *tafsīr*; 18, f. 102v, on *hadīth*; 19, f. 105, on *ṭarīqat*; 20, f. 110v, on medicine; 21, f. 119, on geography; 22, f. 123v, on accounts and mathematics; 23, f. 127, on geometry; 24, f. 129, on astrology; 25, f. 138v, on mechanics; 26, f. 150, on music; 27, f. 155v, on philosophy; 28, f. 164, on logic; 29, f. 168, on the art of debate; 30, f. 169, on astronomy; 31, f. 175v, on *raml*; 32, f. 181v, on *jafr*; 33, f. 188v, on *kīmiyā*; 34, f. 192v, on *limiyā*; 35, f. 196v, on *hīmiyā*; 36, f. 197, on *sīmiyā*; 37, f. 201, on *rīmiyā*.

The second *daftar* (f. 205), is divided into four *bābs*, dealing with *funūn*, of the highest (I), middle (II), lower (III), and the lowest (IV) orders: the first *bāb* (f. 205), deals with the interpretation of dreams, veterinary art (f. 214), chess and other games (f. 226v), knowledge of precious stones (f. 229v), cookery (f. 233), surgery (f. 241), hunting (f. 251v), making antimony (f. 253), midwifery (f. 258v), elephant breeding (f. 260v), teaching (f. 264), education

¹ In E. Edwards' *Catalogue of the Persian printed books in the British Museum*, 1922, col. 717, the year is given as 1826, which is probably a misprint.

(f. 267), calligraphy (f. 276v), riding (f. 279), agriculture (f. 280), printing (f. 282), military art (f. 284v), painting (f. 285), trade (f. 285v), billing and money-lending (f. 290).

The second *bāb* (f. 293v) deals with the crafts of: the blacksmith (f. 293v), inkmaker (f. 294v), زنگار سازان (f. 295v), firework-maker (f. 296), corn merchant (f. 296v), maker of domestic utensils (f. 297), painter on ivory (f. 297), etc., with different minor crafts; also with sorcerers (كيميا گران, f. 318v), perfumers (f. 320), musicians (*mutribā*, f. 321), tobacco sellers (f. 322v), etc.

The third *bāb* (f. 323v), deals with different professions like those of the barber (f. 323v), camelman (f. 324), etc., including beggars (f. 341).

The fourth *bāb* (f. 341v), deals with the vile professions, like those of the thief, gambler, pederast, prostitute, etc.

The *khātima* (f. 343), gives in a versified passage the date of completion as 1268/1851-1852 (ذمه بی نظیر).

Beg. of the preface:

«طلع العلوم عقاید و نقلیه سواد حمد آنست که اله

Beg. of the work itself (f. 3):

جمعنی که شان خداوندی را شاید از زبان مخلوق اله

Dated the 11th Jum. II 1274/the 6th Febr. 1858, transcribed by Muḥammad Ṣafāʾ, surnamed Shaykh Muḥid (†).

FL 343; 8 12 × 7.5; 8.5 × 4.75; ll 19, within jawāla. Europ. pap. Ind. nast. Cond. good, except in the beg., where the MS. is injured by worms.

2. Philosophy, Ethics and Politics.

487.

معراجیه

Mī'rājiyya.

I 93.

A treatise on the philosophical and theosophical meaning of the tradition about Muḥammad's *Mī'rāj*, usually ascribed to the authorship of Abū 'Alī Ibn Sīnā (d. 428/1037). This is the case also in the present copy, Avicenna's name being mentioned in this connection in the heading. See EB 1422, IV, and R 438. There are many reasons to doubt the genuineness of Avicenna's authorship, as already noticed in R 438.

The language of this copy is much modernised. Beg. as usual:

نیاس و ستایش خداوند زمین و آسمان را اله ... بهر وقتی عزیزى از

جمله دستان ما در معنی معراج سوالها میکند اله

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* FL 56v-68v; 8 11 × 6.5; 8 × 4.25; ll 19, no jawāla. Oz. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted with decaying paper.

488.

اخلاق نامہ

Akhlāq-i-Nāṣirī.

II 206.

The famous treatise on ethics and politics, by (Naṣīrū'd-Dīn) Muḥammad (b. Muḥammad b. al-Ḥasan) at-Tūsī (f. 2v), who died in 672/1274, see I^vASB 1372, where references to other catalogues, etc., are given (add Rā Br 130). The copy is an excellent MS., although slightly incomplete in the middle due to several lacunas. Beg. as usual:

حمد بےحد و مدح بےحد ازبق حضرت عزت مالک الملک الملک

Of the three *maqālas* into which the work is divided, the *first* (در تہذیب اخلاق) begins on f. 9v; the *second* (در تدبیر منزل) is incomplete in the beg. and opens with the 3rd *faṣl* (f. 135v); the *third* (در سیاست مدن) beg. on f. 155v.

The first and the last folios are of more modern origin. There is no colophon at the end, but in another, on the margin on f. 174 (belonging to the *Jām-i-jam*, see above, No. 234), the date is given as the 20th Khawwāl 877/ the 20th March 1473. Both works are transcribed by the same hand, and therefore the present one must have been completed a short time before that date.

Fl. 236; 8 8×4.5; 4.25×2; ll 17, within double *jadwāl*. Old Or. pap. Excellent Khormasani calligraphic mast., vocalised almost throughout. Cond. tol. good. Slightly worn-eaten. A modern bad vignette.

489.

مفتاح الجنان

Miftāḥu'l-jinān.

I 964.

An incomplete copy of a treatise on ethics and religious duties, based on strictly orthodox Sunni ideals, and containing many prayers, etc. The author calls himself (f. 2) Muḥammad Muḥīr-i-Wajih Adīb; he was a disciple of the famous Chishtī saint, Chirāgh-i-Dibli (d. 757/1356). See EIO 2505-2566, R 40. The work may have been written ca. 770/1368. It is divided into 25 *bābs* (their contents are given in R 41), but the present copy gives only ten of them, the last being incomplete:

- 1 (f. 4v) در بیان کلمہ تہلیل و ذکر و استغفار و دعاهاکی هر روزہ الہم
- 2 (f. 27v) در فضیلت وضو و غسل الہم
- 3 (f. 36) در فضیلت نماز و فضیلت صف اول الہم
- 4 (f. 89v) در فضیلت روزہ نفل و روزہ ایام بیض الہم
- 5 (f. 96) در فضیلت زکوٰۃ و صدقہ الہم
- 6 (f. 122) در ثواب نیت دل مؤمن

- ٧ در بیان ادب (f. 123v)
 ٨ در بیان حلم و غضب و عفو الهم
 ٩ در حیا (f. 126v)
 ١٠ در صدق و کذب و غیبت الهم

The authorities on which the work is based are enumerated in detail in EIO 2565. Beg. of the treatise:

حمد بی حد و ثنائی بی عدد مر خالق احد ... میگوید این
 بنده ضعیف الهم

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

*FL 1v-154v; 8 11 x 6,25; 8 x 3,75; II 15, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. A few glosses and emendations on the margins.

490.

ذخیره الملوك

Dhakhbīratu'l-mulūk.

I 404.

The well-known work on ethics and politics, by 'Alī b. Shihāb(i'd-Dīn) Hamadānī (d. ca. 786/1384-1385), see IvASB 1380. The present copy is incomplete and breaks off at the end of the 8th *bāb*. Beg. as usual:

حمد بسیار و ثنائی بیشمار حضرت ملکی را که الهم

The 1st *bāb* begins on f. 2v; 2nd on f. 15v; 3rd on f. 27; 4th on f. 38v; 5th on f. 49v; 6th on f. 66v; 7th on f. 80; 8th on f. 100v.

Copied probably towards the beg. of the xii/xviii c. FL 1-23 are of newer origin, dating probably from the beg. of the xiii/xix c.

FL 109; 8 10 x 6,25; 5,75 x 3,25; II 19, no *jadwala*. Or. pap., new margins, of Europ. pap. Ind. nast. Cond. rather bad. Injured by moisture.

491.

نصائح نظام الملک

Naṣā'ih-i-Nizāmu'l-Mulk.

I 1092.

The well-known counsels concerning the duties of a wazīr, compiled towards the end of the IX/XVc. by an author who does not mention his own name, see IvASB 1381. The present copy is slightly incomplete at the end (several lacunas), which is different from that in No. 492. Beg. as usual:

شرایف نصیحات پادشاهی را که اقتساب تغردین بنظام ملک الهم

Copied towards the end of the xii/xviii c.

FL 49; 8 8 x 5,5; 6 x 3; II 18; within *jadwala*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. A few emendations on the margins. Bad vignette. A seal, erased, on f. 1, and a note.

492.

The same.

III 44.

Another copy of the same work, much inferior to the preceding one with regard to its execution. Beg. as usual, see No. 491.

Copied towards the end of the xii/xviii c.

Fl. 91; S 8 x 4,75; 6,75 x 3; ll 13, within *jadwala*. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes on the first and last folios.

493.

تحقیقات در بیان احوال موجودات

Taḥqīqāt dar bayān-i-aḥwāl-i-mawjūdāt.

II 149.

A treatise on philosophy, chiefly dealing with the general subjects of Deity, being, etc. The author calls himself (f. 1) Muhammad, surnamed Shamsā Gilānī. He was living not earlier than the X/XVIc., because on f. 113 he refers to Jalālū'd-Dīn Dawānī (d. 908/1502-1503). There are almost no references to the authorities or contemporaries of the compiler. He may be identical with Shamsu'd-Dīn Muhammad b. Yahyā Lahijī Gilānī, who used the *takhalluṣ* As'adī, and was the author of the well-known commentary on the *Gulshan-i-rāz* (cf. above, No. 217 and IVASB 555); he died in the beg. of the X/XVIc. (see for his biography R 650). The work is divided into a number of *tahqīqs*, without headings, but only about half a dozen of them in the beginning are clearly marked. Beg.

سیاس تقدس اسس و ستایش بیرون از الع ... اما بعد، چنین
کوید الع

Copied apparently in the beg. of the xi/xviii c.

Fl. 123; S 9 x 5; 6,5 x 3,25; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. good. A few marginal emendations. Marginal notes on f. 1. Several seals.

494.

جام کیتی نما

Jām-i-gīti-numā.

I 266.

A short philosophical treatise, divided into a *fātiḥa*, 30 short *maqāṣids*, and a *khātima*. It is usually ascribed to the authorship of Husayn b. Muṭīnī'd-Dīn Maybūdī, with the *takhalluṣ* Manṭiqī (d. 910/1504-1505, cf. IVASB 1103 and R 19). See Re Br 256,3, Br 4 VI, R 812. The present copy is complete, but the date of composition is not mentioned in it. Beg.

سیاس حکیمی را که انکار حکما و انظار علما الع

Copied in the xi/xvii c.

Fl. 18; S 8,25 x 4,75; 5,25 x 2,75; ll 14, within *jadwala*. Or. pap. Ind. nast. Cond. not good. Worm-eaten, pasted, dirty. Bad vignette.

495.

اخلاق همایون

Akhlāq-i-Humāyūn.

I 21.

A short treatise on ethics, chiefly arranged in tabular form, composed in 912/1506-1507, by Ikhtiyār al-Ḥusaynī, and dedicated to Bābur, see 1vASB 1387, where references to other catalogues are given. Beg. as usual:

طغرای سعادت خسروان عالیشان دارالملک سخن طرازی النج

Copied apparently in the same year 1282/1865 as other items in the same volume.

*Fl. 2v-13; for measurements, etc., see No. 297.

496.

(مجموعه در حکمت)

(Majmū'a dar ḥikmat).

III 85.

Two treatises on philosophy, without titles, the names of their authors, or any indication as to the date of composition. Judging from the uniformity of their style they may belong to the same author, or, perhaps, may be extracts from the same work. The copy itself is dated 978/1570-1571 (f. 35), and this is therefore the latest date before which they might have been completed. The earliest date may be the beg. of the VII/XIIIc., because Rāzī (d. 606/1209-1210) is referred to on f. 48. The style of the work rather suggests a later date, and the end of the IX/XVc., or beg. of the X/XVIc. would suit it better.

1. (ff. 1v-35). *Kitāb dar ḥikmat ba ṭarīqa-i-ḥukamā-i-mashā'iyīn*. An exposition of the doctrines of the peripatetic school of philosophers. It is divided into several *mabḥaṭhs*, subdivided into *faṣṭa*, unnumbered, dealing with various topics of metaphysics. Beg.

کتاب در حکمت بطریقه حکماء مشاییین 'مقدمه در تعریف حکمت

و تقسیم آن 'اعلم ایذک الله که حکمت در اعلی لغت النج

2. (ff. 36v-80). *Kitāb dar ḥikmat ba ṭarīqa-i-ishrūqiyyīn*. An exposition of the Neo-Platonic philosophy, or rather theosophy, chiefly based on the works of Avicenna. It is divided into seven *faṣṭa*:

۱ (f. 37) در بیان اشیائی که حکم مبرائی میباشد آیات دارد

۲ (f. 38) در اثبات تجرد نفس

۳ (f. 50) در مسایل از علمی که ما بعد طبیعت است و متوقف

است بران اثبات واجب لذاته

۴ (f. 51v) در مباحث نقلیه (۱ نفیسه or) از الهیات

۵ در اثبات تسلسل حوادث تا غیر نهایت و استقامه آن بحکمت
متصله سرمدیه *

۶ در اثبات بقا، نفس بعد از شلک بدن و اشاره بلذات
و الم تعلییین *

۷ در نبوت و معجزات و کرامات و مقامات *

Beg. of the treatise (f. 36v) :

کتاب در حکمت بطریقه اشراقیین، اعلم نور الله سرک بشرایق النور
و الثبات علیه فی دار الغرور الم

Copied, as mentioned above, in 978/1570-1571 (f. 35).

*Ff. 1-80; S 9.75 x 6; 6.5 x 3.75; ll 21, no *jadwals*. Good old Or. pap. Calligraphic nast. of Khorassani type. Cond. very good. Only in a few places injured by worms or moisture. Seals, not clearly legible.

497.

خلاصة العیون

Khulāṣatu'l-ḥayāt.

I 357.

A history of philosophy, from Adam to the early Muhammadan period. The author calls himself Ahmad b. Naṣrī'l-lah at-Tatawī (f. 1v); he was one of the compilers of the *Ta'rikh-i-Alfi* (see above, No. 4), and was assassinated in 996/1588. The work is dedicated to Abū'l-Faṭḥ b. 'Abdī'r-Razzaq (Gilānī, d. 997/1588-1589), of. R 117-118 and 1034-1035. It is divided into a *fātiha*, subdivided into five *faths*, two *maqṣads*, and a *khātima*. The first *fath* (f. 3) deals with the question of the duration of the world; II (f. 8), on the classification of the religions of mankind; III (f. 14), definition of the conception of philosophy (*ḥikmat*); IV (f. 20v), on the origins of medicine; V (f. 42), on the ancient geography and history of Greece. Of the two *maqṣads* the first deals with the pre-Islamic sages and philosophers, beginning from the time of Adam. This *maqṣad*, begins on f. 46, and is incomplete. There is a colophon, which may be genuine, but a large number of folios must have been lost before it. The second *maqṣad*, which is not found in this copy, together with the *khātima*, deals with the philosophers of the Muhammadan period; the *khātima* treats on various religions. The exact date of compilation is not mentioned. Beg.

فتح کلام خیر انجام بنام حکیمی سرمد که جمیع ذرات وجود الم

A very bad copy, grievously injured by worms, unskilled pasting, etc. In addition, the original margins have been cut off and replaced by new ones, of bad European paper, so that the catch-words have disappeared. The colophon is dated the first Rajab 3412 (سنه ۳۴۱۲ هجری), probably 1234 or 1242/1819 or 1828, if these figures mean anything at all.

Ff. 155; S 13 x 8; 5.5 x 3; ll 15, no *jadwals*. Or. and Europ. pap. Ind. nast. Cond. very bad. A few marginal notes.

498.

ترجمہ سراج الملوك

Tarjuma-i-Sirāju'l-mulūk.

I 488.

A Persian paraphrase of the well-known work on ethics and politics, *Sirāju'l-mulūk fi'l-'adl wa's-sulūk* (f. 2), by Abū 'Abdī'l-lah (or, more correctly, Abū Bakr) Muḥammad b. al-Walīd (b. Muḥammad b. Khalaf b. Abī Randaqa) al-Fahīrī at-Tartūshī (d. 520/1126 or 525/1131), cf. Brockelmann, I, 459. The author of the Persian version calls himself (f. 2) Taqīyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn, and is probably identical with the author of a medical work, written about the same time, the *Mizānu'l-tabā'i-i-Qutb-shāhī*, see IVASB 1551. This translation is dedicated (f. 2) to 'Abdu'r-Raḥīm Khān-Khānān (d. 1036/1626-1627). As the original text has been described and printed several times, it is superfluous to give here the full list of the 84 *bābs* into which the book is divided. In the MS. it is given on ff. 4-6. The translation seems to follow the original fairly closely, and is written in a simple style. Beg.

جمیل النڈای علی باعلی مراتب تنظیم و کمال سرادق عظمت الم

Copied towards the middle of the xū/xviii c.

Ff. 280; 8 13 × 8,25; 7 × 3,25; II 23, no jadwala. Or. pap., in the original MS. the margins have been cut off and replaced by new ones, of very bad machine-made paper. Good ind. mast. Cond. tol. good. Notes and seals on f. 1. The order of folios is slightly confused in the middle of the volume.

499.

حق الیقین

Haqqu'l-yaqīn.

II 143.

A concise treatise on philosophical and theosophical matters. The author calls himself Ahmad ash-Sharīf b. Kamāl al-Ḥusaynī ash-Shīrāzī, surnamed Qādī (ابن کمال احمد الشریف الشیرازی), see f. 3. The work is dedicated to, apparently, a governor, or high official, Sayyid 'Abdu'l-lah Khān (f. 5). The book must have been written towards the end of the XI/XVIIc., or in the beg. of the XII/XVIIIc., because there are references to Ṣadru'd-Dīn Muḥammad Shīrāzī, d. 1050/1640-1641 (f. 50), and to the author of the *Ganjar-i-murād* (see above, No. 374), who flourished in the second half of the XI/XVIIc., 'Abdu'r-Razzāq (Qumī), cf. ff. 26, 51v, 72, etc. The author of the work, described above under No. 493, Shamsā-i-Gilānī, is also referred to on f. 21. The book is divided into a *muqaddima* (f. 5): در بیان ابطال اولویة ذاتی, and two *maqālas*, each subdivided into minor sections:

۱ (f. 8v) در اثبات صانع تعالیٰ

۲ (f. 21v) در اثبات وجدانیه واجب جل شانہ بطریق عقل و نقل

The *khātima* (f. 64) is divided into two *faṣṣe*: on the famous philosophical schools, and (f. 70) در تحقیق حقیقت صفات. There is also a special *tatmīm* on f. 82. Beg.

بہتر حدیثی کہ مجلس آرایین انجمن یقین الہی

Copied apparently in the beg. of the xii/xviii c.

Ff. 84: 8 7,5 x 4,5; 5,25 x 2,25; II 12, within *jadwāl*. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten and dirty, pasted. A few notes on the margins. Bad vignette. A seal on f. 1, dated 1232 AH.

500.

ابواب الجذبان

Abwābu'l-jinān.

II 404.

The usual *first bāb* of this work on ethics, by Muḥammad Rafi' Wā'iz Qazwīnī (d. ca. 1105/1693-1694), see IVASB 1395, where references to other catalogues are given. The present copy is one of the oldest known, and was written well before the author's death. Beg. as usual:

بہترین مقالی کہ سرخیل گزوان نفوس معجزات توافت بود الہی

Dated Šafar 1094/Feb. 1683, copied by Sayyid 'Arif b. Shāh Bihā b. S. Muḥammad b. Naṣir 'Alī b. S. Husayn al-'Ajamī (?) al-Husaynī.

Ff. 415: 8 11,5 x 7; 7,75 x 4; II 17, within *jadwāl*. Or. pap. (some folios have new margins, of Europ. pap.). Good Ind. nast. Cond. good. A few marginal emendations. A gaudy vignette.

501.

انیس الوزراء

Anīsu'l-wuzarā'.

II 406.

A treatise on ethics and politics, by Šadru'd-Dīn Muḥammad b. Zabardast Khān (f. 1v), who wrote between 1131 and 1161/1719-1748 (in the reign of Muḥammad Shāh, see R 338), and who is better known as the author of a work on the biographies of famous wazirs, the *Irshādu'l-wuzarā'* (see R 338). The date of composition of the present treatise is not given. As stated in the introduction (f. 1v), it is chiefly based on the *Akhlāq-i-Nāṣirī* (see No. 488), and is intended to facilitate the understanding of that treatise. The book is divided into 22 *ta'līm*s of unequal length, some being subdivided into numerous *faṣṣas*, and a *khātima*:

۱ (f. 2v) در تعریف نفس ذلقة

۲ (f. 3) در تمییز نفس از قوی دیگر

- ۳ (f. 3) در بیان اینکه انسان اشرف موجودات این عالم است
- ۴ (f. 4) در اینکه برای نفس ذلالت کمال و نقصان است
- ۵ (f. 4v) اینکه از کدام چیز انسان بکمال برسد
- ۶ (f. 5v) در سعادتانی که بر او است انسان را طلب آن برای استکمال خود
- ۷ (f. 6) در اینکه تغییر اخلاق ممکن است یا نه و خلق طبیعی است یا غیر طبیعی
- ۸ (f. 6v) در فرق میان فضایل و چیزهای که مشابه اوست
- ۹ (f. 8v) در حفظ صحت نفس
- ۱۰ (f. 10) در چیزی که دور کند خوف موت و حزن و غیر آنها
- ۱۱ (f. 12) در کمالات انسانی و چیزی که متعلق ازان است
- ۱۲ (f. 15) در چیزی که ضرور است ازان صاحب منزل را
- ۱۳ (f. 22) در معاشرت با اکابر
- ۱۴ (f. 23v) در معاشرت با اقران
- ۱۵ (f. 25v) در معاشرت با کسانی که ازو در ادنی مرتبه هستند
- ۱۶ (f. 26) در چیزی که ضرور است انسان را ازان در بود باش خود
- ۱۷ (f. 27) در سیاست
- ۱۸ (f. 28v) در بیانی کسی که اعتماد را بشاید
- ۱۹ (f. 29) در چیزی که ضرور است ازان ارباب دول را در بقای دولت
- ۲۰ (f. 30) در احوال رعیت
- ۲۱ (f. 31) در تدبیر مملکت
- ۲۲ (f. 31v) در چیزی که محتاج اند سومی آن سلاطین و ارباب دول
- (f. 37) خاتمه در مواظبت و تضایح که از اقوال متقدمین بر آورده شود

The compiler seldom refers to his authorities, and gives only few illustrating historical anecdotes. Beg.

اما بعد، چنین گوید احقر بناد صدر الدین محمد بن یزدوست خان الشیخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

27, 50; S 9, 25 x 6; 7, 6 x 4; H 16, no fadwala. Or. pap. Ind. past. Cond. rather bad. Worm-eaten and much pasted over. Marginal notes and glosses.

502.

(رسائل حزين)

(Rasā'il-i-Ḥazīn).

I 93.

Several treatises by Muḥammad 'Alī b. Abī Talīb az-Zāhidī al-Lāhijī al-Jilānī, with the *takhallus* Ḥazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1766), cf. above, Nos. 55, 298, etc., or IVASB 225, 861, etc. These short works deal with different subjects, connected with philosophy, ethics, etc. Some of them are referred to in Bk 407 without particulars as to their contents.

1. (f. 117v). *Dastūru'l-'uqulā'*, composed by Ḥazīn at Dihlī, in Rab. II 1153/July 1740 (cf. f. 128). It is a work on administrative ethics and cognate matters, not divided into *faṣls* (in this copy the contents of every paragraph is noted in red on the margins). Beg.

يا واهب التوفيق ويا معطي التحقيق ... بعد در حينى كه نفس الهى

2. (f. 128v). *Risāla dar taḥqīq-i-nafs wa tajarrud-i-ān*, a treatise on the physical nature of man and its relation to the material world. It has been compiled about Ramaḍān 1139/April-May 1727 (f. 129, l. 10). Beg.

فبى عقل بكنه لا يزال تورجده الهى ... وبعد چون علت على در

افريش الهى

3. (f. 134v). *Fi taḥqīq-i'l-ḥudūth wa'l-qidam*, a short treatise on the Divine essence and created matter, beg.

الحمد لله على الآيه ونشكره على نعمائه الهى ... وبعد محزون

سواد الهى

4. (f. 137). *Fi taḥqīq ma'nī'l-wāḥid*. A short note on the unity of God, composed in 1134/1721-1722, beg.

الحمد لوهاب العلم والحكمة الهى ... وبعد يقول غدير عفو به

الغنى الهى

5. (f. 138v). Another short treatise on the same subject, in Arabic, in the form of a letter, composed in 1133/1720-1721, at Dārāb(-jird ?), beg.

هو لله الذى لا اله الا هو الهى ... بعد وقد وصل اليها كتابك الهى

6. (f. 141). A short note of theosophical contents.

7. (f. 141v). *Dar taḥqīq-i-awzān-i-shar'ī wa 'urfī*, a treatise on weights, beg.

الحمد لله ... و سام تسليماً و بعد ، افقر قراءه ياب الله على ابن ابرو طالب
الجيلاني النخ

8. (f. 143v). *Fī taḥqīq raf' shubḥātī'l-mushabbih*, a short note, in Arabic, on the unity of God. Beg.

الهم اربنا الحق حقاً و اربنا الباطل باطلاً الخ

9. (f. 144). *Fī taḥqīq ismī'l-a'zam*, in the odophon called *Lubbu'l-lubāb li-ālī'l-albāb*, in Arabic, explaining the nature of the Deity. Beg.

الحمد لله و صلوته على عباده الذين اصطفى الخ

All these *risālas* are inserted as entries in a large *maḥmūd'a*.

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* Pp. 117v-145v; S 11 x 6.5; 8 x 4.25; II 19, no *jadwala*. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten. A few marginal notes.

503.

ترجمة عين العلم

Tarjuma-i-'Aynu'l-'ilm.

I 183.

A Persian paraphrase of a rare work on ethics, based on the Sunnite orthodox tradition and the Coran, called *Aynu'l-'ilm*. The Arabic original seems to have been lost (not mentioned in C. Brockelmann's work), and its authorship is uncertain. In this copy, as well as in Hājji Khalifa (No. 8440, in vol. IV, pp. 282-283), it is ascribed to the grammarian of the VIII-XIVc., Muḥammad b. 'Uthmān b. 'Umar al-Balkhī (cf. Brockelmann, II, 193). The compiler of the Persian version calls himself (f. 2) Muḥammad Rafī'u'd-Dīn. He also perused the commentaries of Mullā 'Alī Qāri' (Harawī or Makkī, cf. Hājji Khalifa, *loc. cit.*, and Brockelmann, II, 394), d. 1014/1005 (H. Khalifa gives 1104/1092-1093, but this is an obvious misreading), and of Fakhrū'd-Dīn Dihlawī (perhaps identical with the Indian traditionalist, a grandson of 'Abdu'l-Haqq Dihlawī, who wrote towards the end of the XI/XVIIc., cf. IvASB 1007). The Persian translation was apparently completed on the 22nd Shawwāl 1186/the 16th Jan. 1773, as stated on f. 276 (the passage is not quite clear). The author may therefore be identical with the compiler of the *Thamārātū'l-Makkiyya*, who wrote, on Sufic subjects, in 1198/1783-1784, Muḥammad Rafī'u'd-Dīn b. Muḥammad Shamsī'd-Dīn b. Muḥammad Tajī'd-Dīn (cf. IvASB 1293). The work is divided into a *muqaddima* (f. 3), 20 *bābs*, and a *khātima*. در محبت الهی و سلوک (f. 271). The *bābs* deal with :

- ۱ (f. 10v) در ورد *
- ۲ (f. 33) در افغاق و قفاحت *
- ۳ (f. 41) در ریزه و کسرت (و) موت نفس *
- ۴ (f. 46) در سفر و حج و غیره *
- ۵ (f. 54) در تزوج و تنظلی *
- ۶ (f. 64v) در کسب و وزع *
- ۷ (f. 70v) در اتباع در معیشت *
- ۸ (f. 97v) در آداب صحبت (و) معاشرت با صدق خلق *
- ۹ (f. 125v) در فوائد خاموشی *
- ۱۰ (f. 144) در اناده یعنی آهستگی و حلم و تقو و نصیحت یعنی
خیر خواهی *
- ۱۱ (f. 151) در عزلت و خمول و حب دم و بغض مدح *
- ۱۲ (f. 161) در تواضع و آفات تکبر *
- ۱۳ (f. 168) در اخلاص و آفات ریا *
- ۱۴ (f. 190) در نفوذ و قصر امل و ذکر موت و ابداء *
- ۱۵ (f. 197v) در نفی خواطر و ریاضت *
- ۱۶ (f. 211v) در توبه و رابطه و تقوی *
- ۱۷ (f. 227v) در صبر و رضا و شد *
- ۱۸ (f. 238) در خوف و رجا *
- ۱۹ (f. 247) در فقر و زهد *
- ۲۰ (f. 260) در توحید و توکل و یتیم *

Although this work sometimes touches on questions closely approaching purely Sufic doctrine, it contains no indication of its connection with Sufic tradition. There are only a very few references to the authorities, except the early Sunnite works on the *hadith*. Beg.

الحمد لله و السلام علی عباده الدین اصطفی، پوشیده نمائند که کتاب
عین العلم تصنیف علامه و قمت محمد بن عثمان بن عمر البلقی النیر

At the end, on ff. 278-284, there is a short note on the *hadith*, in Arabic, with the heading (in the beginning) *Aṣl usūl-i'l-hadith*, but the title, as given on f. 278v, l. 5, is *Al-usūlu'l-'Atā'iyya*. The compiler calls himself (f. 283v, l. 6), Nūru'l-islām b. Salāmi'l-lah b. Shaykhi'l-islām ad-Dihlawī. The pamphlet is divided into several short *maqāsids*, it seems to be incomplete in the middle. Beg.

اصل اصول الحديث، حمد من دام تطایفه واس اسلس النخیر الخ

At the end there is a short note (ff. 283v-284) of religious contents, in Persian.

Copied apparently in the beg. of the xiii/xix c.; perhaps the date is the 17th Shawwāl 1258/ the 21st Nov. 1843, as stated in the passage on f. 276, referred to above, which is not quite clear:

لله الحمد ... که روز شنبه بیست و نهم شوال سنه ۱۲۵۸ هجری قمری نوشته بمقدم

(sic) شوال سنه ۱۲۵۸ هجری از تسوید این ترجمه فراخ دست داد الخ

The first date is most probably that of the completion of the work itself, and the second one may have been added by the scribe, who corrupted the sentence.

Ff. 284: 80,75 × 4,5; 4,5 × 2,25; II II, no fadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten, pasted over. A few emendations on the margins.

504.

نواریم هوش افرا

Tawārīkh-i-hūsh-afzā.

III 36.

A treatise on politics, in the form of anecdotes concerning the wazīrs Sūmat and Kāmat (سومت و کومت), narrated to Rājā Paramātmā (پرماتما). The anecdotes deal with the usual questions of 'administrative ethica,' but considerable attention is devoted to different allusions to actual politics in Oudh, and generally Eastern India, a special place being reserved for eulogies of the Nawwāb of Oudh, Sa'ādāt-'Alī Khān (1212-1229/1797-1814). The author does not mention his own name, but gives the date of composition of his work as 1214/1799-1800 (f. 3, chronogram بنامش بطیر). But it was probably only completed in 1218/1803-1804 (see f. 144v). He calls the treatise *chamāna* (f. 3). It is divided into four *chamāna*, subdivided into *khiyābāns*:

۱ گفتار وزیر سومت و کومت و برآمدن کومت از دربار

۲ گفتار کومت و وزیر و سوبلی و ارشاد راجه و راجی و

کفاره کردن سومت

3 (f. 48) گفتار وزیر سومت و زلی و استفسار راجه پرماتما و بد
نمودن کومت و سوبهقی

4 (f. 90) (خیابان اول) پادشاه پسند احوال فرمان هند الم
(خیابان دوم) وزیر پسند احوال امرلی و وزلی نواب وزیر
المالک نواب سعادتعلیخان با اوصاف حمیده الم

Beg. of the treatise:

اختصار احوالات حکایت هلی راجه های هر چهار زمان الم

A bad copy, dating from the beg. of the xiii/xix c.

Ff. 148; S 7×4,5; 5×2,5; ll 14, no *jadwals*. Or. pap. Bad Ind. shikasta nast. Cond. tol. good; slightly worm-eaten.

505.

مطالع الهند

Maṭāli'u'l-Hind.

I 949.

A brief compendium of philosophical, mathematical and astronomical studies, compiled in 1223/1808-1809 (see f. 167v, where the chronogram is given as مغنی الانام), by Salamat 'Alī Tabīb, surnamed Hadhāqat Khān, son of Muḥammad 'Ajib (f. 1v), who flourished in the beginning of the last century, cf. R 24. The work is divided into five *maṭla's* and an additional *nukta*, all subdivided into different numbers of *maqālas*, *qisṁs*, *bābs*, *faṣls*, etc. The *maṭla's* deal with:

1 (f. 2) در فلسفه اولی و طبیعیات

2 (f. 16v) در بیان مسایل چند از عام هندسه

3 (f. 53) در علم حساب

4 (the beg. coincides apparently with a lacuna after f. 94)

در علم هیئات

5 (f. 136) در علم موسیقی

نکته (f. 168) در بیان بعضی رسم و عادات هندوستان

The last section is very concise indeed, and gives little or nothing new. It appears that to a great extent Hindu sources were consulted for the compilation. Beg.

بعد حمد و سپاس ایزد لایزال و درود انبیا الم

Dated the 14th Shawwāl 1226/the 1st Nov. 1811, by Muḥammad Khallīl-lah.

Ff. 167; S 11,5×7; 8×4; ll 14, within *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted. Numerous marginal emendations.

506.

کثیر المنفعة

Kathīru'l-manfa'at.

I 812.

A bad and incomplete copy of a short treatise on ethics and politics, by Qadir Bakhsh b. Ahmad Bakhsh of Nārpūr, a descendant of a Sufic shaykh, Shāh Nūr (f. 1v). The book was written for Ghāziyyu'd-Dīn Haydar, a nawwāb of Oudh (1229-1243/1814-1827), and completed, as stated on f. 3, the 1st Jum. I 1232/the 19th March 1817 (the name of Ghāziyyu'd-Dīn is here crossed out and for it is substituted, on the margin, that of Muḥammad Akbar). The work is divided into 25 *qānūns*. As the end of the copy is badly damaged, and a portion of it has been lost, the beginning of the 23rd *bāb* cannot be found, and the whole of the 25th *bāb* is missing.

- ۱ (f. 4) در عدل و انصاف و باعث آن
- ۲ (f. 14) در بیان سبب غفلت از امور سلطنت
- ۳ (f. 15v) در کردن تاخیر بهر کار و فوائد آن
- ۴ (f. 16) در غفو تقصیر
- ۵ (f. 17) در بر آوردن حاجت محتاجان
- ۶ (f. 17v) در سخاوت
- ۷ (f. 18) در احسان
- ۸ (f. 19v) در ثبات و استقامت قول و فعل و فایده آن
- ۹ (f. 20) در عالی همتی
- ۱۰ (f. 20v) در عزیم
- ۱۱ (f. 20v) در ایفاء وعده و ترک نقض آن
- ۱۲ (f. 21) در صدق مقال
- ۱۳ (f. 21v) در اختیار صحبت لیکنان و اجتناب بدان آثم
- ۱۴ (f. 25v) در حیا
- ۱۵ (f. 27v) در خیرات و مبرات
- ۱۶ (f. 29) در شجاعت
- ۱۷ (f. 30) در باب صلاح و تدبیر
- ۱۸ (f. 32v) در دور آندیشی

- ۱۹ (f. 33) در متفوقات
 ۲۰ (f. 41v) در داشتن جدول اسمی مدعی و مدعی علیه الخ
 ۲۱ (f. 42v) در احکام کوتوالی که کوتوال موافق او بعمل آورد و در صورت خلاف آن بعرض عقاب پادشاه آید
 ۲۲ (f. 45v) در عاملی و تحصیلداری الخ
 ۲۳ (۲) در احکام لشکر و تدبیر جنگ
 ۲۴ (f. 51) در حق فائمی و صاحب عدالت
 ۲۵ (۲) در گرفتن عشر یعنی محصول متعلقه الخ

Many instances illustrating the principles discussed here, are taken from the history of the Indian Timurides, etc. Beg.

حمد بیحد برای خالق جل جلاله باید که خلقت انسان الخ

Copied in the beg. of the xiii/xix c. There is no colophon, but at the end, at the bottom of f. 54, there is written تم فی سنه ۱۲۲۳ هجری. It is possible that this is the date of the completion of copying.

Fl. 54: S 8,25 x 4,5; 6 x 3; ll 17, within jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten and liberally pasted over. Marginal emendations.

507.

مصباح الاخلاق

Miṣbāḥu'l-akhlāq.

II 281.

A collection of 76 short *ruq'as*, in bombastic and inflated style, dealing with varieties of moral and religious rules. The author is the same 'Ibratī 'Azīmābādī (see above, Nos. 60, 246, 314), who flourished in the middle of the XIII/XIXc. This collection was apparently compiled in 1250/1834-1835, as may be deduced from the expression (f. 1v) درین اولی که آغاز سال غفر است, the word *غفر* being written in red ink. Beg.

خوشترین حدیثی که نمک مایده شرح و بیان الخ

Copied towards the end of the xii/xix c., apparently by the same scribe as the one who wrote Nos. 60, 246, 314, etc.

Fl. 28: S 11,5 x 7,25; 9,5 x 4,75; ll 19, no jadvāls. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

508.

(رساله سیاست)

(Risāla-i-siyāsat).

Ia 107.

A brief political pamphlet, composed at Mekka in 1261/1845 (f. 3), by an Indian, who does not mention his own name.

It deals with suggestions as to improvements of the administration and foreign policy of Turkey.

الحمد لله وكفى وسلام على عباده الذين اصطفى، اما بعد، مشهور
 بان كد بهمت علي بن مسلماني خدا پرست الم

Copied about the middle of the xiii/xix c. (probably an autograph).

Ff. 12; S 8.5 x 6.25; 6 x 3.75; ll 17, no *jadwals*. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

509.

کلزار اعتبار

Gulzār-i-i'tibār.

II 314.

A short treatise on moral virtues and vices, in ornate prose and verse, in a highly artificial, bombastic style. It was written by Ḥamīd, whose real name was Muḥammad Ḥamīdu'l-lah Islāmābādī, in 1281/1864-1865 (see f. 39v, where the chronogram *نواف* is given, cf. also f. 42). On ff. 43-46 and on a fly-leaf at the end there are additional quotations from Ḥamīd and a few from other poets. Beg. of the treatise:

ای دل تنجہ درد در یاد، نام تو ز بیم الم ... مقام پاک پروردگار الم

The treatise is subdivided into short unnumbered sections, in prose or in the form of *ghazal*, *mathnawīs*, *rubā'īs*, etc., in praise of some particular virtues or condemnation of particular vices. Many marginal notes and interlinear glosses.

Dated (see f. 42v) the 6th Jum. II 1285/ the 34th Sept. 1868; transcribed by Minnātu'l-lah Paṭṭayawī (Patnayawī?).

Ff. 46; S 8 x 5.25; 6.25 x 3; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. tel. good. Dirty.

510.

غایة المکن فی درایة الزمان

Ghāyatu'l-makān fī dirāyati'z-zamān.

I 681.

A treatise on space and time, discussed from a theosophico-psychological point of view, proving their illusoriness, especially with regard to the supernatural powers of the Deity or the saints. It is the same work as described in EIO 1869 IV and IVASB 1392, where it is styled *Ghāyatu'l-imbān fī dirāyati'l-makān*. In the colophon of this copy it is called *Ar-risālatu'l-makāniyya*. In the India Office copy the authorship is ascribed to Maḥmūd Ushnā'ī. Here, however, it is attributed to the famous Sufi saint, 'Aynu'l-Quḍāt Ḥamadānī (f. 22, in the colophon, عین القضات سید حمدانی).

¹ The word *Sayyid* is probably due to the confusion, on the part of the scribe, of 'Aynu'l-quḍāt with Sayyid 'Alī Ḥamadānī, so popular in India.

who died *ca.* 533/1138-1139, cf. above, No. 408. This statement seems to be rather unreliable: but the style of the treatise resembles to some extent that of the *Tamhīdāt*, and the authorities, referred to here, all are early Sufic writers or saints. It is divided into several unnumbered *faṣṭe*, without special headings. There are occasional Persian and Arabic poetical quotations. On the whole, the work may really be of an early origin. The text of this copy coincides closely with that of Oa 49 (vASB 1392), except in the concluding lines. Beg. as usual:

الحمد لله الذي لا آخر لأوليئنا ولا أول لآخرين... بدان احسن الله تعالى تعليمك و تفهيمك كه چون پادشاه عالم الت

A bad copy, dating apparently from the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ft. 22; S 10,5 x 6,5; 7,75 x 4,5; II 17, no jawwāl. Oz. greyish thick pap. Coarse Ind. mast. Coml. bad. Worm-eaten and repaired.

511.

(مجموعه)

(Majmū'a).

II 54.

A collection of extracts, in Arabic and Persian, dealing with metaphysical and psychological matters:

1. (f. 1). (*Mukhtaṣar fī'n-naṣf*). A short treatise, in Arabic, on psychology, ascribed to the authorship of Aristotle (cf. R 834 XXIII, where a Persian version of this work, also ascribed to Aristotle, is mentioned). It is divided into seven short *gawāṣ*. Beg.

هذا مختصر من قول الحنيم ارسطوطاليس الفيلسوف في النفس الت

2. (f. 3). *Ādāb Aristūṭālīa*. A short tract, in Arabic, dealing with the elements of morals: it is ascribed to the authorship of Aristotle 'who taught it to Alexander.' Beg.

هذا آداب ارسطوطاليس كتبها في حقيقة و كان يعلمها اسكندر الت

3. (f. 4). (*Risāla dar hikmat*). A short treatise, in Persian, without a title or any mention of the name of the compiler and the date of composition, dealing with theosophic matters. It is dedicated to a sultan (f. 5v), whose name does not appear. The work is divided into two *maqāms* (I, f. 5v, در مباحث علمی رسمی and II, f. 10v, در كشف بعضی حقایق شمولی), subdivided into several minor sections. Beg.

آفتاب جمال قدم از آن متعالیست كه الت

4. (f. 15v). (*Muntakhab min Ihyā' 'l-'ulūm*). A short extract from Ghazālī's well-known work, *Ihyā' 'ulūmī'd-dīn*, beg.

فائدة: قال الغزالي في الحياء (sic) العلوم، و للمطالعة مراتب أربع النعم

On ff. 22-23 there are minor extracts, in Persian and Arabic, on different subjects.

Copied, according to the colophon on f. 15, the 22nd Shawwāl 1156 (the 26th year of Muḥammad Shāh), or the 9th Dec. 1743; but on f. 3, l. 2, the date is the 12th Shawwāl 1125. As the text is continuous, and the handwriting exactly the same, this must be a mistake.

Ff. 23: S 13 × 8.25; 10 × 4.5; ff. 23, no jadwāl. Or. pap. (new margins, of Europ. pap.). Ind. nat. Cond. tol. good. Glosses and emendations on the margins. A few quotations on the last leaf.

3. Logic.

512.

منهاج المبين

Minhāju'l-mubīn.

I 1012.

A treatise on logic, written in fairly archaic and simple language. The title, as above, is given in the colophon; in the heading at the beginning of the treatise it is called *Risālat fi'l-mantiq*. In the same heading the authorship is attributed to Bābā Afdal Kāshī (d. 707/1307-1308), cf. above No. 419. In the text his name is not mentioned, and it is impossible to decide as to the correctness of the statement. Apparently this MS. originally formed a part of the volume to which belonged Nos. 419 and 420 in this catalogue, containing works of Afdal Kāshī. The title of this treatise is mentioned in the *fihrist* of Kāshī's compositions given there, No. 419, on f. 3v. There are no references to the authorities. Beg.

سپس و ستایش آنرا که بستوش سزااست ... بدانید ای یاران و برادران
که از روی ما از نوشتن این سخنان پیدا شدن احوال و اقسام در کوفه
شهر است النعم

Copied towards the end of the xiv/xviii c. The last folio is of more modern origin.

Ff. 39: S 10.75 × 6; 8.25 × 4.25; ff. 21, no jadwāl. Or. pap. Ind. nat. Cond. tol. good, except in the middle. Worm-eaten.

513.

مهاکامات

Muhākamāt.

I 900.

A commentary on a treatise on logic; the original is a slightly different version of the well-known *Kubrā*, by Sayyid Sharīfu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414). The commentator is here

called (f. 1v) 'Isāmu'd-Dīn Ibrāhīm (b. Muḥammad b. 'Arabshāh al-Isfara'īnī, d. 944/1537-1538) (cf. Brock. II, 410). His explanations were collected, arranged, and edited by his disciple, who calls himself (ibid.) Abū'l-Faṭḥ b. al-Makhdūm al-Ḥusaynī. Apparently exactly this work is referred to by Ḥajjī Khalīfa, No. 6374 (III, 446). The text of the original treatise is not given in full, but only the beginnings of the sentences, which are commented upon (marked by قوله) are quoted. Beg. of the treatise:

بیشترین منطق کلام حمد حکیم علام هست که الهم ... اما بعد این چند
کلمه ایست متعلق بشرح فارسی منطق الهم

Beg. of the text (f. 2v):

قوله بدانکه مراد می از الهم پوشیده نماید که مقصد الهم

Copied at Samarqand, in 973/1563-1566.

Fl. 105; S. 7 × 4.5; 4.75 × 2.75; II 21, no fadwala. Or. pap. Turkestani nast., in some places undotted. Cond. fairly good. A few marginal notes. Stubs on f. 1-1v. erased.

514.

(مجموعه در منطق)

(Majmū'a dar manṭiq).

II 78.

A collection of short treatises on logic, in Persian and Arabic, by different authors:

1. (ff. 1-119v). *Sharḥ-i-Tahdhībū'l-manṭiq*. A Persian commentary on the Arabic treatise on logic, *Tahdhībū'l-manṭiq wa'l-kalām*, of Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftazānī (d. 791/1389). It is the same work as the one described in IvASB 1410; the present MS. is incomplete at the beg. and opens with f. 1, l. 14 (from the bottom) of that transcript. As in the Society's copy, there is here no mention of the commentator's name.

2. (ff. 120v-155). *Sharḥ isāghūfī*, or, as it is called in the colophon, *Ḥawāshī isāghūfī*. It is an Arabic commentary on the well-known treatise on logic (also in Arabic), by Athīru'd-Dīn (Mufaddal b. 'Umar) al-Abḥārī, d. ca. 663/1264-1265 (cf. f. 120v), see IvASB 1408, 3. The name of the commentator is not given. Beg.

الحمد لله الذي جعل منطق الانسان مظهر المعلومات

3. (ff. 156-174). *Ifādāt*. A short treatise, in Arabic, on logic, by Ḥasan Chūgharyā'i (جوگهریائی), of Bardwān. It seems to be of modern origin. Beg.

الحمد لله ... مقدمة المنطق ينبغي ان يذكر فيها تعريف العلم الهم

4. (ff. 176v-181). (*Risāla dar manṭiq*). A brief elementary treatise on logic, without a title, the author's name, or the date of composition. Beg.

بدانکه علم بر در نوح است یمنی تصور شوم تصدیق الهم

5. (ff. 182v-195). *Kubrā*. The most popular school-book on logic, by Sayyid Sharif, or Sharifu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414), the same as IvASB 1408, 2. Beg. as usual:

بدانکه آدمی را قوتیست درانکه که مقلش کردد الهم

6. (ff. 195v-196v). *Ṣuḡhrā*. Another, shorter, treatise on logic, by the same Sayyid Sharif, see IvASB 1408, 1. It is incomplete at the end. Beg. as usual:

هرچه در ذهن آید اگر خالی از حکم باشد الهم

Copied towards the end of the xiii/xix c.

Ff. 190: 8 7,75 x 4,75; 5 x 2,5; ll 13, no *jadwāl*. Bluish Europ. pap. (embossed "Bath"). Cond. very good. A few emendations on the margins.

515.

اساس الاقتباس

Asāsu'l-iqtibās.

II 301.

An incomplete copy of the same lengthy treatise on logic as the one described in Bl 729. It does not contain any mention of its author or of the date of composition. There are apparently no references to the authorities, except those to Avicenna, which are very frequent. The Paris copy contains nine *maqālas*, but in the present MS. there are only five. I (f. 4) در مدخل منطق; II (f. 19v) در مآولات عشر; III (f. 35v) در عبارات; IV (f. 113v) در عبارات; V (f. 229v) در برهان. Begins as in Bl 729:

خداوند متعالی حکمت را بالعلم حق و تلقین صدق الهم

Dated the 20th Jum. I 1324/the 12th July 1906, copied by Sayyid Abū'l-Qāsim, surnamed Mawla Bakshah(?).

Ff. 308: 8 9,75 x 6,5; 7,5 x 4; ll 15, no *jadwāl*. Europ. pap. Ind. mast. Cond. good. A few emendations on the margins.

4. Lexicography.

516.

(a) *Persian-Persian*.

فرهنگ نامه

Farhang-nāma.

I 716.

An early work on Persian lexicography, dealing with rare words met with in the *Shāhnāma*, here said to be Pahlawī.

Every word is explained and its use is illustrated by numerous quotations from different early poets. The author calls himself Mubārak Ghaznawī, surnamed Qawwās (f. 1v), but his fuller name is given in the *Dastūru'l-afādil* (No. 517, f. 4), as Fakhru'd-Dīn Mubārak Shāh Ghaznawī, surnamed Kamāngar.¹ As stated in R 491 (on the authority of Firishta. vol. I, p. 214), he was living in the reign of 'Alā'u'd-Dīn Khiljī (695-715/1296-1316). He refers to his predecessors only in general terms (f. 3), but does not specify any particular work. This *Farhang-nāma* is often referred to as an authority in the earlier lexicographical compositions (cf. Blochmann, Contributions, No. 61 in the list), but apparently no copy of it is known in Western libraries.

The treatise is divided into five *bakhshs*, each subdivided into several *gāna*, etc., in which the words are arranged according to the subject to which they belong. Their list is given on ff. 3-4 (although, as usual, there are some discrepancies between it and the headings in the text, chiefly in wording):

بخش نخستان در نامها چیزها که بهی از ان سوی بالا راه دارند (f. 4)

گونه نخست در نام یزدان خدای تعالی اله (f. 4)

دوم در نام چیزها برافنده چون فرشته (sic) و پیغامبران

و کذابها و دینها و مانند ان (f. 4v)

سیوم در نام آسمان و ستارگان و ماهها (f. 7)

چهارم در نام آتش و باد و آب و خاک (f. 9v)

پنجم در نام چیزهایی که میان آسمان و زمین پیدا اند (f. 10)

بخش دوم در نام چیزهایی بر بسته که انرا جماد خوانند چون زمین و گل

و خاک و مانند این و این همین گونه است (f. 13v)

بخش سیوم در نام چیزها بر رسته که انرا نبات خوانند چون گیاه

و درخت و مانند ان (f. 16v)

گونه نخست در نام گیاه و سبزه (f. 16v)

دوم در نام کلبا (؟)

سیوم در نام درختان تنه دار (f. 19v)

¹ Hājī Khalīfa (vol. IV, p. 419, No. 9044) calls him Fakhru'd-Dīn Ibrāhīm b. Qiwām al-Qawwās.

- گونه چهارم در نام کشت و علقها¹ (f. 22)
- بخش چهارم در نام جانوران از برنده و خورنده و جفینده و مانند آن² (f. 22v)
- گونه نخست در نام پرندگان³ (f. 22v)
- دوم در نام جانوران ابی⁴ (?)
- سیوم در نام خوردگان زمین⁵ (f. 26)
- چهارم در نام جنبندگان یعنی چهار پایان⁶ (f. 27)
- پنجم در نام آدمیان⁷ (f. 29)
- بخش پنجم در نام چیزهایی که از کار ادبی و ادبی را بکار آید⁸ (f. 43)
- گونه نخست در نام جایها و خانهها⁹ (f. 43)
- دوم در نام اولدها و مانند آن¹⁰ (f. 49v)
- سیوم در نام خوردنیها و جز آن¹¹ (f. 52)
- چهارم در نام پوشیدنیها¹² (f. 54)
- پنجم در نام بیماریها¹³ (f. 57)
- ششم در نام جنگ و جنگ اوران و سازها جنگ¹⁴ (f. 58)
- هفتم در نام کاریگران و سازها¹⁵ (f. 62)
- هشتم¹⁶ در نام تفاریق هر چیزی که باشد¹⁷ (f. 66v)
- نهم — (?)

The copy is incomplete at the end, and the last *gūna*, which is mentioned in the list given in the preface, does not appear in the text.

The words have no special arrangement within each section, and are even not always properly marked. The quotations are abundant, especially from Daqiqi, Asadi Tūsi, Nizami, Khāqāni, Rāfiqi, Unṣuri, Manjik, Rūdaki and Farrukhi. Many other poets are quoted, but not so often: Firdausi, Nāṣir-i Khusrāw, Muḥir Baylaqāni, Sūzani, Mu'izzī, Waṭwāṭ, 'Asjadi, Sanā'i (strange to say, I have not noticed any quotation from Anwārī). Of the lesser known early poets there are: Shams-i Tabbasi (cf. f. 9), Abū'l-

¹ Added on the margin in the preface. In the text the heading is omitted.

² This should probably be the 9th, because in the text there is another *seventh gūna* (f. 64v) در نام تفاریق هر چیزی که با او (؟) شکفت بود.

'Abbās, Abū Shukūr, Fakhri (cf. f. 15v), 'Arāḍī (f. 18), Kisā'i, Sharaf Shufurwā, Ḥakīmī (ff. 20, 25v), Azīdī (?—f. 20), Suhayl (cf. f. 20v), 'Alī Quṭrub (?—f. 20v), Bahrāmī (f. 20v), Abū'l-'Alā' Shūshtārī (ff. 21, 33), Abū Shākīr Bukhārī (ff. 21, 22v), Khumkhāna (f. 21v), Khujastā (f. 23), Azraqī, Bū Tāhir Khusravānī (f. 29), Mas'ūd-i-Sa'd-Sulaymān (sic, f. 28), Muḥaffarī (f. 29v), Tayyān (ff. 30v, 59), Ma'rūfī, Khāṭirī, Jayhārī, Bū Sa'īd (f. 33v), Bū 'Asīm, Sālār, Bū Shu'ayb, Shahīd, Tāj-i-dabīr, Labībī, Bū Ḥanīfa (f. 43), Bundār Rāzī, and others.

The preface contains nothing beyond the stereotype story of the insistent requests to the author by his friends to compile the book. No information is given as to the date or place of composition, or the prince in whose reign it was composed. Beg. (the initial lines are apparently lost and the MS. opens abruptly):

... به گزین آفرید (کار) بهر (بیمن) و همین (مبین) آفریدگار (ان)
 بصد هزاران هزار (یل) با یلوان و یلوزان بی در پی و دم در دم ' چنین گوید
 بنده مبارک غزنوی المعروف بقواس که اینو تعالی در کار این بی روی النجم

An old copy, slightly incomplete at the end, transcribed apparently in India towards the end of the ix/xv c., or in the beg. of the x/xvi c., in the peculiar shikasta of that time. On many folios there are corrections, interlinear and marginal notes and glosses, by different hands, belonging to much later periods. Catchwords have disappeared on many leaves, so that the sequences cannot be properly verified all through, but there are apparently only one or two small lacunae, in the middle of the volume.

Fl. 68: 8 10 × 6.25; 8.5 × 4; ll 18, within iudwals. Old Or. pap. Peculiar old Ind. shikasta, often dotless. Cund. tel. good, in some places worm-eaten. Stray notes on f. 1; none of them contains a date.

517.

دستور الافاضل

Dastūrn'ī-afāḍil.

II 418.

An old lexicographical work, often referred to by the authors of Persian dictionaries (cf. Blochmann, Contributions, No. 17 in the list). The author does not give his full name, but several times mentions his surname, or part of the name (Ḥājat-i-) Khayrat (probably for Khayratu'l-lah), cf. ff. 2 and 22, and states (f. 2, bottom) that he originally came from Dihli. The work was composed in 743/1342-1343, cf. f. 22:

کسی که این عین نسخه باز جوید
 دعا حاجات (حاجت read) خیرات گوید
 ز هجرت بود هقصد با سه و چهل
 مرتب کشته دستور الافاضل

The title is also mentioned on f. 6, top, as *Dastūru'l-afādil fi lughātī'l-jadīd*. The name of the person to whom the book seems to be dedicated appears as Shamsu'd-Dīn Muḥammad Ahmad b. 'Alī Jajūri (حاجيرى) who is profusely eulogised (ff. 2v-3). He apparently was an important divine, or a wazir.

In the lengthy introduction the author refers, besides, with special reverence to Fakhru'd-Dīn Mubārak Ghaznawī (see No. 516), although there are no direct indications of his personal connection with him (ff. 1v, 4). The *Farhang-nāma* is frequently referred to. Other authorities are: Rashīd Waṭwāt (with his work, *Ḥadā'iq-u's-sihr*), f. 5; Ruknu'd-Dīn Nāwī (f. 4v), the author of some *Munsha'āt*; Shihābu'd-Dīn Jaubārī (f. 4); Zahīru'd-Dīn Fāryābī (f. 5), Mujir Baylaqānī (f. 5), and many other well-known early poets (ff. 5-5v).

The dictionary itself (beg. on f. 6) is most disappointing. It is utterly inadequate (for instance, the section of *dhāl* occupies only 8 lines!). The words are arranged under their first letter (there is apparently no further arrangement whatsoever). There are Persian and Arabic words, rare and common, and a multitude of proper names, glorious attributes of God, etc. Only equivalents in Persian are given, and there are no illustrative quotations, or examples, whatsoever. The copy is incomplete in the middle: there are lacunas after f. 9 (end of ت, the whole of ث, and beg. of ج), and after f. 16v (غ—beg. of ن).

The opening lines are apparently copied from the *Farhang-nāma*, as they resemble the beg. of No. 516, and there is a reference to Fakhru'd-Dīn:

سبائس و ستایش و نیاز و ثنايش (sic) مریدید آرنده کیتی و سپهر و دارنده
ماه و مهر الهم ... جنین میفرماید استاد جهاتیلان مقتداء عالمیان ... فطر الحق
و الدین الهم ... (f. 2) اما بعد می گوید مولف این تالیف و مصنف این
تصنیف بنده ضعیف رفیع مکمل اندوه و بلیات معروف بحاجت خیرات الهم

An old copy, dating apparently, as the preceding one, from the end of the ix/xv c., or beg. of the x/xvi c., written in the peculiar Indian shikasta of that period. There were apparently many marginal notes (cf. f. 6, 14, etc.), but they have been cut off and the text pasted to new margins, according to a detestable practice of some bookellers. A note on f. 1, dated the 15th Rajab 870/the 25th Nov. 1474.

Pl. 22; 8 12.5 x 7.5; 8.5 x 4.5; ll 25, within jadwala. Or. (and Europ.) pap. Old Ind. shikasta. Cond. tel. good. On some folios traces of moisture.

518.

مرید الفضل

Mu'ayyidu'l-fuḍalā'.

II 414.

The well-known dictionary of Persian words as well as the Arabic and Turkish expressions found in the works of Persian poets, composed some time in the X/XVlc., by Muḥammad b. Lād (who has changed here, f. 2, l. 7, into محمد مراد), see IvASB 1415. This copy contains an appendix at the end, dealing with numerals and rules of Persian grammar. This appendix is slightly incomplete at the end. It is not found in IvASB 1415. Beg. as usual:

معتمد متوافقة و مدایح متکثرة مرادادار دانا الی

Copied in the xii/xviii c., by different scribes, with many notes and glosses on the margins.

Fl. 442; S 11,25 × 6,25; 8,25 × 4; ll 21, no jadvahs. Or. pap. (different). Ind. nast. (different hands). Cond. good. A few stray quotations, erased seals and notes on f. 1.

519.

کشف اللغات والمصطلحات

Kashfu'l-lughāt wa'l-iṣṭilāḥāt.

II 422.

The well-known dictionary of Persian words with special regard to Sufic terminology, composed ca. 950/1543-1544, by 'Abdu'r-Rahīm b. Ahmad Sūr, see IvASB 1416. It is arranged according to the first and the last letters of the words. Beg. as usual:

الحمد لله ... اما بعد حمد و صلوة میثوبد المغف العباد الی

In the present copy the text is written in two columns, in European style, in such a way that words and their explanations are separately written opposite each other (the remarks on vocalisation are omitted).

Copied for Capt. Herbert Lloyd (هربرت لایب), at a place Chhānwani (چھانونی), near Cawnpore, by one Muḥammad Wārith, of Saobhal, and dated the 20th Ramaḍān 1195/the 9th Sept. 1781.

Fl. 423; S 12 × 7,5; 11,5 × 6,25; ll 34, in two columns, no jadvahs. Europ. paper (water-marks J. Taylor). Ind. nast. Cond. good, but in the first half paper is decaying.

520.

The same.

II 499.

Another copy of the same work, containing the *second half* of the dictionary, from the letter ط to the end.

Dated the 18th Rab. I 1197 (the 40th year of Aurangzib's reign), i.e. the 27th Oct. 1696, in the pargana of Kūtāh, copied by Karām'l-lah b. Ahmad b. Ilah-bakshab Siddiq.

Fl. 238; S 12,5 × 6,5; 9,5 × 3,75; ll 25, no jadvahs. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Emendations and marginal glosses on several folios.

521.

The same.

II 499a.

Another copy of the *beginning* of the same dictionary, to the letter *dhāl*, i.e. about one-third of the whole work. Beg. as in No. 519.

Copied apparently in the end of the xii/xviii c., or the beg. of the xiii/xix c., by different hands.

Fl. 222; S 12.5 x 6.5; 10 x 4.25; ll 20-22, no *jadwala*. Or. pap. Ind. nast. and *shikasta*. Cond. tol. good. Slightly worm-eaten.

522.

فرهنگ شیر خانی

Farhang-i-Shīr-khānī.

I 717.

A dictionary of rare Persian and Arabic words and difficult sentences found in Persian classical poetry, arranged according to the first and the last letters of the words, the same as the one described in IvASB 1420, where references to other catalogues are given. The name of the author, who was Shīr Khān, surnamed Sūr, and the date of composition (X/XVlc.) are not mentioned in the preface; the latter does not seem to be genuine but is possibly supplied by a scribe, and appears to be quite different from the one given in IvASB 1420. The dictionary itself begins quite correctly. Beg. of the preface:

حمد بقیاس مرقدی را که دلهای عزنان الم

At the end (ff. 228 sq.) there are two appendices:

1. (ff. 229-240v). (*Farhang-i-shīr-i-Gulistān*). A list of Arabic quotations and expressions in the *Gulistān* of Sa'dī (see above, No. 212), with interlinear Persian translation. There is no preface, and no colophon; the title as above is given in a subscript on f. 238v, where the date of copying is given as the 27th Dhī'l-hijja 1060/the 21st Dec. 1650. The words از آن شدم مصطفی apparently refer to the owner of the copy.

2. (ff. 241v-325v). (*Lughat-i-Arabī*). A concise Arabic and Persian dictionary, without any introduction or colophon. The title, the name of the author, and the date of composition are not given. It is arranged according to the first and the last letters of the words; there are no quotations, and the Persian equivalents are very brief (cf. f. 275v 'رود' - 'دجله'). Beg.

استعجال - شتابی کرده - اطبا - طبیب الم

It may be a *farhang* to some particular work.

The main entry is dated (f. 227v) the 14th Muḥarram 1062/the 27th Dec. 1651, and is called the property of Shaykh Mustafā b. Ibrāhīm L. Ḥabīb b. Bahā'ī'd-Dīn 'Unṣatū'l-Mulk, an inhabitant of Chanderi. Most probably he was not only the owner, but also the scribe, and apparently is the same as the one mentioned on f. 238v (cf. above), because the handwriting in both items is the same.

Fl. 325; S 8 x 5.5; 6.25 x 3.25; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. very good. Additions and notes on the margins and on fly-leaves.

523.

مجمع الغرس

Majma'u'l-furs.

I 856.

The well-known Persian dictionary, alphabetically arranged according to the first and the last letters of the words, by Muhammad Qâsim b. Hâjji Muhammad Kâshânî, with the *takhalluṣ* Surûrî, who flourished in the beg. of the XI/XVIIc. The present version is the so-called first edition, which was completed in 1008/1599-1600 (f. 2, top), and dedicated to Shâh 'Abbâs I (f. 2v). See Bl 995-998, EIO 2478-2480, Br 142, ER 1729-1731, Pr 192, 228, Ros 298-299, R 498-499, Fl I 101-102, Aum 104-105, Leyden C. I 96. Cf. different notes in *Mélanges Asiatiques*, vol. IV, p. 498, vol. V, p. 238 and especially vol. IX, pp. 531-535; Blochmann, JASB, vol. 37, pp. 12, 16-18; Lagarde, Pers. Studien, pp. 56-59, etc. Lith. Tabriz, 1844. The sources (f. 2), which were specially studied by C. Salemann, *Mélanges Asiatiques*, vol. IX, pp. 531-535, are also mentioned in Bl 995 and R 498-499. Beg. as usual:

ابتداء کلام هر دانشمند ستغفور و انتهای سخن هر خردمند الت

Dated the 11th Muharrum 1087/the 26th March 1676; at Qazân (Russia, as here said *در بلد قزان الکای اروس*); an extraordinary example of the wanderings of books!), copied by Abû'l-Qâsim b. Mahmûd Khanîsâlî (خلوعلو).

Fl. 221; S 11,75 × 7,5; 8,5 × 4,75; ll 20, no jadvāls. Old Europ. pap. Careful Pers. nast. Cond. good. A few additions and marginal notes. Stray notes at the beg. and end.

524.

فرهنگ جهانگیری

Farhang-i-Jahāngirî.

II 420.

The well-known dictionary of words of purely Persian origin, comp. in 1017/1608-1609, by Jamāl'u'd-Dīn Husayn Injā b. Fakhri'd-Dīn Hasan Shirāzî (here not clearly legible, f. 1v, bottom), who died shortly after 1030/1621, see IvASB 1421, where references to other catalogues, etc., are given (add Br Rs 20, 21, 153, 268). The introduction (divided into 12 *ā'ins*) occupies ff. 1v-19v; the dictionary itself ff. 20-468; the *khātima* is incomplete, and out of the five *dars*, into which it is subdivided, there are only: the *second* (ff. 468-505) and the *fifth* (ff. 505v-519v), corresponding with ff. 417-434v and 441v-449 in IvASB 1421. Beg. as usual:

بنام ایزد بخشاینده و بخشایشکننده آنکه بر لوح زبانا حرف اول الت

Copied apparently in the beg. of the xii/xviii c.

Fl. 519; S 10 × 7; 7,25 × 4; ll 21, no jadvāls. Brown Or. pap. Good Ind. nast. Cond. not good. Damaged by 'repairs.' Many marginal notes.

525.

در دری

Durr-i-durrī.

III 77.

A Persian dictionary, alphabetically arranged according to the first and the last letters of the words. It contains also a number of Arabic words and proper names; it seems that there was no special class of idioms to which particular attention was paid. It was compiled in 1018/1609-1610 (f. 2v, bottom), by 'Alī Yūsufī Shirwānī (f. 2v), and was dedicated to Khusraw Khān (f. 6v), who is probably identical with the eldest son of Jahāngīr (b. 995/1587, d. 1031/1622). The present dictionary is apparently very rare, and is either entirely unknown to the later Indian lexicographers, or is referred to by them under a different title. The authorities, 12 in number, are given on ff. 2v-3; almost all are the old works often perused by other authors: 1. *Tuhfat-u'l-ahbāb*, by Ḥafīz Aubahī (from Ōhe, near Herat; here called the father of the "famous calligrapher 'Alī al-Husaynī"; he composed his work in 938/1529-1530, see R 494-495); 2. *Mi'yār-i-jamālī*, by Shams-i-Fakhri (comp. 733-744/1332-1343, ed. by C. Salemann, 1887; cf. Bl 971); 3. *Sharaf-nāma-i-Aḥmad Mun-yarī* (comp. 864-879/1459-1474, cf. IvASB 1414); 4. *Risāla* of Abū Maṣṣūr 'Alī b. Aḥmad Asādī at-Tūsī (ed. P. Horn, Berlin, 1897; cf. EIO 2455); 5. *Nuskhā* of Husayn Wafā'i (cf. R 498); 6. *Risāla* of Mirzā Ibrāhīm b. Shāh Husayn Iṣfahānī, who was a wazīr to Isma'īl I Safawī; 7. *Risāla* of Muḥammad Hindūshāh; 8. *Mu'ayyidu'l-judalā'* (see above, No. 318); 9. *Sharḥ-i-sāmī fi'l-asāmī*; 10. *Risāla* by Abū Ḥafṣ Sughdī; 11. *Adātu'l-judalā'*, by Qādī Khān (here Jān) the father (not son, as usually) of Muḥammad Dihlawī (comp. 812/1409, cf. IvASB 1413); 12. *Jām'u'l-lughāt*, versified, by Niyāzī Hijāzī.

The title is not explicitly mentioned in the lengthy preface, and it only appears on p. 7 in the following verse, and may be read also *Durr-i-Darī*:

چون ز قضا صورت اتمام یافت، هم ز قضا در دری نام یافت

Beg. of the preface:

پیش وجود همه ایندگان، الهی ... شکر و سپاس بی‌عدد و قیاس میدی

Beg. of the dictionary (f. 7):

باب الف مع الف، اندستاه، بفتح همزه و دال و سکون تا و سین الهی

Dated the 16th Shawwāl 1223/the 19th August 1816, at Kalgiri (کلگیری), copied by Ḥājji Husayn b. Muḥammad Rafi'd-Dīn.

Ft. 116; 8 11 x 6.5; 8.25 x 4.25; Il 17, no jadwalā. Or. pap. Ind. nat. Cond. tol. good. Slightly worm-eaten. Additions and glosses on the margins.

526.

چراغ هدایت

Chirāgh-i-hidāyat.

Ia 43.

A dictionary of difficult and uncommon expressions found in the works of modern Persian poets, by Sirāj-'Alī Khān Ārzū (cf. above, No. 295), who died in 1169/1756, see IVASB 1435. This copy seems to be complete, but is in a bad state of preservation. Beg. as usual:

اما بعد حمد و اضع جميع لغات و علوای بر انصی و افضل موجودات الخ

Copied towards the end of the xii/xviii c.

Fl. 162; S 8,75 x 5,25; 7 x 3,25; ll 17, no jadwala. Or. pap. Ind. nast. Cond. rather bad. Much worm-eaten. Incidental notes and glosses on the margins.

527.

فرهنگ خانی

Farhang-i-Khānī.

II 419.

An incomplete copy of a concise Persian dictionary, arranged according to the first and second letters of words. It was compiled by Khān Muḥammad b. Khān Muḥammad b. Nī'matī'l-lah Šiddiqī, of Harharpūr, in Orissa (f. 1), in 1174/1760-1761 (see f. 2, top, where the chronogram is given: (بقایى فضل عالم). Both rare and very common words are included, and freely illustrated by quotations from the classical poets. The copy is incomplete at the beg., where probably only one leaf is lost, and at the end, where it breaks off in the end of the letter م. Beg. abruptly:

... هوش و شک افزای ... اما بعد، کاتب این کتاب مختصره و راقم

این ابواب منتخبه اشعف ... خان محمد ولد شیخ خان محمد الخ

A bad, carelessly written copy, dating from the beg. or middle of the xiii/xix c.

Fl. 266; S 8 x 5,75; 6,5 x 3,75; ll 13, no jadwala. Or. pap. Bad Ind. shikasta, dots often omitted. Cond. not good. Worm-eaten, repaired. Many additions on the margins.

528.

مصطلحات الشعراء

Muṣṭalahātu'sh-shu'arā'.

II 204.

A dictionary of Persian words and sentences used in the writings of modern Persian poets, with numerous quotations. It appears to be the same work as the one described in R 503; it was begun in 1180/1766-1767 (the title, as above, is a chronogram for this date, cf. f. 1). The name of the author is given in the colophon as Siyālkūtī Māl (سیال کونى مل), who used the *takhalluṣ*

Wārasta, and was a native of Lahore. It is based on standard works on Persian lexicography, and their list is given at the bottom of f. 1. Beg.

بسم الله مجربها مي خوانم و سقيفه كاذبي در بحر سخن ميراثم الم

Dated the 27th August 1840, at a place called Barwat (بروت).

Fl. 128; S 9,75 x 7,5; 8,25 x 6,25; ll 10, no jadwala. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

529.

اصطلاحات شعراى متأخرين

Iṣṭilāḥāt-i-shu'arā-i-muta'akhhirīn.

II 500.

A short vocabulary of metaphors used by modern poets. The name of the author and the date of composition are not given. The title, as above, appears in the colophon. No preface; the booklet begins abruptly:

الف، اشك شكبين - كربه شادى الم

Dated the 6th Dhī'l-Hijja 1261/ the 6th Dec. 1845.

Fl. 13; S 7,25 x 5,25; 6,25 x 3; ll 11, no jadwala. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

530.

بحر معجم

Baḥr-i-'ajam.

II 416.

A Persian-Persian dictionary, in which occasionally some common Arabic and Urdu expressions are also included. It is arranged according to the European system, and does not contain illustrative quotations. The author, Muhammad Husayn (Qādirī), who used the *takhalluṣ* Rāqim (see the *Ishārat-i-Bīnīsh*, No. 61 in this Catalogue, f. 30v), flourished in the middle or towards the end of the XIII/XIXc. His book was begun in 1268/1851-1852 (cf. f. 2, top, where the chronogram *انهار اعظم* is given), and completed in 1272/1855-1856 (cf. f. 239v, chronogram *مصلحات شعراى معجم*). It is dedicated to Nawwāb Muhammad Ghauth Khān, of the Carnatic, with the *takhalluṣ* 'Azam (born the 1st Dhī'l-Hijja 1239/ the 28th July 1824, see the *Ishārat-i-Bīnīsh*, No. 61, f. 5v, and cf. Spr 172). It is based on standard lexicographical works (see f. 1v, bottom and f. 2 top), and contains a short preface, beg.

اللهم صل على سيدنا محمد النبى الم ... اما بعد، بخدمت كرامى

مرتبت سخن فومان نكته دان الم

Beg. of the dictionary itself (f. 2v) :

فہر اول در الف معدودہ الہ ... آبادانیدی، ستایش کردی الہ

The copy is an autograph, dated the 12th Dhī'l-Hijja 1274/ the 24th July 1858, and contains many emendations, additions, etc.

Ff. 239; S. 13 × 8.5; 9.25 × 5.25; ll. 25, in two columns, no *jadwals*. Blue Europ. pap. Ind. nast. Cond. good

531.

(مجموعہ در لغت)

(Majmū'a dar lughat).

II 417.

A collection of fragments and extracts of lexicographical contents from different well-known works. The majority are not literal copies, but abbreviated versions of their originals :

1. (ff. 1v-42v). *Murakkabāt-i-Jahāngiri*. The first *dar* of the *khātima* of the well-known *Farhang-i-Jahāngiri*, see IVASB 1421, ff. 383v-417 (cf. No. 524 above, which is incomplete). This section deals chiefly with metaphorical expressions. In many places the text does not coincide literally with the original. Beg. as usual :

باب الف، آب آتش، زکی، آب آتش زای، آب آتش نما، الہ

2. (ff. 43-53v). *Istī'ārāt-i-Surūrī*. The concluding chapter of the *Majma'u'l-furs*, see above, No. 523, f. 219-221, beg.

باب الف، آب شناسان، قانون دانان الہ

3. (ff. 54-137v). (*Risāla dar lughat*). Another extract, also on metaphorical expressions, probably also taken from some well-known lexicographical work. No heading is given here, and no colophon (it breaks off in the beg. of the letter 'ayn). Beg.

آب جو بستن آب بجز آردن، آب آتشین شراب نند الہ

4. (ff. 138-188). *Mukhtaṣar-i-Chirāgh-i-hidāyat*. A fragment of an abbreviated version of Sirāj 'Alī Khan Ārzū's well-known lexicographical work, *Chirāgh-i-hidāyat*, see above, No. 526. This version is much condensed, quotations are omitted, and even the order of the expressions is not always preserved intact. It opens in the beginning of the letter پ. Beg. abruptly :

... پادشاه خود و پادشاه وقت خود، کذایت از قہایت الہ

Copied, apparently by the same hand, but on different papers, towards the end of the xii/xviii c., or the beg. of the xiii/xix c. On the majority of folios there are many marginal notes and additions.

Ff. 188; S. 8.25 × 4.75; 6.75 × 3; ll. 15, no *jadwals*. Or. pap. Unskilled Ind. nast. Cond. tol. good. Slightly worm-eaten.

(b) *Arabic-Persian and Persian-Arabic.*

532.

Maṣādir.

مصادر

I 124.

A dictionary of Arabic *maṣḍars*, translated and explained in Persian, by Abū 'Abdī'l-Jah al-Husayn b. Aḥmad az-Zauzani (d. 486/1093), see BI 942-943, EB 1630-1632, R 505, FI I 105, Aum 111, Dorn C. 203, Tornberg 9, Fleischer, Lpzg, 331, etc. Cf. Brock. I, 288. In the colophon it is called *Tājū'l-maṣādir*, but this is obviously wrong. Beg. as usual:

الحمد لله على سوانح الاله المسابقة افواجاً الم

Copied in 1232/1816-1817 (the date is scratched so as to read 1132).

Fi, 143: 8 8,25 × 5; 6 × 3,25; ff 17, within *jadwāl*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Seals on f. 1, dated 1242, 1255 AH.

533.

Niṣābu'ṣ-ṣibyān.

نصاب الصبيان

II 118.

The well-known versified Arabic and Persian school vocabulary, by Abū Naṣr Muhammad (or Maṣ'ūd) b. Abī Bakr b. Husayn Farāhī (or Farāhānī), who flourished *ca.* 617/1220. See IvASB 1411, where references to other catalogues are given. It is usually divided into a number of *qit'as*, each illustrating the rules concerning a particular metre. In this copy there is no prose introduction, found in some transcripts, and the work begins abruptly:

اما بعد، همي گويد ابو نصر فراهي، ... حسد حانده و حقد حاسده الم

Dated the 14th Jam, 1188/the 13th Aug. 1772, at Sad'hifi, copied by Muḥyī'd-Dīn b. Qādir Wālī.

* Fi, 105-141v: 8 6,25 × 4,25; 5,25 × 2,25; ff 9, no *jadwāl*. Or. pap. Ind. nast. Cond. good. Interlinear marks, in red ink, indicating the prosodical divisions of the verses.

534.

The same.

II 119.

Another copy of the same work, with numerous marginal and interlinear notes and glosses. As usual, the arrangement, and even occasionally the wording of this copy slightly differ from those in the preceding one. Beg.

بعد تصيد خدارند الهي، دزد مصطفى خيد المياهي، همي گويد ابو

نصر فراهي الم ... حسد حانده و حقد حاسده الم

On ff. 30-37, there is an Arabic and Persian vocabulary, without a preface or colophon. It seems to be a glossary to

some book, the title of which is not given. Many notes and glosses on the margins.

Copied probably towards the end of the xii/xviii c.

Fl. 37; S 9,5 x 5,75; 6,75 x 3; ll 10, within *jadwala*. Brownish Or. pap. Ind. nast. Cond. rather bad. Injured by worms and moisture. Some notes explaining various words on f. 1.

535.

The same.

II 117.

Another copy of the same work, also with marginal and inter-linear glosses. In the greater part of the text, however, they have not been written in, although space is reserved for them. Beg.

پس از تحسید و توحید الهی، همیکوید ابو نصر فراهی، حسد حنّده الهم

Copied apparently about the middle of the xii/xix c., by Pandīdā son of Thākurdās.

* Fl. 1v-33; S 12,5 x 6,75; 8,75 x 3,75; ll 11, within *jadwala*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

536.

The same.

III 80.

Another copy of the same work, slightly incomplete at the end, without any notes (although space is reserved for them). Beg.

الحمد لله ... قال شيخ الإسلام امام العالم بدر الحق و الدين شمس

العلماء في العالمين علم الهدى علامة الروای، بیت، همین کوید ابو نصر

فراهی الهم

Copied about the middle of the xiii/xix c.

* Fl. 216-253v; for measurements, etc., see above, No. 114.

537.

The same.

I 1049.

Another copy of the same work, also apparently slightly incomplete at the end, probably not finished by the scribe. Beg. as usual:

همیکوید ابو نصر فراهی، حسد حنّده الهم

Copied in the xiii/xix c. Marginal and interlinear notes on several folios.

Fl. 19; S 9,5 x 6,25; 7 x 3; ll 12, no *jadwala*. Or. pap. Ind. nast. Cond. almost good. Two seals at the end, one dated 1230 AH.

538.

شرح نصاب الصبيان

Sharḥ-i-Niṣābu'ṣ-ṣibyān.

Ia 177.

A commentary on the *Niṣābu'ṣ-ṣibyān* (see Nos. 533-537), by Muhammad b. Faṣīḥ b. Muḥammad, surnamed Karīm ad-Dasht-i-bayādī (in Qubistān, North of Qāin), the same as the one described in Bl 963, EIO 2383. The author lived towards the end of the X/XVIc. This work is different from IvASB 1412. Other commentaries on the *Niṣāb* are enumerated in EIO 2383. Beg.

حمد و ثناء نامعدود و شکر و سپاس نامعدود ... و بعد چنين گوید

بنده قاصر علمی محمد بن فصیح بن محمد المدعو بکریم الدشتیبیاضی که التعم

Dated the 2nd Dhī'l-Hijja 1208 (the 35th of Shāh 'Ālam's reign), i.e., the 1st July 1794.

* Fl. 1v-87; for measurements see above, No. 229.

539.

نصاب بدیعی

Niṣāb-i-Badī'i.

Ia 257.

A versified school vocabulary of Arabic words, also styled *Muthallathu'l-lughāt*, or *Niṣāb-i-muthallath*, by one Badī'i (cf. f. 15). See EIO 2383, 2384, 2958, EB 1650, 1651. The date of composition is not known, but the work may be old. Beg. as in EB 1650:

از بس حمد خداوندی زمین و آسمان کرده ام نظم مثلث چون لآلی عیان

The term *muthallath*, here alluded to, refers to the fact that every *bayt* uniformly deals with only three words. The poem has the form of a *qaṣida*, the rhyme being *ان*, all through.

Dated the 26th Rab. II of the 16th year, apparently of some prince's reign, probably in the beg. of the xiii/six c.

Fl. 15; S 8.5 × 5.5; 6 × 3.25; II 7, no jadwala. Or. pap. Ind. nast. Cond. fairly bad. Many glosses, marginal and interlinear.

540.

عقود الجواهر

'Uqūdu'l-jawāhir.

II 426.

A short versified school dictionary of the most common Arabic words. It is divided into 51 *qit'as* which, in addition to the lexicographical material which they contain, serve also as specimens of different metres. In a prose introduction, the author calls himself 'Abdu'l-Jalīl b. Rashīdī'd-Dīn 'Umar al-Waṭwātī;

he dedicates the work (f. 2v) to the Turkish sultan Murād (II) b. Muḥammad b. Bāyazīd b. Murād b. Ūrkhān b. 'Uthmān (824-855/1421-1451). See R 507. This version is probably slightly different from the one in the British Museum copy, as the latter contains only 50 *qit'as*. It may be identical with the one described in Hājji Khalifa, vol. IV, p. 239, No. 8230. Beg. of the prose preface:

الحمد لله مبدع البديع و منشي الصنيع الم ... اما بعد، جنين
كريد الم

Beg. of the treatise itself (f. 2v):

ايندا و افنتلج و فاتحه آغاز كره استمالت دلخوشي دادن موافق سازگار

Dated Zafarābād (Bīdar), the 21st Shā'bhān 1098/the 2nd July 1687, copied by Muḥammad Ja'far b. Muḥammad Qāsim Tīhrānī. Many marginal notes. Ff. 33v-34 were left blank (text not interrupted), and afterwards used for stray quotations, in Hindustani. Fragments of a darwish *risāla* at the end.

Ff. 38: 8 7,75 × 4,5; 6 × 2,75; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

541.

تاج الاسامي

Tāju'l-asāmī.

I 122.

An Arabic and Persian dictionary, dealing only with nouns, alphabetically arranged according to the first and the last letters of the words. There are no indications as to the name of the author, the date of composition, and the real title of the book. The title as above is given on f. 1, apparently by the same hand as that by which the bulk of the MS. is copied. See EB 1634. *Ind. libr.* Bh 249. Beg.

الحمد لله المحمود بجميع الوصف و الاسماء المدوح بانواع الكرم الم

Dated the 9th Šafar 1053/the 29th Apr. 1643, at Lahore, copied by Pir Muḥammad b. Muḥammad Sharīf Mūl (مول).

Ff. 134: 8 10 × 6; 7,75 × 3,75; ll 25, no *jadwals*. Brown Or. pap. Ind. nast. Cond. would be good, but the 'repairs' have spoiled it, as portions of many pages are now illegible.

542.

معذب الاسماء

Muḥadhdhibu'l-asmā'.

I 1030.

An Arabic and Persian dictionary, arranged according to the first and the last letters of the words, by (Mahmūd) b. 'Umar b. Maḥmūd (b.) Maṣṣūr al-Qaḍī az-Zanjī as-Sijzī (ثم العبي), of. Hājji Khalifa, vol. VI, p. 273, No. 13159. The date of completion is not given; the copy was probably transcribed from an

original defective in the beginning so that some places are left blank on the first two pages. The authorities referred to on f. 1v are mostly early compositions (like *as-Sāmī* / *ʿil-asāmī*, cf. Brock, I 289); several of them cannot be properly identified. The *Tarjumānu'l-Qur'ān*, referred to here, may belong to Suyūṭī (Brock, II, 145,5). As the work is mentioned by Ḥājji Khalifa, it seems probable that it was not composed later than the X/XVIc. Prefixed to the dictionary is a short *bāb* on the names of God, and at the end there is another *bāb*, dealing with numerals and calendary terminology. Beg.

الحمد لله الذي خلق الخلق بقدرة الحق ... قال العبد الضعيف الحق

Copied apparently in the beg. of the xii/xviii c. A seal on f. 1 is dated 1143/1730-1731.

Fl. 140: 8 10,5 x 6,5; 8 x 4,25; ll 23, within *jadwāl*. Brownish Or. pap. Ind. nast. Cond. good. Worm-eaten, traces of moisture in some places. A very few marginal glosses.

543.

منتخب اللغات شاهجهانی

Muntakhabu'l-lughāt-i-Shāhjahānī.

III 98.

The well-known Arabic and Persian dictionary, by 'Abdu'r-Rashīd (b. 'Abdī'l-Ghafūr) al-Ḥusaynī al-Madanī at-Tatawī (cf. f. 3), who is better known as the author of the *Farhang-i-Rashīdī* (cf. I v ASB 1431), and who died shortly after 1060/1658-1659. This dictionary has been compiled in 1046/1636-1637 (as mentioned in many other copies; in this one the date is not given), and dedicated to Shahjahān (f. 2v). The words are alphabetically arranged, according to the first and second letters. See Bl 956-958, R10 2398-2403, Br 158, 159, EB 1672, 1673, Pr 200, R 510, Leyden C V, p. 150, etc. *Ind. libr.* Bh 252. Several times lith. and printed in India: Calcutta 1808, 1836; Lucknow, 1835, 1845, 1869, etc.; Bombay, 1862, 1879; Tehran, 1874, etc. A rearrangement of this work has been published by J. H. Taylor, Calcutta, 1810. Beg. as usual:

سپیش و سپاس مالک الملکی که تذکر آرد بی احصاء الحق

Dated the 2nd Sha'bān 1223/ the 23rd Sept. 1808. Lucknow; copied by Rājārām Pandit.

Fl. 301: 8 8,75 x 6; 7,25 x 4,25; ll 21, no *jadwāl*. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten, traces of moisture. Occasional additions and emendations on the margin.

544.

The same.

II 203.

A fragment of the same, breaking off with the letter ت. A worthless modern copy mostly written in bad, dotless *shikasta*. Beginning like the preceding transcript.

Copied in the middle of the xiii/xix c.

* Fl. 92v-140v; for measurements, etc., see below, No. 562.

545.

(لغت فارسی و عربی)

(Lughat-i-Fārsī wa 'Arabī).

II 424.

A dictionary of Persian common words with their Arabic, and occasionally Turkish, equivalents. There is no introduction and no colophon, no mention of the title of the book, the author's name, or the date of composition. The words are arranged only under the first letter. At the end there are a few notes on some special terms. Beg. abruptly :

باب الالف مع الالف، اب ماو شب نشب الخ

Copied, by different hands, about the middle of the xiii/xix c.

Fl. 189; S 11 × 6.5; 7.5 × 4.5; ll 11, no *jadwals*. Or. pap. Ind. nast., bad and stumbling in the beg., and coarse and often dotless in the greater part of the volume. Cond. good. A few additions and glosses on the margins.

(c) *Panjābī-Persian*.

546.

(لغت پنجابی)

(Lughat-i-Panjābī).

I 854.

A dictionary of Punjabi, with equivalents in Urdu and Persian, apparently compiled in the beg. of the XIII/XIXc., by one Ajūd'hā Prashād, a *taḥṣildār* in the Lahore district, for Major George MacGregor (میجر جارج میگریر), Deputy Commissioner of Lahore. The preface is written in Urdu; the dictionary is arranged alphabetically, but there are several *maqālas* added, containing some special terms and expressions. Beg. of the preface :

بعد ادلی هزاران هزار شکر جناب حق الخ

Copied in the xiii/xix c.

Fl. 406; S 12 × 7.5; 11 × 6; ll 10, within *jadwals*. Ent. pap. Ind. nast. Cond. tol. good.

(d) *Urdu-Persian.*

547.

قَوَائِمُ الْمَغَاتِ

Gharā'ibu'l-lughāt.

II 421.

A concise Urdu and Persian dictionary, by 'Abdu'l-Wāsi' Hānsawī, who flourished in the second half of the XII/XVIIIc. (cf. IVASB 1477 and R 1096). The words are alphabetically arranged only according to their first letters. The title as above is given in the colophon. Beg.

سبحان ربك رب العزت عما يصفون ... ميگويد كرتار كفتار و معني
و كردار لا يعنى عبد الواسع هانسوى كه الخ

Copied towards the end of the xii/xviii c.

Fl. 81; S 7,25 x 4,25; 5,5 x 2,75; II 15, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Stray notes on fly-leaves.

548.

The same.

Ia 212.

Another copy of the same work, slightly incomplete at the end (breaking off at f. 69v, l. 9 of the preceding copy). Beg. as in No. 547.

Copied in the beg. of the xiii/xix c.

Fl. 62; S 8,5 x 5,5; 6,5 x 3,5; II 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins.

549.

فتح القوم

Fathu'l-fahm.

II 120.

A brief versified Urdu vocabulary, for the use of beginners. The name of the author is not given, and the date of composition is not clearly expressed. It is most probably 1206/1791-1792, as may be concluded from one of the concluding lines: هائی را بیرون
' (۵) minus 5 (تاریخ) 1211 م، و تاریخ تمام کش از آن ' Beg.

بعد از حمد و ثناء مر پادشاه بنی نشان

الذي اوجد عديما في الدهر از انس و جان

Copied in the beg. of the xiii/xix c.

Fl. 18; S 8,25 x 4,75; 5,5 x 2,75; II 11, within jadwals. Or. pap., and new margins, of Europ. pap. Ind. nast. Cond. good. Occasional interlinear glosses.

5. Grammar.

(a) Persian.

550.

Muthmir.

مثمر

I 877.

A large work on Persian grammar, orthography, phonology, and style, by the well-known Sirāju'd-Din 'Alī Khān Ārzū (d. 1169/1756). As he states in the preface, it is an imitation of a similar work concerning Arabic philology, called *Al-miz'har fī 'ulūmī'l-lughat*, by Jalālu'd-Din as-Suyātī, cf. Brockelmann, II, 165. The work is, as stated in the preface, divided into 41 *aṣṣ*, which are of uneven length, subdivided into *faṣṣ*, and containing a great many illustrations from classical and modern poetry: (1), on f. 2, explanations of the terms Fārs and Fārsī; (2), f. 3, on the *ḥadīths* concerning the Persian language; (3), f. 6, on the general character of the Persian language and its division into the traditionally recognised dialects, etc., with many interesting remarks concerning the evolution of the poetical style up to the author's time; (4), f. 12, on lexicography; (5), f. 13, on style and rhetoric; (6), f. 16v, on some principles of arrangement in dictionaries; (7), f. 20, on the formation of compound words; (8), f. 26v, on simple words; (9), f. 28v, on pronunciation and orthography; (10), f. 29v, on loan words, etc.; (11), f. 32, on the different meanings of words; (12), f. 34v, on the difference in pronunciation of sounds and other phonetic changes; (13), f. 43v, on some other phonetic changes, etc.; (14), f. 46, on transpositions of sounds and syllables in words; (15), f. 61v, on loan words; (16), f. 97v, on vocalisation (*i'rāb*); (17), f. 98, on simple suffixes, etc. (*ḥurūf*), in alphabetical order; (18), f. 161, on compound words; (19), f. 258v, on various idiomatic expressions, proverbs, etc. It is possible that the headings of many minor subdivisions have not been properly distinguished in the text, and that some *faṣṣ* are also included in the number of 41 principal sections. Beg.

مثمر سعادات و مزهر خيرات چيلس زبان آفرينست كه الم ... اما بعد

ابن نسخه ايست در علم اصول لغت مسمى بمثمر الم

Copied in the beg. of the xiii/xix c.

Fl. 292; 8 8,25 x 5,5; 6 x 3,25; ll 15, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. bad. Slightly worm-eaten, but much injured by repairs, pasting to new margins, etc.

551.

Qawā'id-i-Fārsī.

قواعد فارسي

II 377.

A versified Persian grammar, arranged in the alphabetical order of suffixes, prefixes, etc., used in the formation of nouns

and verbs. In the colophon its authorship is ascribed to the same Sirāju'd-Dīn 'Alī Khān Ārzū (see No. 550). It is difficult to pronounce on the correctness of this statement, as the name Ārzū is not mentioned in the text itself and the work seems to be incomplete at the beg. and the end (although not at first sight). In this copy much space is left between the lines to be filled with a commentary, which is not everywhere written. Beg.

الف كثرت فاعل و مصدر قسم، اتصال و عطف و تحصيل كلم،

Dated the 29th Jum. I 1242/the 29th Dec. 1826, at Bejā (بيجا), copied by Dhū'l-fiqār 'Alī al-Mīnawī.

Fl. 10; 8.9 x 5.5; 7 x 4; ll 5, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

552.

رسالة فارسيه

Risāla-i-Fārsiyya.

II 379.

A very short work on Persian grammar, by Afdali Allahabādī, who composed it in 1202/1787-1788 (see the chronogram at the end, رسالة خوش). Beg.

بعد از حمد و اهدب رساله و معلوله صاحب الن

At the end a *lithographed* table of different metres is added.

Dated the 14th Ramaḡān 1242/the 11th Apr. 1827, at Bēndā.

Fl. 4; 8.9 x 5.5; 7.5 x 4.5; ll 13, no jadwala. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

553.

(ازالة غلط كلمات فارسي)

(Izāla-i-aghlāt-i-kalimāt-i-Fārsī).

I 927.

A short vocabulary of common Persian words written for the special purpose to establish their correct pronunciation. The compiler gives his own name as Ḥabību'l-lah Mudarris (f. 1), and states that he composed the present work on the lines of his similar compilation concerning Arabic words, with the title *Muzīlu'l-aghlāt* (f. 1), dedicated to a nawwāb whose name is not mentioned. The work cannot have been written earlier than the end of the XI/XVIIc., as the *Burhān-i-qāṭi* is mentioned amongst the authorities (f. 1v, top). In the colophon the title of the work is given as *Muzīlu'l-aghlāt*, but this seems to be incorrect. Beg.

حمد و ثنای سخن افرونی را که سخن را الن

Dated the 23th Dhū'l-Qa'da 1261/the 25th Nov. 1845.

Fl. 10; 8.9 x 5.75; 7.25 x 3.75; ll 13, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

554.

(الفاظ املآ)

(Alfāz-i-implā).

II 117.

A short treatise on the Persian orthography of words of purely Persian and of Arabic origin, together with some rules of Persian grammar. The work was composed in 1268/1851-1852 (f. 57), at the request of one Muhammad Husayn. The author does not mention his own name. It is divided into three *qisms*. I, on the correct use of single letters (f. 36); II, on the correct use of groups of letters (f. 43); III, on habitual and common misspellings (f. 50, there called *guftār-i-durwum*); and a *khātima* (f. 52), on some grammatical rules, with a table of corrections to some particular printed edition of the *Gulistān*, the mistakes of which were originally the cause which moved the author to undertake the compilation of this work. Beg.

له الحمد فی البدو و الرجعی و السلام علی عباده الخ

On ff. 58v-61 there is a vocabulary, alphabetically arranged, of Persian and Arabic words, probably a *farhang* to some particular work.

Copied towards the end of the xiii/xix c.

* Fl. 34v-61: 8 12,5 × 6,75; 8,75 × 3,75; ll 14, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses.

555.

آمد نامہ بدیع

Āmad-nāma-i-badī.

II 369.

A Persian grammar, with numerous examples taken from classical poets. It seems to be only a fragment, and goes as far as the 11th *faṣl*. In the beginning apparently several lines are lost, and although the title, as above, is given, the name of the author and the date of composition are missing. There are no allusions to these in the text itself, but from the author's incidental references to Hindi it is clear that he was in some way connected with India. The general impression is that the work is of modern origin. Beg. abruptly:

... حروف و ضیفه و بعضی از الفاظ متفرقه پارسی را از کتب معتبره

جدا نموده بقید فصول در آورده این رساله را موسوم بآمدنامه بدیع ساخت الخ

Copied in the beg. of the xiii/xix c.

Fl. 23: 8 9 × 5,75; 7,5 × 3,5; ll 16, no *jadwāl*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

556.

(رسالة آمدين)

(Risāla-i-āmadan).

II 373.

A list of Persian irregular verbs and their principal forms, with Urdu equivalents added as interlinear and marginal glosses, similar to IvASB 1473, 1474, etc. On f. 1 it is called *Nuskha-i-āmadan*, and, in a quite modern handwriting—*Fawā'idu's-sibyān*. The name of the author and the date of completion are not given. Beg.

آمدين، آمد، بيابد، مي آيد، الع
آونان، آيا، آبي، آوناهي، الع

Copied in the beg. of the xiii/xix c.

Fl. 19; S 6,25 x 4; 3,5 x 2,25; ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten, some folios torn away. A seal on f. 1v.

(b) Arabic.

557.

سراج المتعلمين

Sirāju'l-muta'allimīn.

I 585.

A detailed Persian commentary on the *Kāfiya*, the famous school book on Arabic grammar, with its full title *Al-Kāfiya fi'n-naḥw*, by Ibnu'l-Hājib (Jamālu'd-Dīn 'Uthmān b. 'Umar, d. 646/1248-1249), cf. IvASB 1447. The author calls himself Burhānu'd-Dīn b. Shihābī'd-Dīn 'Abdu'l-lah al-Jānī (in No. 558 the last part of the name can also be read as al-Jāmī). There are no indications as to the date of composition. The title as above appears in No. 558, but is omitted in the present copy. After a short preface explanations of the *bismilla* are given, and the text of the body of the work begins on f. 2, as usual: *الکلمة نطق*. Beg. of the preface:

الحمد لله (sic) ... قال، چنین گوید مصدر این مقال الع

Dated the 27th Muḥarram 1233/the 7th Dec. 1817.

Fl. 185; S 10 x 6,5; 7,5 x 3,75; ll 19, within *jadwals*. Or. pap. (margins of ff. 137-end are now, of Eur. pap.). Ind. nast., different hands. Cond. tol. good. Worm-eaten and repaired. A few marginal glosses.

558.

The same.

I 487.

Another copy of the same work as the preceding one (No. 557), beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

Fl. 241; S 8,75 x 4,75; 6,25 x 3,5; ll 15, no *jadwals*. Or. pap. Bad Ind. nast., diff. hands. Cond. bad. Worm-eaten, repaired, dirty. Many marginal and interlinear notes, glosses, and corrections; a seal on f. 1.

559.

شرح شافیه

Sharḥ-i-Shāfiya.

I 557.

A detailed Persian commentary on another grammatical work of the same Ibnu'l-Hājib (cf. No. 557), called *Ash-Shāfiya*, by Muḥammad Hādī b. Muḥammad Ṣalīḥ Māzandarānī, who flourished ca. 1088/1677-1678. See EIO 2435. Beg. as usual:

الحمد لله ... وبعد، چنین گوید درکایمقدار، ترا اب تقدم شیعین النج

Copied in the beg. of the xlii/xix c.

Fl. 231; S 9 × 5,75; 7,25 × 3,25; ll 27, no judwals. Or. pap. Pers. inst. Cond. not quite good. Worm-eaten, notes and additions on the margins.

560.

شرح شافیه

Sharḥ-i-Shāfiya.

II 384.

Another detailed Persian commentary on Ibn Hājib's *Shāfiya*, see No. 559, also composed towards the end of the XI/XVIIc. The editor, Ghulām 'Alī (f. 1v), states that it was written by his murshid and teacher, Ghulām Muḥammad b. Allahyār al-Murīdī († or ar-Rindī) al-Amrohawī (who had died in 1098/1686-1687), for the special purpose of the instruction in Arabic grammar of Aurangzib's eldest daughter, Zibū'n-nisā' (cf. above, No. 281). This shaykh was also a teacher to Muḥammad Akbar, son of Aurangzib (cf. f. 2). The leaves of the original copy of this translation and commentary had become scattered, but the remaining portions had been collected, arranged, and re-written by the editor, as stated on f. 324, at Burhānpūr, in 1098/1686-1687, at the time of the visit to that city by Aurangzib, on his Golkonda expedition. Beg.

الحمد لصاحب اللسان مصدر الالكلمات (sic) المركبة بالعريف النج

The copy is apparently Ghulām 'Alī's autograph.

Fl. 324; S 8,25 × 4,5; 5,75 × 3; ll 15, no judwals. Or. pap. Ind. inst. Cond. tol. good. Slightly worm-eaten, but more injured at the end.

561.

(مجموعه در نحو)

(Majmū'a dar naḥw).

II 375.

Two short works on Arabic syntax (naḥw):

1. (ff. 1v-4). (*Manẓūma-i-Mī'at 'āmīl*). A Persian versified paraphrase of the famous *Mī'at 'āmīl*, or *Al-'awāmil fī'n-naḥw*, by 'Abdu'l-Qāhīr b. 'Abdī'r-Raḥmān al-Jurjānī (d. 471/1078), see

Brockelmann, I, 287; cf. IvASB 1728. The name of the author is not mentioned. The work is dedicated to a prince whose name appears as Mu'izzu'd-Dīn Husayn. The first word is suspect, having been altered. There were many princes of the name of Husayn, but apparently none is known with the surname Mu'izzu'd-Dīn. This is the same work as the one described in EB 1658 and Aum 52. Beg.

بعد توحید خداوند و درود مصطفیٰ نعت ال پاک پیغمبر رسول مجتبیٰ

2. (ff. 6v-36). *Nahw-i-Mir*. The well-known work on Arabic grammar, ascribed to Mir Sharif Jurjānī (d. 816/1413-1414), the same as the one described in IvASB 1457, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، بدانکه ارشدک الله تعالى ... که این
مختصریست الهم

On ff. 4v-5v there is a *fihrist* to this work; on f. 36v there begins another *fihrist* of which the end is missing.

Dated the 23rd Rajab 1227/ the 2nd Aug. 1812.

Fl. 36; S 7 × 4.25; 5.25 × 2.5; ll 11, no *jadhwa*. Or. pap. Ind. nat. Cond. good. A few additions and emendations on the margins.

562.

(رسائل صرف)

(*Rasā'il-i-ṣarf*).

II 203.

Two treatises on Arabic grammar, one in prose, and the other versified.

1. (ff. 46v-81v). *Qā'ida-i-Raushan 'Alī* (as it is called in the colophon). A treatise on Arabic grammar, based on the *Shāfiya* and the *Fuṣūl-i-Akbari*. The name of the author is given as Raushan-'Alī, who was already dead at the time of copying. He is apparently identical with Raushan-'Alī Jaunpūrī, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

الحمد لله ... اما بعد، این رساله ایست در صرف انتخاب شافیه

و فصول اکبری بقدر ضرورت برای تعلیم طالبان، بدانکه جمله مصادر و افعال الهم

2. (ff. 85v-91v). (*Manẓūma dar ṣarf*). A fragment of a versified treatise on Arabic grammar, all through rhyming in *م*.

The name of the author, the date of composition, and the exact title of the work do not appear. Beg.

حمد یزدان راست گفتن بهترین از هر کلام

زان سپس خواندن بنعت هادی و مهدی علام

The first item is dated (f. 81v) the 17th Šafar 1242; the 20th Sept. 1829, or the 21st year of (Muhammad) Akbar, at Shāhjahānābād. The name of the scribe is erased. A seal on f. 83, dated 1243 AH.

*Fl. 46-91 (ff. 82-84 are left blank); S 11,5 x 6,75; 9 x 4,5; ll 19, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

563.

فوائد مرقومه در شرح منظومه

Fawā'id-i-marqūma dar sharḥ-i-manẓūma.

II 372.

A treatise on Arabic grammar, consisting of a general introduction and a versified tract, with a commentary on it, mostly in catechetical form. The author calls himself Muḥammad Raḥmatu'l-lah b. Ni'mati'l-lah al-Husaynī as-Šādiqī al-Atṭārī al-Aurang-ābādī al-Bukhārī; he completed it (see f. 40v) on the 2nd Ramaḍān 1221/the 13th Nov. 1806. Beg.

معاضد و اثفیه مضاعفه بصرف القلوبیکه ... اما بعد، پس التماس

تغیر الیم

Beg. of the versified treatise (f. 8v), which has the rhyme ال- all, through:

ولو ساکن قبل او مکسور باشد هر کجا یا یکدرد غیر مذموم بود در کل حال

On f. 35 a *khātima* begins, on some additional grammatical rules concerning verbs.

Dated the 14th Rab. I 1272/the 24th Nov. 1855, copied by Najmū'd-Dīn b. Muḥammad Husayn b. Najmī'd-Dīn Hasan, etc. According to a note on the margin it was transcribed from a copy of the author's son, dated 1224/1809.

Fl. 40; S 8,25 x 6,25; 5,5 x 4,25; ll 13, no jadwala. Blue Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

564.

(مجموعه در صرف)

(Majmū'a dar šarf).

III 174.

A fragment, or probably a collection of fragments, dealing with Arabic grammar. Apparently extracts from different works have been transcribed without being marked off, the one from the other. The first is *Faṣl-i-panjum dar shinākhtan-i-khāṣṣiyat-i-bābhā*, but on f. 9v there is the third *faṣl*, the fourth on f. 12, then

again a fifth on f. 12v, etc. It ends abruptly (f. 31v), and at the end there is a short fragment on ethics.

Copied in the beg. of the xiii/xix c.

Ff. 49; $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 ; ll 15, no fadwala. Or. pap. Ind. nast., different hands. Cond. very bad; almost entirely destroyed by worms.

6. Astronomy and Mathematics.

565.

(رساله در هندسه)

(Risāla dar handasa).

Ia 101.

A short exposition of the elements of Euclid. The editor, a disciple of Avicenna, 'Abdu'l-Wahid Jūzjānī, who flourished in the beg. of the V/Xic., states in his preface that, while editing his master's work *Dānish-nāma-i-'Alā'ī*, he had some additional short notes of Avicenna on different subjects. Those on geometry were combined by him into this *risāla*. Beg.

الحمد لله ... چنین گوید خواجه بزرگوار عبد الواحد جوزجانی ... که

آنکه که بخندمت رئیس قدس الله روحه بودم الخ

Dated the 27th Rabi' I 1228/ the 30th March 1813.

Ff. 20; $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 ; ll 15, within double fadwala. Or. pap. Ind. nast. Cond. fairly good. Notes on the margins.

566.

کفایة التعلیم

Kifāyatu't-ta'lim.

I 826.

A treatise on the principles of astronomy and astrology, by Abū'l-Mahāmid (on f. 2, top, Abū'l-Majāhid) Muḥammad b. Mas'ūd b. Zakī Ghaznawī. It is the same work as that of which a fragment is described in IvASB 1500, 1. See also Bl 904: Ḥajjī Khalifa refers to it in vol. V, p. 219, No. 10779, and gives the name of the author as Imām Zakarī'd-Din Abū Mahāmid, etc. Probably the same writer is also referred to by H. Kh. in vol. II, p. 39, No. 1755, in connection with a treatise on grammar, *Al-badī' fī'n-naḥw*, by Ibn Athīr al-Jazarī (d. 608/1209-1210), apparently as the latter's collaborator; his name is given in a slightly corrupt form, as Muḥammad b. Mas'ūd الغزنی. The present work has been compiled apparently towards the end of 541 and beg. 542/1147; on f. 90v the author mentions that he writes these lines on the 1st Muḥarram 542/ the 2nd June 1147. The copy in the Society's collection, IvASB 1500, 1 (Ob 3), corresponds only to f. 2 top-f. 29, l. 8 of the present one.

The book is divided into unnumbered *fasls*, *maqūlas*, *qimsa*, etc. The original diction has been thoroughly modernised. The texts of this copy and of IvASB 1500, 1, differ considerably in wording. Beg.

سپاس و ستایش مر خدایرا که انریدگار است ... ابوالمصتمد محمد
بن مسعود بن زکی غزنوی اصلحه الله لمرضاته میگوید الخ

Dated the 3rd Ramadān 1147 (the 17th year of Muhammad Shāh's reign), i.e. the 27th January 1735, at Peshawar, transcribed by Ranjit Rāy, who mentions that he "corrected" the diction which he found in the original being مربوط عبارت. In the middle of the last page, in red ink, there is a note about this copy being submitted to and entered into the library of Muhammad Safawi, who is called سلطان and خدیو وقت کشور, on the 19th Rajab 1224/the 30th Aug. 1809; he probably was a Safawide exile in India.

Fl. 168; 8 8,75 × 5,25; 7 × 3,75; ll 10, no fairs. Or. pap. Incl. nati. Cond. tol. good. A few marginal notes. A seal, dated 1167/1754, on f. 1v. Another seal and notes; on f. 1.

567.

The same.

III 75.

Another copy of the same work, see No. 566. The wording of the initial lines is slightly different:

شکرو سپاس خدایرا که انریده کار است الخ

The present MS., as stated in the colophon, f. 174, is transcribed from a copy dated the 16th Sha'bān 729/the 15th June 1329, which was a transcript of the autograph. The latter was dated the 13th Rab. I 543/the 1st Aug. 1148; this may be true.

At the end, on ff. 174v-200, there is a series of short *risālas* on the same subjects:

1. (ff. 174v-182). (*Risāla dar ma'rifat-i-fāli'*). A short treatise on horoscopes, apparently of an early origin as, probably in illustration of the rules, the date of the birth of one Abū'l-Qāsim is given as the 20th Jum. I 501/the 6th Jan. 1108. The name of the author is not mentioned. Beg.

معرفت طالع تعیین دانستن بروز به ساعت الخ

2. (ff. 182-185v). (*Risāla dar athar-i-kawākib*). A short treatise on the influence of the planets, on methods of reading other people's thoughts, etc. The name of the author is not given. Beg.

الحمد لله ... بدید دانست که هر یکی از کواکب سیاره را الخ

3. (ff. 185v-187v). *Kunūzu'l-mu'azzimīn* (so the title is given in the heading), ascribed to the authorship of Avicenna, also on the influence of the planets. Beg.

حمد و سپاس خدايی را که افزوده کار جهانست اله

4. (ff. 187v-189v). *Ahkām-i-sālhā-i-Turkān*. A short note on the Turkish system of calculating time.

5. (ff. 189v-200). (*Risāla dar hay'at*). Another treatise on astrological matters; the title of the work and the name of the author are not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه حکماء زمان و فیلسوف جهان اله

Copied apparently early in the xii/xviii c. On f. 174 the date is given as the 15th Rajab 1001, which may stand for 1061. This date, 1001/1651, seems quite probable.

Ff. 200; 8 9,5 × 6,25; 6,5 × 3,5; II 19, no jadwals. Or. pap. Ind. nast. Cond. good. Traces of moisture. Notes on the margins.

568.

بیست باب

Bist bāb.

I 451.

The well-known treatise on the astrolabe, by Naṣīru'd-Dīn Tūsī (d. 672/1274), see IVASB 1484, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، این مختصری است در معرفت اسطرلاب اله

Copied towards the end of the xii/xviii c. Numerous marginal notes.

Ff. 22; 8 7,75 × 4,25; 5,25 × 2,5; II 15, no jadwals. Or. pap. Ind. nast. Compl. tol. good. Worm-eaten, slightly damaged by moisture.

569.

شرح بیست باب

Sharḥ-i-Bist bāb.

I 533.

A detailed commentary on the preceding treatise (No. 568), by (Nizāmu'd-Dīn) 'Abdu'l-'Alī b. Muḥammad al-Birjandi, who d. ca. 930/1523-1524, completed by him in Jum. II 889/July 1484, as expressed in the chronogram (on f. 130v) جمید الآخر. See Bl 783 (2), R 463, cf. Dorn C. 111; *Ind. libr.* Bh 226. Beg.

تالله خطاب در هر باب و خاتمه مقال ... اما بعد، فیقول الفقیر الی

ربہ الهانی عبد العلی بن محمد البرجندی اله

Dated Lucknow, the 3rd Rab. II 1206 (? or 1200 ?) in the reign of a 'pādshāh ghāzī' with the name of Wājid 'Alī Shāh (apparently he never was in reality an independent ruler), or the 30th Nov. 1701. This copy was transcribed, by 'Alī Kāfi b. Sayyid Najaf 'Alī al-Mūsawī, from an earlier MS., completed in 951/1544-1545, written by Qāsim b. 'Abdu'l-'Alī al-Birjandi, apparently a son of the author. Many marginal notes and drawings.

Ff. 131; 8 7,25 × 4,75; 5 × 2,5; II 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

570.

رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb.

Ia 100.

A treatise on arithmetic and geometry, by 'Alī b. Muḥammad Qūshchī (d. 879/1474-1475), see EIO 2242-2245, EB 1528-1533, Pr 151, No. 6. In the present copy the name of the author is not given. It is divided into three *maqālas* :

۱ (f. 1v) در حساب اهل هند

۲ (f. 17) در حساب اهل تنجیر

۳ (f. 28) در مساحت

Beg. as usual :

الحمد لله ... اما بعد، این کتاب مشتمل است بر سه مقاله

Dated 958/1551. Many marginal notes. A fragment of astrological contents on f. 1, and several stray notes on the fly-leaves at the end.

Fl. 32; S 7,5×5; 5×2,5; ll 17, no *jadwals*. Old Or. pap. Persian nast. Cond. tol. good.

571.

رساله در هیئت

Risāla dar hay'at.

II 452.

The well-known treatise on elementary astronomy, by the same 'Alā'u'd-Dīn 'Alī b. Muḥammad Qūshchī, see No. 570. It was written for Sultān Muḥammad II of Turkey (855-886/1451-1481). The name of the author and the dedication are not found in the present copy. See IVASB 1489. It was repeatedly commented upon and translated into Turkish and Arabic (cf. EIO 2240). The work is divided into a *muqaddima*, two *maqālas* (ff. 4 and 23v), and a *khātima*. Beg. as usual :

الحمد لله (sic) حمد الشاکرین ... اما بعد، این کتاب مشتمل است

بر یک مقدمه

Copied in the middle of the xiii/xix c.

Fl. 39; S 8,25×5,25; 6,25×3,25; ll 16, no *jadwals*. Blue Europ. pap. Ind. nast. Cond. good. A few marginal additions. On several folios space was reserved for drawings, but they have not been executed.

572.

درة المساحة

Durratu'l-masāḥat.

I 368.

A treatise on the elements of geometry and practical rules concerning mensuration, by Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān

(Husayni Isfahānī). His work was compiled at the request of a wazir, Nizāmu'd-Dīn Darwish-'Alī, for the direction of Shihāb-u'd-Dīn Khwājagī, an architect, and dedicated to Abū'l-Fath Sultān Maḥmūd Ghāzī, 'the ruler of Iran and Turān,' in 890/1485 (as here given در سال نرخی). The Sultān Maḥmūd in question is undoubtedly the Timuride prince who ruled in 899-900/1494, but was a governor of Mazandaran since 864/1460. This identification helps to settle an old-standing puzzle, viz. the exact date of the *Dānish-nāma-i-jahān*, on the physical sciences, also by the same writer, dedicated to the same ruler (cf. IVASB 1363 and Pr 373). Another tract, of cabbalistic contents, by the same author, written in 870/1465-1466, was dedicated to Abū Bakr, Maḥmūd's brother, who was a governor of Badakhshān in about 865-884/1460-1479 (see Br 133, p. 219).

The work is divided into a *muqaddima* (f. 2), on the general principles of mensuration; four *magālas*: the first (f. 29), on the measurement of plain surfaces; the second (f. 40v), on the measurement of spherical surfaces; the third (f. 43), on the measurement of irregular curved surfaces; the fourth (f. 45), on the measurement of the surfaces of solid bodies; and a *khātima* (f. 51v), on some elementary algebraic rules. Beg.

بندگی حقیقی علیم حکیمی را که خواص بندگان را

Dated Jum. II 933/Aug. 1546. A good old copy, with many marginal notes in old handwriting.

Fl. 54: 8.75 x 5.75; 7 x 3.75; ll 18, no *jadwāl*. Brownish Or. pap. Khurasani mat. Cond. not quite good. Injured by moisture and repairs.

573.

(رساله در معدل قمر)

(Risāla dar ma'dal-i-qamar).

I 481.

Tables of lunar phases, with some appendices on the positions of the sun, etc. There are only two pages of explanations, at the beginning, containing no preface, no indication of the exact title of the book, the name of the author, and the date of composition. On f. 1v the year 871/1466-1467 is referred to, to illustrate the explanation of some rules. Most probably it was taken for this purpose because of being current at the time of composition. At the end, on ff. 61-62, there are tables of solar positions, calculated for the years 904-1089/1498-1678 (there are, however, no direct indications that these tables are part of the main treatise). On ff. 1 and 1v the book is called *Tas'hil-i-qamar* and attributed to one Mullā 'Imād. On f. 61, in two astrological tables, which may belong to the work itself, the name of their author is given as Maḥmūd b. Aḥmad, surnamed Humām al-Fārsī.

Beg. of the introduction :

طريقة استخراج تعديل معدل قبر ازين جدول النج

Copied apparently in the beg. of the x/xvi c. On f. 1 a seal is dated 998/1589-1590. Numerous marginal notes and additions, by a different and later hand.

Fl. 62 : 8 10 × 7,25 ; 8,5 × 5,75 ; ll 33, within *jadwāl*. Brownish Or. pap. Khorasani (?) nast. Cond. tol. good. Slightly injured by moisture.

574.

(رساله در هیت)

(Risāla dar hay'at).

III 79.

A treatise on astrology, with a detailed horoscope for a nobleman, or a high official, Shaykh Diyā'u'd-Dīn Muḥammad (born, apparently, in 888/1483, was alive in 923/1517, cf. f. 16). The name of the author does not appear. At the end it is stated that the work was completed in Jum. I 923/May-June 1517, at Samarqand (f. 77v). It is divided into five *bābs*, but there are lacunas in the middle of the book and only of I (f. 8), IV (f. 32), and V (f. 68), the headings are given. It is peculiar that in the heading of the first *bāb*, this section is said to belong to the "second part" :

باب اول از قسم ثانی در احکام طالع عمایون

(the word ثانی, however, is left without dots, as if it has caused some doubt to the scribe). Every *bāb* is subdivided into a different number of *jaṣṭs*. The authorities are mentioned on f. 8, but occasional references are found in many other places. The latest of them seems to be Jalālu'd-Dīn Dawānī (d. 907/1501-1502), see f. 22. The earlier treatises consulted by the compiler are: *Kiāyatu'l-ta'lim*, by Abū'l-Maḥamid Ghaznawī (f. 8) ; *Rauḍatu'l-munajjimīn*, by Shāh-Mardān al-Jīlī (f. 8) ; *Jāmi-i-shāhī*, by Shajari(?) ; *Mawālid-i-kabīr*, by Abū Ma'shar (Balkhī) ; *Talkhīṣ*, transl. by Ḥusayn b. Fārisī ; *Thamaru'l-jalak*, with a commentary on it by Naṣīru'd-Dīn Tūsī, also *Nukat* (?), by the same ; *Mujmalu'l-aḥkām*, by Abū'l-Hasan Kiyā Sa'id Gashyār ; *Sirru'l-asrār*, by Muḥammad Balkhī ; *Athmāru'l-ashjār* and *Aḥkām-u'l-a'wām*, by 'Alī Shāh Bukhārī ; *Aḥkām-i-Bayhaqī*. Beg. of the treatise :

التعبد لله الذي حكمه المجرم اصوب الاحكام و كلامه النج

Transcribed in Samarqand, apparently from the draft of the author, immediately after the completion of the work, by Muḥammad Yūsuf b. Shamsi'd-Dīn Muḥammad (قد تم بعض من هذا الاجزاء بعد ما كتب استاذي النج), and finished the 10th Jum. II 923/ the 20th June 1517.

Fl. 77 : 8 10 × 6,25 ; 6,75 × 3,5 ; ll 17, within *jadwāl*. Or. pap. New margins, of Europ. pap. Khorasani nast. Cond. tol. good. Slightly worm-eaten, injured by moisture. A seal on f. 1, erased. In the first and last folios pieces of paper are cut from the leaf, and patched, the text being re-written by a modern hand.

575.

الرسالة المعينية

Ar-risālatu'l-Mu'iniyya.

II 453.

A short treatise on astronomy, divided into four *maqālas*. It may be of early origin and is apparently the same as the one referred to by Ḥājji Khalifa (vol. III, p. 444, No. 6362). The name of the author and the date of composition are not mentioned; the dedication to one 'Abdu'r-Raḥīm b. Abi Maṣṣūr, whom Ḥājji Khalifa calls «شهریار ایران» and his son, Mu'īnu'd-Dīn Abū Shams b. 'Abdi'r-Raḥīm, is not found here (the text seems to have been copied from a disarranged original). At the end also (f. 80v) this prince's name is omitted:

... رساله را برین فصل و مقاله ختم کنیم اگر پسنجدیده خاطر برزگوار ...
... الدین شامق الله علاه آید غایت سعادت این بنده مخلص روی نموده
باشد الخ

The name probably refers to some local governor, as there was no prince of this name who ruled over any considerable part of Persia. Beg.

سپاس و ستایش حضرت عزت ذوالجلال را که الخ

At the end several folios are occupied with kitchen accounts.

Copied in the xiii/xix c. Many marginal notes. On many folios space is left blank, probably for drawings, which were not inserted.

Fl. 80; S 7,5 x 5; 5,75 x 3; ll 15, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

576.

رساله در تحقیق سمت قبله

Risāla dar taḥqīq-i-samt-i-qibla.

II 403.

A short treatise on practical methods to determine the *qibla*, i.e. direction of Mekka. The name of the author and the date of composition are not mentioned. Beg.

حمد بیحد و غایت و سپاس بی قیاس و نهایت الخ

Copied apparently in 1005/1597, because it bears a note of collation dated Lahore, the 19th Dhī'l-Qa'da 1005/the 4th July 1597 (this date seems suspiciously early for the character of the handwriting).

Ft. 5; S 8 x 4,25; 5 x 2; ll 17, no *jadwala*. Or. brownish paper. Ind. nast. Cond. tol. good.

577.

(مجموعه در هیئت)

(Majmū'a dar hay'at).

Ta 56.

A scrap-book, chiefly containing astronomical and astrological fragments and extracts:

1. (ff. 1-9). Fragments on lucky days, some horoscopes, notes on eclipses, and other similar matters.

2. (ff. 9v-16). *Dar ma'rifat-i-ta'rikh-i-Khatāy*. On the Turkish and Chinese calculation of years, written in 1094/1683. Beg.

بدانکه حکمی خطای و ترک را سه در است الخ

3. (ff. 16v-20). Scraps of astrological contents.

4. (ff. 20v-43v). Astronomical tables for 1092/1681, and some other years.

5. (ff. 44-59). Scraps, of the same kind. Tables of the positions of moon with regard to different planets (f. 50).

6. (ff. 59v-61). Apparently a preface to an astronomical treatise, composed in Bukhara, and begun the 22nd Sha'bān 1089/ the 9th Oct. 1678, by Bābā Khwāja b. Khwāja 'Arif Samarqandī. Beg.

حدی که چون آمدن تابان اشعه امعات الخ

7. (ff. 61v-92). Short notes, tables, and calculations of astronomical and astrological contents.

8. (ff. 92v-98v). *Dastūr-i-istikhrāj-i-sahāmāt*. A note on a peculiar form of divination, with tables, dated 1090/1679-1680, at Bukhārā.

9. (ff. 99-110). More horoscopes, notes, etc.

10. (ff. 110v-115). (*Ar-risālat fi'l-hikmat*). A short treatise, in Arabic, on metaphysics. The name of the author is not mentioned. Beg.

سبحانک اللهم یا واجب الوجود الخ

11. (ff. 116-118v). *Dastūr-i-istikhrāj-i-ru'yat-i-hilāl*. A short note on the determination of the time of the new moon. Additional scrappy notes on the margins and at the end.

Not all the entries are of the same date, and some quite modern notes have been added by a later hand. Some of them are in Nagari characters.

Written about 1090-1096/1679-1685.

Ff. 118; S 6.5 x 4. Brownish Or. pap. Khorassani and Ind. mast. Cond. tol. good. Dirty.

578.

رساله در عمل ربع مجیب

Risāla dar 'amal-i-rub'-i-mujayyab.

I 673.

A treatise on the use of the quadrant, different from R 827 and IvASB 1500 (3). It is divided into 70 short *faṣls*. The name of the author and the date of composition are not given. It must have been completed earlier than the middle of the XII/XVIIIc., as the present copy dates from that time. Beg.

الحمد لله ... اما بعد، این رساله ایست در معرفت عمل ربع مجیب

که انرا ربع الدستور خوانند

Dated the 25th Rajab of the second year of 'Alamgir II, i.e. 1168/the 7th May 1755, copied by Shāh Murād.

Fl. 38; 8 8.75 x 6; 7 x 4.5; ll 23, no *jadwals*. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly damaged by worms and repairs. Stray notes and quotations at the beg. and end.

579.

(مجموعه در حساب)

(Majmū'a dar ḥisāb).

I 433.

1. (ff. 1v-7). A short extract from a larger work on algebra, giving a few general rules in versified form, with a number of examples of their application (in prose). The name of the author and the title of the original work are not mentioned. Beg. of the versified portion:

ای انکه تراست ذهن ثقب، باز ای مصیب (?) در عواقب

2. (ff. 7v-8v). *Qā'ida-i-istikhraj-i-ku'b*. A short note on the rules for extraction of cubic roots, apparently an extract from a larger work, ascribed in the opening lines to Qādī'l-quḍāt Muḥammad (b.) Najmī'd-Dīn Khān, who flourished in the beg. of the XIII XIXc., and was the author of a treatise on eras, see R 1013 and IvASB 1504, and other works, cf. IvASB 1061. Beg.

بدانکه هر عددی را که فی نفسه ضرب کنند

Copied in the beg. of the XIII/XIX c.

Fl. 8; 8 9.5 x 6; 8 x 4.25; ll 19, no *jadwals* (in some places the lines are written obliquely). Or. pap. Ind. nast., often dotless. Cond. good.

580.

جامع بهادر خانی

Jāmi'-i-Bahādur Khānī.

II 299.

A large compendium of the principles of geometry, arithmetic, trigonometry, astronomy, etc., by Abū'l-Qāsim (also surnamed Ghulām Husayn) b. Faṭḥ-Muḥammad al-Karbālī Jannpūrī (f. 3),

who began his work on it (the 15th Šafar) 1248/the 14th June 1832 (cf. f. 4v where the chronogram for this date is given as *أين طلسم كنج سر الأكبر است*, also f. 701v), and completed it (as stated on f. 701v), the 15th Jum. II 1249/the 29th Oct. 1833 (in the 27th year of Muḥammad Akbar). An extract from it is referred to in R 1038. The work is divided into a *muqaddima*, six *khazīnas*, and a *khātima* :

۱ (f. 8) در علم هندسه

۲ (f. 109v) در علم الإبصار

۳ (f. 157v) در علم حساب

۴ (f. 327v) در منتجات نفون ثلثه مقدمه بر سبیل ترکیب از مساحت

و استخراج مقادیر النج

۵ (f. 601v) در علم هیئت اجرام علویه و بساطت سقلیه

۶ (f. 665) در تبیین مواضع زینج و تقویم

Beg. of the preface :

عنبرین طرازی که از نوک خامه وجدان بر سطح قوطس بیان ... اما

بعد، بر لوح صافی طباع دانایان اسرار النج

There are many drawings, some of them in European style. Some sections are incomplete, and there are many blank leaves, usually at the beginning or end of them, probably reserved for additional notes or tables.

Copied probably soon after the completion of the work, i.e. in the middle of the xiii/xix c.

Fl. 702: S 10,5 × 6,75; 7,25 × 3,5; ll 15, no jadwala. Or. pap. Ind. nat. Cond. tol. good. Worm-eaten, especially in the middle.

581.

معیار الزمان

Mi'yāru'l-azmān.

I 958.

A treatise on eras, by Ratan Sing'h, son of Rāy Bālak Rām, with the *takhalluṣ* Zakhmī, who completed it the 25th Jum. I 1234/the 21st March 1819 (cf. f. 98v). He died ca. 1267/1850–1851, cf. R 962, 1096, where his other works, i.e. *Sulṭānu't-tawārikh*, on the history of Oude, and *Jām-i-gīlī-numā*, on philosophy, are mentioned. The present treatise is divided into a *muqaddima*, two *maqālas*, and a brief *khātima*. At the end is added a comparative table of equivalents in different eras for the year 1234/1819. Beg.

انهم لك نعمد و بك نستعين ... اما بعد ، اين مختصر يست در ميدان

(sic) مبدای توانیج مشهوره الخ

Copied probably shortly after the completion of the treatise, i.e. about the middle of the xiii/xix c.

Fl. 101: S 13 x 8; 7 x 3,5; ll 15, within *jadwals*. Or. pap., new margins of Europ. pap. Ind. mast. Cond. tol. good. Warm-eaten and repaired. Ugly vignette.

582.

تحفة الرشاد

Tuḥfatu'r-rashād.

II 300.

A short treatise on fractions, apparently of very modern origin, dedicated to one Bālāprashād, son of Chandāla'l (f. 3). There is no indication of the name of the author or any exact date of composition. It is divided into six *muqaddimas* and six *fasls*. Beg.

موجودی که کنش با کنه هر موجود الخ

Copied towards the end of the xlii/xix c.

Fl. 20: S 7,5 x 4,5; 5,5 x 2,75; ll 12, within double *jadwals*. Or. pap. Ind. mast. Cond. not good. Warm-eaten and repaired. Bad vignette.

583.

تقویم سال ۱۲۲۶

Taqwim-i-sāl-i-1226.

I 482.

An almanac for the fifth year of Muhammad Akbar's reign, from the 26th Šafar 1226/the 20th March 1811 (cf. f. 6), with various predictions, tables of lunar phases, and other astronomical matters. The months are given according to the Ilahī era. The name of the author is not mentioned. Beg.

چون تعویل اندک عالمتاب روز پنجشنبه بیست و پنجم الخ

Copied apparently at the same time that it was composed.

Fl. 18: S 9,75 x 6,25; 5,75 x 4,25; ll 15, or more, within *jadwals*. Or. pap. New margins, of Europ. pap. Ind. mast. Cond. tol. good. Notes on the first and last folios.

584.

روز نامه سال ۱۲۳۸

Rūz-nāma-i-sāl-i-1248.

II 454.

An almanac with predictions, for 1248/1832-1833, or the 8th year of the reign of Muhammad Akbar. The name of the author is not mentioned. The predictions are given on ff. 1v-3v, and at

the end there are two short notes on eclipses. It opens with a quatrain, beg.

از سر نو خجسته سال رسید از برای شرف ز گردش خویش

Copied apparently in the same year, 1248/1832.

Fl. 16: S 7.5 x 6: 6 x 3.75: Il 20, no *jadrals*. Eur. pap. Ind. nast. Cond. tol. good.

7. Medicine.

585.

تخیرة خوارزم شاهي

Dhakhīra-i-Khwārizm-shāhi.

Il 297.

The well-known exposition of medical science, by (Zaynu'd-Dīn Abū Ibrāhīm) Isma'īl b. Ḥusayn b. Muḥammad b. Aḥmad al-Ḥusaynī al-Jurjānī (d. 531 or 535/1136-1141). The treatise was completed in 504/1110-1111, and dedicated to Qutbu'd-Dīn Muḥammad, Khwārizm-shāh (490-522/1097-1128). See IVASB 1530, where references to other catalogues are given. In the present copy the introduction differs slightly from the usual version. The date of the beginning of compilation is given as the month of Rab. II 526/Febr.-March 1132. The Khwārizm-shāh at whose request the book was compiled is not mentioned by name. Beg., not as usual:

الحمد لله المتقرب بالوحدانية خالق الخلق ... چون از بنده دعاگویی

جمع کنند این کتب اسمعیل بن الحسین الخ

Of the nine books (*kīāb*), into which the treatise is divided, the first begins on f. 3: II on f. 40v; III on f. 74v; IV on f. 150v; V on f. 168v; VI on f. 207; VII on f. 412v; VIII on f. 447v; IX on f. 450v (although in all colophons of the preceding *kīābs* the work is regarded as consisting of only 8 books); X on f. 465v. The last section is not regarded here as a book, but as an appendix, and is called *Qarābādīn*, in three parts.

Transcribed between Shawwāl 1064 and Rajab (or a little later) 1066/Aug. 1651-Apr. 1656, as can be seen from the dates in the colophons of separate sections. see fl. 40, 76, 149v, 206v, 238, 294, 324, 442, 464v, 494.

Fl. 333: S 16 x 10: 12 x 6.75: Il 29, within *jadrals*. Brownish thin Or. pap. Ind. nast. Cond. remarkably good for an Indian MS. of this age. Only slightly worn-edges. Mediocre and bad vignettes, of Indian gaudy colouring, at the beginning of every big section. Seals on f. 4, erased.

586.

The same.

Il 298.

Another copy of the same treatise, with the usual version of the preface, in which the date of the commencement is given as

504/1110-1111, and the name of the Khwārizm-shāh as Arslān Tegin Muhammad. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين ... و چون تقدیر ایرد تعالی النعم

The books begin: I on f. 4; II on f. 71v; III on f. 138v; IV on f. 248v; V on f. 274v; VI on f. 336v; VII on f. 354v; VIII on f. 411v; IX on f. 428v; the *Qarābādīn* on f. 446v. The text seems to be slightly abbreviated.

Copied in the xii/xviii c. Many marginal notes, especially in the second half. A great number of glosses in Portuguese or Spanish, many Persian terms are written transliterated into Latin letters. A *فهرست* is added at the beginning.

FL. 546; S 12.5 × 8.25; 9.5 × 5; ll 21, within double *jadvālā*. Brownish Or. pap. Ind. nast., different hands. Cond. tol. good.

587.

The same.

la 67.

Another, incomplete copy of the same work. It begins with the preface in the same version as that in No. 586, and contains only the following books: I on f. 5v; II on f. 116; VII on f. 213v; VIII on f. 301v; IX on f. 326. Beg. as in the preceding copy.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. A few notes on the margins.

FL 362; S 10.75 × 6.5; 7.25 × 3.75; ll 17, no *jadvālā*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

588.

اختیارات بدیعی

Ikhtiyārāt-i-Badī'ī.

I 20.

A treatise on simple and compound medicines, by 'Alī b. Husayn al-Anṣārī, surnamed Ḥajjī Zaynu'l-'Attār (born 730/1330, d. 806/1403-1404); he compiled it (according to EIO 2289; here the date is not given) in 770/1368-1369, chiefly from his own earlier work, the *Miftāḥu'l-khazā'in* (completed 767/1366). It is dedicated to a princess Badī'u'l-Jamāl (f. 2), who cannot be properly identified. See Bl 836-843, EIO 2289-2294, Br 128, EB 1581-1584, R 469, Leyden C. III, 277-278, Mehren, p. 13; cf. also R. Seligmann, *Ueber drei seltene Persische Handschriften*, p. 24; etc. *Ind. libr.* Bh 229, 230. Lith. Cawnpore, 1879. The work is divided into two *jaḥls* (in some copies called *maqālas*; here the second is so called). Their headings:

۱ (f. 3) در مفردات ادویه و نامهای آن و ابدال و اصلاح و منافع آن بد

ترتیب حررت

۲ (f. 217v) در مرکبات مستعمل

The first *jaṣṭ* contains the names of drugs alphabetically arranged; in the second they are given in 16 *bābs*, arranged under the principal groups of medicines, beg. with purgatives and ending with unctions (*marham*).

The beginning of the treatise is slightly different from the usual one:

حمد بی حد و سبب بی عد مدعی را که آثار ابداع او بر هر روزی از
اوراق ... اما بعد بر ایاب قطعت و اصحاب حکمت انج

Copied in the beg. of the xi/xvii c. (the name of the scribe is erased); many marginal notes and glosses. Seals and notes on f. 1.

Fl. 236: 8 13 x 7; 8,5 x 4; ll 23, within *jadwāl*. Or. pap. Good careful Ind. nast. Cond. tol. good. Slightly worm-eaten; traces of moisture: ff. 163, 164, 174, are decaying, paper begins to crumble.

589.

کفایہ مجاہدینہ

Kifāya-i-Mujāhidiyya.

I 831.

The well-known treatise on medicine, by Maṣṣūr b. Muḥammad b. Ahmad b. Yūsuf b. Faqīh Ilyās (f. 4, top), dedicated to Zaynu'l-Ābidīn, a ruler of Kashmīr (826-877/1423-1472) (in this copy his name is omitted), see IvASB 1536. It is divided into two *fanns*, the first beg. on f. 9v; the second is not clearly marked (approximately somewhere near f. 380). The first *fann* is divided into two *qismas*: I on f. 9v, subdivided into four *maqālas* (ff. 9v, 34v, 41, 62v); the second *qism*, on f. 84, subdivided into five *maqālas* (ff. 84v, 115, 293, 322, 357v). The second *fann* is subdivided into two *maqālas*: ff. 380 (?) and 398. Beg. as usual:

شکر و سپاس مر خالق را که در خلقت انسان دقیق حکمت انج

Dated the 12th Rajab 1194/the 19th March 1693. A *fihris* is added in the beg.

Fl. 473: 8 6,5 x 3; 4,5 x 1,75; ll 12, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses, especially in the beginning. A few notes.

590.

معنی الشفاء

Ma'danu'sh-shifā'.

II 288.

A treatise on medicine and description of drugs, based on Indian sources. The beginning is that of the well-known *Ma'danu'sh-shifā'* of Bhūwa b. Khawāṣṣ Khān (f. 2, top), composed in 918/1512-1513 (f. 2v), and dedicated to Sikandar Lodi, see IvASB 1540. There are lacunas corresponding to f. 2, l. 10 to f. 2v, last line, and f. 3, bottom, to f. 5, l. 6, of G 56 (IvASB 1540). There is one leaf more, written by the same hand (f. 3), the origin

of which has not been identified. Then begins the main body of the volume, which contains *faṣls* 3 to 73, apparently belonging to a work quite different from the *Ma'danu'sh-shifa'*. It deals chiefly with medicines, classed under the diseases against which they are used. Beg. of the *Ma'danu'sh-shifā'*, as usual:

حمد مر خداي را كه بصكمت بالغه و قدرت كامله الهى

Beg. of the third *faṣl* of the other work (f. 4, here marked as 3):

فصل سيوم در اسماء بعضى داروخا الهى

Copied by different scribes, apparently in the xii/xviii c. In the colophon the date is given as the 29th Ša'ar 1086. This date is unreliable, as it has apparently been interlined with. Originally there was perhaps 1186, i.e. the 1st June 1772.

Fl. 322; S 8,5 × 5,25; 6,25 × 3,25; ll 20, no *jadwāl*. Or. pap. Ind. nast. (different hands). Cond. tol. good, except ff. 241-246, which are crumbling. Numerous marginal notes and glosses; often headings of *faṣls* are repeated on the margins.

591.

رياض الادوية

Riyāḍu'l-adwiyā.

I 471.

A treatise on simple and compound drugs, comp. in 946/1539-1540, by Yūsufī, or Yūsuf b. Muḥammad b. Yūsuf Ḥarātī (flourished in the first half of the X/XVIc.), cf. IvASB 1543, and dedicated to Humāyūn. See R 840. The work is divided into two *bābs*. The names of medicines are alphabetically arranged. The present copy contains only the first *bāb*. Beg.

الحمد لله الذى خلق لكل دواء وجعل الهى

On ff. 58v-69v, there is an appendix, probably an extract from some larger work, with the heading:

مقالة دوين در (sic) فصل اول در شفاختن طبع و مزاج دانياء

It begins abruptly with descriptions of different cereals.

Dated (see f. 58v), the 7th Ša'ar of the 16th year of 'Ālam Shīr's reign, or 1188, the 19th Apr. 1774. The colophon on f. 69v is dated the 22nd Ša'ar of the same year, i.e. the 4th May.

Fl. 69; S 9,5 × 6,25; 7 × 4,5; ll 17, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

592.

فوائد الإنسان

Fawā'idu'l-insān.

II 287.

A versified treatise on pharmacology, by Dawā'ī (f. 2, top), or 'Aynu'l-Mulk Shīrāzī, a high official under Akbar. According

to Badaoni (*Muntakhabu't-tawārikh*, vol. III, tr. by T. W. Haig, pp. 229-230 and 320-322, cf. also vol. II, text, p. 403), he died the 27th Dhū'l-Hijja 1003/the 2nd Sept. 1535. In the present work, which is dedicated to Akbar, the date of composition is given as 1004/1595 (f. 3, top): شد اسمش نواید الانسان. This is probably an approximate date, and some freedom may have been allowed on account of the fact that the title was given by Akbar himself (ff. 2v-3). The names of the drugs are here arranged alphabetically. The descriptions of some of them form acrostics, the initial letters of every verse also spelling the name of the medicine, dealt with in the passage. Beg. of prose preface:

لله اكبر اين چه حكمت است هدايت و نعمت است اله

Beg. of the versified text (f. 3):

ذمه از بعد ذكر نام اله شد موشح بقام اكبر شاه

Copied towards the end of the xii/xviii c. Many notes and glosses on the margins.

Fl. 144; 8 7 × 4.25; 4.75 × 2.75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tel. good. Worm-eaten and repaired.

593.

میزان الطبائع قطب شاهي

Mizānu't-ṭabā'i'-i-Quṭb-shāhī.

II 289.

A rather rare medical treatise, by Taqiyyu'd-Dīn Muhammad b. Ṣadri'd-Dīn 'Alī, who re-arranged it from his earlier work on the same subject (f. 2), and dedicated it to Muhammad Quṭbshāh (989-1020/1581-1611), see JvASB 1551. It is divided into a *ṣughrā*, a *kubrā*, a *naṭīja*, and a *lāzima*, subdivided into *muqaddimas* and *qisṣas*. Their beginnings are not properly marked in the text. The treatise apparently ends on f. 213v, and there is an appendix, on various drugs, on ff. 215v-218. Beg. of the treatise:

زب ديبلجۀ هر رساله يستايش ممانع حكيمى راست اله

Copied towards the end of the xi/xvii c., in Dihlī.

Pl. 218; 8 9.75 × 6.5; 7.75 × 4; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and injured by moisture. Many marginal notes. On several folios space is left blank, probably due to lacunas in the original.

594.

الفاظ ادويه

Alfāz-i-adwiya.

II 415.

A brief pharmacology, with the names of drugs alphabetically arranged. It was composed by Nāru'd-Dīn Muhammad (b.) 'Abdi'l-lah Hākīm (b.) 'Ayni'l-Mulk Shīrāzī (f. 3v), in 1038/1628-

1629 (f. 4, the title is a chronogram), and dedicated to Shahjahān (f. 3). See IVASB 1555. For a detailed description of this work see EIO 2325; the *khâtima*, mentioned there, is not given in this copy. Beg. as usual:

هو الله الأحد الصمد که باید حقیقت پیچونش از دایره الهی

Dated the 1st Muharram 1231/the 3rd Dec. 1815 (1872 of the Sambat era). Many marginal notes and emendations, in addition to the names of drugs dealt with on the pages, written in red ink.

Ff. 140; S 11 x 6.75; 8 x 4; ll 19, within jawāls. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

595.

عین الحیوة

'Aynu'l-hayāt.

II 286.

A treatise on the so-called 'China root,' and on the bezoar-stone, and their effects on various diseases. The title as above, and the name of the author, Muḥammad Ḥāshim (b. Muḥammad Tāhir) Tihirānī, are given in the colophon, and the treatise is apparently identical with EIO 2336, 1. In this copy the preface is omitted, and the work begins abruptly with the *muqaddima*. The identity cannot, therefore, be definitely decided. Judging from the description of the fuller copy in the India Office library, the work is dedicated to Sulaymān Ṣafawī (1077-1105/1667-1691). For another work by the same author, *Miftāhu'l-khazā'in*, see B1 865.

According to H. Ethé's description, the work consists of two *maqālas*; a separate work, called *Tuhfa-i-Sulaymānī*, on the bezoar-stone, is appended (EIO 2336, 2). In the present copy there are three *maqālas*, and the last one deals with zedoary, etc. Most probably the two works described in EIO 2336, were combined into one by the author himself, or by one of the editors. Here the contents are:

(f. 1v) مقدمه 'در بیان کیفیت اطلاع بر بیم جینی'

(f. 2v) (مقاله اول ؟) (no special heading)

(f. 41v) مقاله دوم 'در بیان تشبه مغربی و مزاج او'

(f. 44v) مقاله سیوم 'در خواص جدول و فلوزهره و غیره'

These *maqālas* are subdivided into *bābs*, and these into *faṣls*. Beg.

مقدمه 'در بیان کیفیت اطلاع بر بیم جینی' بدانکه الهی

Dated the 6th Dhī'l-Hijja 1263/the 23rd Oct. 1849, copied by Waṣīf 'Alī.

Ff. 55; S 9.25 x 6.25; 6.5 x 4; ll 15, no jawāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

596.

نصفه المؤمنين

Tuḥfatu'l-mu'minīn.

II 295.

The well-known treatise on medicine, by Mir Muḥammad Zamān Tankābunī Daylamī, who dedicated it to Sulaymān Ṣafawī (1077-1103/1668-1694), cf. f. 2v, top, see IvASB 1562. It is divided into two parts, the first contains five *tashkhiṣ*; the second is divided into three *qisms*. The first *tashkhiṣ* of the first part begins on f. 2v; II on f. 4v; III on f. 8v; IV on f. 269v; V on f. 275v. The second part, called *Dastūrāt*, begins on f. 277 (*qism* I on f. 277, II on f. 302v). Beg. as usual:

سبحان الله يا قدوس ويا طبيب النفوس الخ

On the margins of ff. 269v-309v there are several extracts (in Arabic) from different medical works such as *Zubdatu'l-ḥukamā'*, *Baḥru'l-jawākir*; another Arabic work on the hygiene of the child (f. 303), etc. There are a great many notes, glosses, and emendations on the margins and on the fly-leaves at the beg. and end.

Dated the 21st Shawwāl 1180/ the 15th Jan. 1773.

Ff. 387; S 11,76 × 7,25; 8,75 × 4,5; II 22, within double jadhwa. Brownish Ox. pap. Ind. nat. Cond. good. Slightly worm-eaten. Bad vignettes on f. 1v, 269v, 301v.

597.

The same.

II 296.

Another copy of the same work, beg. as usual, see No. 596. There are only very few glosses on the margins and at the end.

Dated (see f. 525v) the 9th Jun. II 1261/ the 15th June 1845, copied by Muḥammad Taqī (?).

Ff. 609; S 7,5 × 4,75; 5,75 × 3; II 13, no jadhwa. Europ. pap. Ind. careful nat. Cond. good.

598.

The same.

I 155.

Another copy of the same work, beg. as usual, see No. 596. It contains only the first three *tashkhiṣ*, i.e. only half of the work.

Dated the 18th Shawwāl 1262/ the 9th Oct. 1846, copied by Muḥammad Ismā'il b. Abī'l-Muḥsin b. Abī Ja'far b. Naṣrī'l-lah.

Ff. 247; S 11,75 × 7,5; 7,75 × 4,5; II 25, no jadhwa. Europ. pap. Ind. nat. Cond. tot. good. Slightly worm-eaten and repaired.

599.

(قرابادین)

(Qarābādīn).

II 506.

A portion of a large pharmacological work, dealing with compound medicines. The present copy contains only the second *ganjīnār*, incomplete at the end, subdivided into 8 *naqds* which are, in their turn, subdivided into numerous *'aqds*, etc. Most probably it belongs to the same work, several fragments from which are described in IvASB 1597, 2. There is no mention of the real title, of the author's name, or of the date of composition. The latter may be approximately fixed as belonging to the end of the XI/XVIIc., or a little later. Many authors of the X/XVIc. are referred to, such as Kamālū'd-Dīn Husayn Shīrāzī, 'Imādu'd-Dīn Maḥmūd Shīrāzī, Yūsufī, etc. Shāh 'Abbās (probably the first) of Persia (d. 1037/1628), is referred to here (f. 21v), as *Wāfi-i-Īrān*, a humiliating title which used to be given to the heretical kings of Persia during the strained relations with India in the reign of Aurangzīb. Beg. of the volume:

کفجر دوم در ذکر نراکب عظمی از ترنات و انبوات و معالجین الی

Copied in the xii/xviii c. A few marginal notes and additions.

Fl. 277; 8 10,25 × 5,25; 7 × 3; ll 26, no *jāwāz*. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired; traces of moisture.

600.

طب اورنگ زیبی

Ṭibb-i-Aurangzībī.

II 292.

A treatise on medical science, by Darwish Muḥammad Amnābādī, dedicated to Aurangzīb. The exact date of composition is not mentioned. It is based on Indian sources and is divided into seven *bābs*, which are subdivided into *faṣls* and *qisṣas*:

۱ (f. 2v) در بیان ارگان عناصر و اخلاط ثلثه

۲ (f. 28v) در معالجات امراض

۳ (f. 141) در دفع امراض زنان

۴ (f. 148) در بیان کشتن بختیاری (sic?) و صفت ساختن آن

۵ (f. 151) در بعضی تدبیرها که مدار طبیبیت بروی است

۶ (f. 153) در بیان ساختن معالجین و سقوط النح

۷ (f. 167) در معرفت مفردات

Beg. of the treatise:

حدود و مپلس مر حکیمی را که بصکمت دلفه خود الخ

A *fihrist* is added on f. 179v-181.

Copied by Jān Muhammad, in the xii/xviii c.

Fl. 181; S 9 × 4,75; 7,5 × 3,5; II 19, no *jadwals*. Brownish Or. pap. Good Ind. nast. Cond. good. Stray notes on fly-leaves.

601.

The same.

II 293.

Another copy of the same work, beg. as in No. 600. *Bāb* I begins on f. 6v; II on f. 49; III on f. 234v; IV on f. 245; V on f. 249v; VI on f. 253; VII is not properly marked.

Dated the 26th Ramaḡān 1238/the 6th June 1823, copied by Hasan 'Alī, at Miyaḡau (میانو), in the Mad'hupūr district.

Pf. 294; S 10,25 × 6; 7,5 × 3,75; II 16, no *jadwals*. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A *fihrist* is given on ff. 1v-5. Notes on f. 294v.

602.

خلاصة الشرح

Khulāṣatu'sh-shurūḡ.

II 505.

A condensed commentary on the *Mājiz*, an extract by Ibn an-Nafīs (d. 687/1288) from the famous medical work of Avicenna, the *Qānūn* (cf. Brock., I, 457). It is based on several standard commentaries of the *Qānūn* as well as of the *Mājiz*, especially those of Aqsarā'i (d. ca. 800/1397), Fadlu'l-lah Tabrizi, and Hakīm Shifā'i Khān, who is apparently identical with the well-known poet Shifā'i (d. ca. 1037/1628, cf. IVASB 729). The author calls himself Ghulām Imām b. Hakīm Banda 'Alī Khān (the latter was the translator of the *Mājiz* into Persian). The exact date of composition is not given; therefore the second half of the XI or the first half of the XIIc./XVII-XVIII may be suggested. Cf. another work, apparently by the same author,

No. 604. Beg.

بعد حمد شفی عز وجل و نعت رسول اکمل اله

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/six c. This transcript is not as accurate as the next one, but seems to be a little older.

Fl. 171; S 9 × 5; 7,25 × 3,75; II 17, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Occasional marginal notes.

603.

The same.

I 358.

Another copy of the same work, beg. as in the preceding transcript.

Dated the 25th Muharram 1276/the 24th Aug. 1859.

Pf. 204; S 9,25 × 6,5; 7 × 3,75; II 15, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

604.

معالجات نبوی

Mu'ālijāt-i-Nabawī.

I 952.

A description of various Indian drugs, which may be used as substitutes for the medicines mentioned in earlier works, which, as the author states, could no longer be procured in his time. The names are arranged alphabetically. In some of these notes *hadiths* referring to the drugs described in them are quoted. The author calls himself Ghulam 'Alī. He is probably identical with the compiler of the preceding work, No. 602. Beg.

مزمومه تحمید سراوار حکیم مطلق کہ در ادراک قانون النہ

Copied in the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ft. 122; S 9.75 x 5.75; 8 x 4.5; ll 19, no jadvāls. Brownish Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. Many marginal notes and glosses. Notes on f. 1.

605.

قرابادین قادری

Qarābādīn-i-Qādīrī.

II 290.

A most popular pharmacology, composed between 1126/1714 and 1130/1718, by Muhammad Akbar Arzānī (d. 1134/1722). See IVASB 1573. Beg. as usual:

تذلی کہ شایان جناب مستطاب حضرت امی تعالیٰ النہ

Dated the 2nd Muharram 1183/the 8th May 1769, Haydarābād.

Ft. 465; S 8.5 x 5.25; 6.5 x 3.75; ll 15, no jadvāls. Or. pap. Ind. mast. Cond. fairly good. Traces of moisture in the first half of the volume.

606.

(رسائل در طب)

(Risā'il dar ṭibb).

II 291.

1. (ff. 1v-86v). *Zādu'l-musāfirīn* (1) (this title is given only in the *ḥisrī* to the work, at the beginning). A treatise on the preservation of good health, the prevention of diseases, and on first aid during journeys. The author calls himself (f. 2) Muḥammad Mahdī b. 'Alī Naqī Sharīf. He composed this treatise at Laḥahān, during the Afghan invasion, and completed it the 10th Šafar 1141/the 15th Sept. 1728 (f. 86v). The work is divided into two *maḥlaks*:

1 (f. 2v) در تدبیر مسافرو قوانین حفظ صحت ایشان و تدابیر اموری

که مسافرانرا غالباً اتفاق می افتد

2 (f. 8v) در معالجه صدفی چند از بعضی امراض که یدرن مراجعت

بطبیب توان معالجه نمود

Beg. of the treatise :

سپس افزون از خواستش بیماران بشفا الخ

Then follow three short appendices, apparently by the same author, because the style seems to be the same as in the main work :

2. (ff. 87-89). *Mujarrabāt dar mu'ālija-i-ba'dī amrād*. A short note on the cure of some specific diseases. The name of the author is not mentioned. The authorities referred to are : Ḥajjī Husayn Jarrāh, Muḥammad Bāqir Qumī, and Muḥammad Ṣādiq b. Muḥammad Ja'far (Isfahānī). The full heading is :

رساله معجزیات در معالجه بعضی امراض که اکثر ذرا از اسرار نوشته

اند

3. (ff. 89-93v). Another *risāla*, with a similar heading, on the same subject as the preceding one. Beg.

نقل من خط المرحوم المبرور مؤلف (sic) هذه الرسالة الخ

4. (ff. 93v-95v). Another short note on some particular diseases, describing medicines to cure them. Nādir Shāh (d. 1160/1747) is referred to on f. 95. Beg.

صفت قرص رادع بجهة درد سر الخ

Dated the 12th Junn. I 1226/ the 4th June 1811. Stray notes and prescriptions on fly-leaves, at the beg. and end. Marginal notes. A *ḥrist*.

Ff. 95; S 5.75 x 3.5; 4.5 x 2.5; ll 17, no *ḥadwala*. Europ. pap. Persian msat. Cond. tol. good. Slightly worm-eaten and badly 'repaired.'

607.

طب منظوم

Tibb-i-manẓūm.

I 646.

A treatise on medicine, in versified form. The authorship is ascribed in the opening lines and the colophon to (Muḥammad) Ṣādiq b. Kāzīm Riḍawī. There are no indications as to the date of composition, and no references to the authorities. The author is probably identical with the poet from whom a quotation is given in an anthology, dating from the XII/XVIIIc., described in *IVASB* 943, f. 93. The treatise is divided into four *maqāla*s, dealing with different groups of diseases, subdivided into *guftāra* and *ḥasla*. Beg.

از پس حمد طیب حق و نعمت مصطفیٰ

هم مدیح اهل بیت پاک و اصحاب جمعا

صادق ابن کلثم رضوی همیکوید چنیس
که نمودم نظم طب را از برائی مومنین

Copied in the beg. of the xii/xix c. (the place in which there may have been the date of transcription and the name of the scribe, is cut out).

Fl. 283; S. 9.25 x 6; 7.25 x 3.75; ll 11, within jawabs. Or. pap. Ind. mast. Cond. good. A few alterations and marginal notes.

608.

(رساله در اصول طب)

(Risāla dar uṣūl-i-ṭibb).

I 789.

A treatise on physic and the principles of medicine, divided into a *muqaddima*, 12 *bābs*, and a *khātima*. There is no preface, and the book begins abruptly with the *muqaddima*. The name of the author, the title of the book, and the date of composition are not mentioned. In the beginning, on the top, is written by a different hand:

يقول العبد المحتاج الى به العلي محمد صادق ابن محمد كلثم

الرضوی

i.e. the same writer as mentioned in No. 607. There are, however, no means to ascertain from this copy whether this statement is correct. The work is based on Avicenna's treatises, and its mediæval commentaries. The contents are:

(f. 1) مقدمه در بیان معنی روح و کیفیت تولد آن

۱ (f. 2) در بیان معانی قوت

۲ (f. 3v) در عدد قوتهای کلیه و جزئیة

۳ (f. 13v) در بیان عدد ارواح و اعضاء این

۴ (f. 29v) در بیان خلایق که میانه اطباء و حکما در محل فیضان قوا

۵ (f. 36) در بیان تقسیم متفاوتات غذا و دوا و غیر آن

۶ (f. 43v) در بیان شطری از احوال کیف و امری چند که متعلق

بآنست مانند مزاج و غیر آن

۷ (f. 53) در بیان بعضی از کیفیات و صفات دیگر که عارض ادویه میگردد

۸ (f. 62v) در تقسیم کیفیت مزاجیة ادویه باعبدال انهم

۹ (f. 78v) در بیان معنی مواد از مرکب الثوی

۱۰ (f. 87) در بیان خاصیت و معنی اجسام در التخاصیت

۱۱ (f. 91) در بیان برخی از حالات که عارض نفس باعتبار انصاف

قلب و روح بعضی از صفات میکردند،

۱۲ (f. 93v) در بیان چگونگی جهت تأثیر ادویه قلبیه در قلب و روح

قلبی از تقویت و تفریح و نظایر آن،

خاتمه (f. 98v) در بیان معنی محتملة الارادة از طبیعة در اصطلاح حکما،

There is no colophon, and at the end of the *khātima* there is given a *fihrist* of the *bābs* in the work. F. 103 is blank. Beg. of the treatise:

الحمد لله ... مقدمه، در بیان معنی روح و کیفیت تولد آن،

بدانکه اهل ملل النعم

On ff. 103v-106v there is a short treatise on the effects of liquid drugs (بیان مقادیر الشربیات من الادویه), in Arabic. It is similarly ascribed, in an additional line, to the authorship of the same Muḥammad Ṣādiq, the author of the main treatise in this volume. Beg.

لله الحمد و المنة و هو العزيز الحكيم النعم

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 106; 8 9.75 x 6; 7 x 4; ll 15, no *jadwala*. Or. pap. Ind. east. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

609.

(قرابادین علوی خان)

(Qarābādīn-i-ʿAlawī Khān).

I 263.

A large pharmacological treatise, on compound medicines, in which descriptions of drugs, etc., are often mixed up with religious matters, *hadiths*, etc. The author calls himself Sayyid Muḥammad Hāshim (b. Muḥammad Hādī al-ʿAlawī); he bore the titles of ʿAlawī Khān and of Murtamida'l-Mulūk, and died (cf. R 382) in 1162/1749; cf. also EIO 2361. The present work may be identical with the *Jāmiʿu'l-jawāmiʿ*, mentioned in EIO 2361. The work is divided into three *maqāṣids*, of which the first two form, in fact, merely an introduction:

۱ (f. 1v) در ذکر ادویه مرکبه مذکوره در احادیث،

۲ (f. 11) در ذکر دواء عصمت که ذکر کرده معلم اول ارسطاطالیس حکیم

در رساله که از برای اسکندر تألیف کرده،

۳ (f. 13) در ذکر دولی کبد جامع المنافع،

Many earlier works are referred to. Beg. of the treatise :

الحمد لله ... اما بعد * ميگويد السيد محمد هاشم المصطفي بمعتمد
الملوك علوي خان النج

Copied in the end of the xii/xviii c. A few glosses and notes on the margins.

Ff. 333; 8 13,5 x 8,5; 9,5 x 5,25; II 25, within *jadwals*. Or. pap. Ind. nat. Cond. bad. The second half of the volume is badly damaged by worms or white ants. Ff. 1 and 2 are of quite recent origin.

610.

تحفة المسيحي

Tuḥfatu'l-Masīḥā.

II 294.

A voluminous work on medicine, based on various standard works, Western as well as Muhammadan and Indian, such as those of Lazar, Ribeira, Avicenna (the *Qānūn*), Zakariyā Rāzī, Najībū'd-Dīn Samarqandī (*Asbāb wa 'alāmāt*), Abū'l-Hasan Qarshī (*Mājiz*), Ilāqī (*Mu'ālījāt*), Abū Maṣṣūr Zarrīn-dast (*Nūru'l-Uyūn*), Isma'il Jurjānī (*Dhakhira-i-Khwārizmshāhi*), and many others (see f. 1v). The author, a Christian apparently connected with the Portuguese church, mentions that his ancestors came from Syria, from Halab, or Aleppo. Some of them lived at Dihli, but he had settled at Ūdaypūr, under the local raja Jagat-Sing'h, to whom the work is dedicated (f. 2). He gives his own name as Dominic Gregory Bautist, surnamed Dak'hanī Beg, s. of Rafa'l Bautist, surn. Nazar Beg, s. of Juan Bautist, surn. Yahyā Beg, s. of Ibrāhīm Beg, s. of Qaraqāsh Beg, s. of Yūnus Beg (f. 1v and in the colophon). He also refers to his teacher whom he calls Silvestre Zacharos (f.) .

افضل علمي دوران سلويستر ذكروس عرف اصلي مسيح بن جري (ذكروس)
(the word ذكروس is not clearly legible).

There is some doubt as to the exact date of composition. The date of the beginning of compilation is given on f. 2, top, as the 5th January (١ جنير) 1749 (so in figures and in words). But the equivalent in the Hijrī era, the 22nd Muḥarram 1160, or the 30th year of Muḥammad Shāh's reign, is in fact the 3rd Febr. 1747. The present copy is an autograph, dated the 5th Rab. II of the first year of Ahmad Shāh's reign, i.e. 1162, or the 25th March 1749. Therefore the Hijrī date seems to be more reliable, and a mistake in the Christian date is probable.

The work is divided into three *maqālas*, subdivided into different numbers of *faṣls*, etc.:

١ (f. 2) اندر ياد کردن حد طب و منفعت آن و ياد کردن ماينها
و تشریح اندامها و قوتها و غير آن *

۲ (f. 90) اندر یاد کردن طب معالجات که طبیب از آن عمل تواند کرد

۳ (f. 639v) اندر یاد کردن اعمال الید اعنی دستکاری

Beg. of the treatise :

سپاس و ستایش مرخدای و عیسی مسیح را که ذات او بیچ ذات
نماند ... اما بعد، میگوید شکسته و دلخسته مسیحی درمیک کرکزی الخ

The book is paged from the beginning to end, in red ink, and at the top of the pages are given page headings, in Persian, in the original characters or in transliteration, or, sometimes, in Portuguese; cf. on f. 2 "*Andar had tebque*" (اندرد حد طب), etc. There are also very many marginal notes, in Persian, Portuguese, and transliterated Hindustani. A long note in Portuguese appears on f. 1. A complete *fihrist*, with references to pages, is added in the beginning, on eight leaves. On seven fly-leaves at the beg. there are: a note on Persian medical terms, with their Portuguese equivalents; on some alchemic matters, with drawings of various implements; on the properties of various plants; on the cultivation of some medicinal vegetables; a horoscope, etc.

At the end there are: some stray notes, of the same nature as above, on ff. 669v-672v. On ff. 672v-676v there is a treatise on the properties of the 'China root,' apparently an adoption of the well-known treatise of 'Imādu'd-Dīn Maḥmūd Shīrāzī (cf. IvASB 1542), who is referred to in the text.

Ff. 677-679 are occupied with a note on farriery; the work from which it has been extracted is not mentioned. Some stray notes cover the last two leaves.

On ff. 3-27v, on the margins, there is placed the *Jāmi'u'l-Jawā'id* (sometimes also called *Tibb-i-Yūsufi*), a treatise on medicine, by Yūsufi, or Yūsuf b. Muḥammad b. Yūsuf aṭ-Ṭabīb Harātī, who flourished in the first half of the X/XVIc., see IvASB 1543, 6. completed the 18th Ramaḍān 917/the 9th Dec. 1511. The beginning differs from that of IvASB 1543, 6:

ای که خواهی تندستی از در حکمت در آ

تا بعلت هلی کونا کون نکریدی مبتلا

Dated, as mentioned above, the 5th Rab. II 1161/the 4th Apr. 1748, at Uḍay-pūr, by the author himself.

Fl. 696; S 18 x 10; 13 x 6,5; ll 19, no fadwals. Or. pap. Large Ind. nat. Cond. tol. good. Slightly worm-eaten and repaired; traces of moisture. Seals at the beg. and end (erased).

611.

خلاصة العيش عالمشاهی

Khulāṣatu'l-'aysh-i-'Ālamshāhi.

II 285.

A large treatise on sexual intercourse, aphrodisiacs, diseases of the sexual organs, etc., by one Muzaffar (f. 2), compiled by him in 1177/1763-1764 (f. 3), for presentation to Shāh 'Ālam (1173-1221/1759-1806), to whom it is dedicated (f. 3v). It is divided into two *maṭlabs*, each subdivided into 20 *bābs*. The work is chiefly based on Indian sources. See EB 1628. Beg.

حمد بیقیلس و سنایش با سپلس آنریدکاری را الخ

Dated the 13th Muharram 1233/the 23rd Nov. 1817.

Fl. 255; 8 10 x 5.5; 5 x 4; II 16, no fadwals. Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and medical prescriptions on fly-leaves, at the beg. and end.

612.

(مجموعه در طب)

(Majmū'a dar ṭibb).

I 157.

Treatises, in Persian and Arabic, connected with medical matters:

1. (ff. 1-11). *Tahqīqu'l-awzān*. Explanation of terms used in medical works in connection with weights, etc., by 'Abdu'l-lah b. Muḥammad Ashraf Ṣiddīqī. He wrote apparently in the second half of the XII/XVIIIc., or beg. XIII/XIXc., as many late works are referred to, such as *Qarābādīn-i-Qādīrī* (comp. ca. 1130/1718), *Sirāṭu'l-luḡat*, of Ārzū (completed in 1147/1734-1735), etc. Beg.

حمد و سپلس لایق کردگار نیست که ... اما بعد، چنین گوید گرفتار علل الخ

Many marginal notes. Additional notes at the end.

2. (ff. 11v-13). (*Fuṣūl Buḡrāt fi'l-buḥūr*). A collection of 25 rules for the cure of pustules and ulcers, in Arabic, ascribed to Hippocrates, found by the editor in the sage's grave (!). Beg.

هذه فصول في البثور وجدت في قبر بطراط الخ

Additional notes of medical contents at the end, and on the margins.

3. (ff. 13-14v). *Bur'u's-sū'at*. A short treatise on medicine, in Arabic, by Abū Bakr Muḥammad ar-Rāzī (d. ca. 320/932), see Brock. I, 233-234, cf. IvASB 1552. In the colophon he is confused with Fakhru'd-Dīn Rāzī (d. 606/1209-1210), the famous theologian. Beg.

قال محمد بن ذکری (ذکریا) (i.e. الرازی) الی کذا عذ و غیر الی القاسم الخ

Notes of medical contents, in Persian, on ff. 15-15v.

Dated (ff. 11 and 14v) the 7th Dh'l-Qa'da 1249/the 18th March 1834, copied by Muḥammad Hama, at Kākoī (near Lucknow).

Fl. 15; 8 9 x 7; 7 x 3.5; II 16, no fadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

613.

دستورات

Dastūrāt.

I 377.

A short treatise on the general principles of medicine. The title, as above, is given in the colophon. The name of the author and the date of composition are not mentioned. On f. 1 the book is ascribed to the authorship of one Hakīmū'l-Mulk Jīlānī, but the place is mutilated, and it is impossible to ascertain whether the statement is correct. The work seems to be of modern origin. There is no regular division into chapters. It begins:

الحمد لله و الصلوة على رسوله، بدانکه طب علم است باحوال ابدان الخ

Copied in the xiii/xix c.

Ff. 33; S 7,75 × 4,75; 5,5 × 3,25; ll 12, no jadwala. Or. and Europ. pap. Ind. nast. Cond. very bad. Worm-eaten and badly spoilt by 'repairs'. A seal on f. 1, dated 1262/1846.

614.

بستان افروز

Bustān-afrūz.

II 432.

A short *risāla* on the curative properties of various Indian plants, by Sayyid 'Abdu'l-Fattāh (surnamed) Khwāja 'Abdu'l-lah Namakīn. There are no indications as to the date of composition, and apparently no references to earlier works on the subject. There is apparently no special arrangement. The author translates the ordinary names of plants into Arabic, or coins new Arabic names for them, and these new names are written in red ink as headings to the notes in which every particular drug is dealt with, cf. on f. 8v: الخ، انعكاس القمر، اعنى كل چاندني كه آن الخ، etc. Beg.

الحمد لله ... اما بعد، معلوم احباب باد كه چون ادریه يونانیه الخ

Copied in the beg. of the xiii/xix c.

Ff. 15; S 9,5 × 6,25; 7 × 3,5; ll 16, no jadwala. Brownish Or. pap. Ind. nast. Cond. good.

615.

(رساله در طب)

(Risāla dar ṭibb).

Ia 99.

A fragment of a medical work, containing *maqālas* 3-8 (the last two incomplete). There are apparently no references to the earlier medical literature in the book. In order to facilitate identification, the headings of the *maqālas* are here given. Each *maqāla* is divided into a different number of *faṣls*.

۳ (f. 1) در احوال تن مردمست از تندرستی و بیماری و سببهای آن

و علامتها که دلالت کننده است بران (five *faṣls*)

۴ (f. 14) در بیان نبض و احوال آن (six *faṣls*)

۵ (f. 24) در تدبیر نگاه داشتن تندرستی الخ (ten *faṣls*)

۶ (f. 38) در بیماریهای سر (ten *faṣls*)

۷ (f. 44) در بیماریهای اندامهایی که از سینه تا زانوفاست (18 *faṣls*)
(incomplete).

۸ (f. 52v ?) در بیماریها باقی اندامهایی و علاج آن (nine *faṣls*)
(incomplete).

Copied in the xiii/xix c.

Fl. 58: S 7,25 × 4,5; 5,75 × 3,25; ll 14, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

8. Zoology, diseases of animals, hunting, falconry, etc.

616.

باز نامه

Bāz-nāma.

Ia 19.

A detailed treatise on falconry, composed in 570/1175–1176 (cf. f. 4, top). This date does not seem to be reliable, as *Bāz-nāma-i-Firūzshāhī*, which was comp. in 571/1176 (cf. EB 1859), is referred to. The old diction and orthography are not preserved in this copy. The name of the author is not mentioned. The treatise is divided into 72 *bābs*; their list is given on ff. 4–5v. The last one breaks off just in its beginning, but the alphabetical vocabulary of veterinary and medical terms, given on ff. 237v–244v, apparently forms part of it. Beg.

الحمد لله ... بعد این کتاب مستطاب باز نامه آداب الصيد الخ

Beg. of the first *bāb* (f. 5v):

طریق آراستن دست کش جانوران، باید که هر روز الخ

Copied in the xiii/xix c.

Fl. 244; S 11 × 6,75; 8,5 × 4; ll 15, no *jadwāl*. Grayish Or. pap. Ind. coarse nast. Cond. good. Slightly worm-eaten.

617.

شکار نامه ایلخانی

Shikār-nāma-i-Ilkhānī.

Ia 179.

A treatise on hunting and the animals trained for this purpose, by 'Alī b. Manṣūr al-Halwā'i (f. 13); he dedicated it to the

Mongol prince Tughāy Tīmūr Khān (f. 13), who reigned in 739-752/1338-1351. The work is divided into two *muqaddimas* and 27 *bābs* (of. ff. 22-24, where their list is given). It seems, however, that this means that the 27 *bābs* constitute these two *muqaddimas*, the first containing 22 of them, dealing chiefly with falconry, and the second (f. 120), five *bābs*, on different quadrupeds which may be trained for hunting. In the first *muqaddima* the last *bāb* of which the heading is distinctly marked, is the 15th, on f. 59v. The *bābs* 16-22 have no headings, although the text is apparently complete. The authorities on which the book is based are given on ff. 15-15v. The treatise is an expanded version of the *Sayd-nāma-i-Malikshāhī*, which is supplemented from various apocryphal books of Jāmāsp, Hippocrates, Galen, Buzurjmihr, etc.; also from authors or works as follows: the *Jawāriḥ-nāma* of Abū'l-Bukhturī (?), Dihqān Shakanī (شکنی); a *Risāla* of Abū'l-Fawāris Fitāwardī; *Shukra-nāma* of Abū'l-Faraj Bāz-dār, Dihqān Bā Tegīn; *Sayd-nāma* of Abū Dakrī, Dihqān Bukhārī (بخاری), Rāfi Sayyār, etc.

The work contains a great many Mongol and Turkish terms and may be interesting from a linguistic point of view. The diction in this copy is modernised, but almost exclusively with regard to the orthography. A fragment of the same work is described in EIO 2979, 5. Beg.

حمد و سپاس بپسند که سیم رخ و شهباز عقل الع

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Fl. 137; S 9,75, x 8; 9,5 x 3,5; ll 10, no jadwals. Bad machine-made paper. Ind. nat. Cond. good.

618.

مضار دانش

Miḡmār-i-dānīsh.

I 714.

A treatise on farriery, by Nizāmu'd-Dīn Aḥmad (f. 4v), dedicated to 'Abbās II (f. 4), written in 1071/1660-1661 (of. R 483). Besides, the present copy gives the colophon of its original, of which the transcription was completed the 2nd Jum. II 1080/the 28th Oct. 1669, so that (if this colophon is not entirely fictitious) the work must have been completed before that date. See IVASB 1605 where a small extract from this work is described. Also EB 1867, Pr 591, Ros 319, R 482-483, etc. It is divided into a *muqaddima*, three *marḥalas*, and a *khātima*. Beg. as usual:

سپاس بقیاس خداوند جهانرا که ابلق لیل و نهار الع

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Fl. 96; S 9,75 x 6,25; 6,5 x 3,5; ll 10, no jadwals. Cheap Europ. pap. Ind. nat. Cond. good.

619.

(مجموعه)

(Majmū'a).

1a 60.

A collection of extracts from different treatises on falconry :

1. (ff. 1-36v). *Dastūru's-sayd*. A treatise on falconry, by Muḥammad Ridā b. Muḥammad Yūsuf, who wrote it (cf. f. 1v) in 1083/1672-1673, and dedicated it to Aurangzīb (ibid.). The treatise is divided into 77 short *bābs*; their list is given on ff. 1v-2v. Beg.

حمد بیعد و سپس بیعد از لزل تا ابد ... اما بعد، اعف العباد الخ

2. (ff. 37-44). Extracts from different *bābs* of a work on falconry of which the title is not given.

از باب دوم، طریق صاف نمودن کلالچشم و سیاه چشم الخ

3. (ff. 45-53). *Bāz-nāma*. Another extract, from the *Bāz-nāma* of 'Alī b. Husayn b. 'Alī Amīrān al-Ḥasanī al-Iṣfahānī on the diseases of falcons. Beg.

تذییر تا آمدن جالوز بخواندن گفته اند که الخ

Several drawings at the end.

4. (ff. 54-63). *Bāz-nāma*. A brief treatise on falconry, in 59 *bābs*. The name of the author and the date of composition are not mentioned. Beg.

حمد بیعد و ثنای بیعد مر حضرت واجب الوجود ... بعده، بداند

ارباب علم و دانایان و بزرگواران بدجوبه تمام الخ

5. (ff. 64-68). Notes by Sarnām (سرنام) Sing'h on falconry, based on the instruction received from Mirzā Asad 'Alī Beg Mir-shikār. Beg.

اول در کوشکی باز و غیره در چشم و سیاه چشم الخ

6. (ff. 69-82v). *Bāz-nāma-i-Fīrūzshāhī*. It is apparently very closely connected with the treatise described in IvASB 1607, 3; the text differs in wording, but the subjects, their sequence, and terms, are almost the same in both. There is no introduction, and the work begins :

انتخاب باز نامه فیروز شاهی، مشتمل بر چهل و یک باب الخ

This treatise, as well as IvASB 1607, 3, are apparently entirely different from EB 1859, which has also the title *Dastūr-i-sayd*.

7. (ff. 83-136). *Bâz-nāma*. Yet another treatise on falconry, composed at Bhakar, in Berar, in 1091/1680 (the 25th year of Aurangzib's reign), cf. f. 85. The author does not mention his own name. The treatise is divided into 43 *bāba*. The beg. of the introduction is versified. Apparently a few *bayts* are lost, and it begins with:

جانور پرا چو بصحرا برآید * گرسنه و رام توانا برآید * الخ ... بدانکه
هزیک در ذکر الخ

On ff. 136-137v at the end there are notes on different medicines.

Dated (f. 136) the 17th Shawwāl 1271/the 3rd July 1855.

Ff. 137; S 11,5 x 7,25; 8,75 x 5; ff. 18, no *jadwals*. Cheap Europ. pap. Ind. nast. Cond. good.

620.

(سیدیہ)

(Şaydiyya).

I 439.

A treatise on various kinds of game, by the well-known poet Hazin, or as he calls himself on f. 1v, top, Ibn Abi Talib az-Zahidi al-Jilani, Muhammad, surnamed 'Ali (d. 1180/1766). See R 483, cf. EIO 1712; *Ind. libr.* Bk 407. The work is divided into a *muqaddima* (f. 1v), three *bābs* (ff. 6v, 21, 22), and a *khātima* (f. 23v). The title and the exact date of composition are not given here. Beg. as usual:

سپاس بیقیاس که مدد لک الوهام از استقصای اعمالش الخ

Copied in the beg. of the xiii/xix c. Several notes on the margins.

Ff. 23; S 9,5 x 5,25; 6,25 x 3,75; ff. 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

621.

The same.

I 93.

Another copy of the same work, see No. 620. Beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

* Ff. 167-191v; for measurements, etc., see above No. 410.

622.

سیدیہ

Şaydiyya.

II 151.

A treatise on the religious observances connected with hunting, the killing of animals, the lawfulness of the flesh of

different species as food, etc., the same as IvASB 1042. The name of the author and the date of composition remain unknown. In the present copy there is a dedication to one Abū'l-Hasan Bahādur Khān (f. 2), who cannot be identified (or, the name is perhaps fictitious). Beg. as usual :

بهترین طایر یال (sic) فال مبارک یال که طایران کند در هوای الهم

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Fl. 66; S 7.75 x 5; 5.25 x 2.5; ll 11, no jadvāls. Brown Or. pap. Ind. nast. Cond. tol. good. Numerous notes on the margins.

623.

باز نامه

Bāz-nāma.

III 144.

A treatise on falconry. The name of the author and the date of composition are not given. It is divided into 76 *bābs*, mostly very short ones. The work seems to be of comparatively modern origin. Beg.

بعد حمد و ثناء ایند توانا که شد باز فکر الهم

The present copy is written so as to imitate the style of lithographs; the introduction is separated, and the first two *bābs* are probably left without headings. The text of the main portion begins abruptly :

در بیان آنکه اول جانوران شکری الهم

Copied a few years ago, in a pretentious style, but without the date of transcription, etc.

Fl. 106; S 13 x 8; 9.25 x 4.5; ll 13, within jadvāls. Europ. pap. Modern Ind. nast. Cond. good. Marginal notes. Bad vignette and ornamentation on the opening leaves.

624.

کبوتر نامه

Kabūtar-nāma.

I 775.

A short treatise on pigeons, their training, and cures for their diseases. The name of the compiler and the date of composition are not given. There is no preface, and the treatise starts abruptly :

قرار عشقباز آنست که چون جوانه چول روز بر بام افتاب خورد الهم

Copied in the xiii/xix c.

Fl. 16; S 9 x 5; 7.25 x 3.5; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Notes and additions on the margins.

9. Arts, technology, agriculture, etc.

1. Military art.

625. (رساله در سپاهداری جماعت انگریزیه)
(Risāla dar sipāh-dāri-i-jamā'at-i-Angṛīziyya). I 769.

A fragment of a large work, dealing with the methods of the British administration in India, military and civil. The extant portion deals chiefly with the European principles of organising the army, and only the last few pages deal with the civil government of the East India Company (f. 56v). The author's name does not appear. The work must have been compiled towards the end of the XII/XVIIIc., or early in the XIII/XIXc. There are many interesting anecdotes from the military history of the XII/XVIIIc. It is divided into many unnumbered *fasls*. Beg. abruptly:

... لکن بسبب نام و جلب قلوب عوام اهل اسلام الخ

The copy is apparently an autograph, originally completed in Muharram (الشهر الأول) 1225/Fehr. 1810 (which probably is the date of the completion of the work itself), at Patna. It is at present in a very bad condition, being much injured by worms. Portions of many leaves are torn away.

Pl. 63; S 7,25 x 4,25; 5,25 x 2,5; II 17, no *jadwala*. Or. pap. Ind. nat. Cond. very bad.

2. Archery.

626. هدایة الرامي
Hidāyatu'r-rāmī. II 455.

A treatise on archery, by Muhammad Bud'h, surnamed Sayyid 'Alawī, who dedicated it to 'Alā'u'd-Dīn Husayn, a local ruler of Bengal (890-925/1493-1518). See EIO 2768-2769; cf. Pr 337-338, R 488, etc. It is divided into 27 *bābs*. Beg.

حمد و ثنای مر خدا بر جل و علاء ان توانای که بفرج اعلی الخ

Dated the 6th Ram. 1252/the 15th Dec. 1836, or 1893 of the Sambat era.

Pl. 20; S 13 x 9,75; 11,25 x 7; II 22, no *jadwala*. Or. pap. Ind. nat. Cond. tol. good. Worm-eaten.

627. (رساله در تیر اندازی)
(Risāla dar tīr-andāzi). I 105.

A fragmentary treatise on archery, incomplete at the beginning and apparently also at the end, so that the name of the

author, the title of the work, etc., cannot be ascertained from the text. The author mentions his teacher, Nūru'l-lah (cf. f. 67), and often refers to a book on archery called *Dastūru'l-'amal*. The extant portion is divided into six *aṣls*, subdivided into different numbers of *naṣls*. Beg. abruptly:

احمل اول در بيان قبضه و آن مشتملست بر هشت وجل النج

Copied in the xiii/xix c.

*Fl. 49-79v; S 10,5 x 6; 8 x 3,5; ll 15, within jawāl. Or. pap. Course Ind. nast. Cond. not good.

3. *Agriculture and horticulture.*

628.

ارشاد الزراعة

Irshādu'z-zarā'at.

I 30.

A treatise on agriculture, composed in 921/1515 (f. 15), by Qāsim (b.) Yūsuf b. Abī Naṣr Ṭabībī (better, probably, Ṭabbasī), who claims to be a descendant of shaykh 'Abdu'l-lah Anṣārī (f. 3v), see IvASB 1612 and Bl 916, 3. The work is dedicated to a prince whose name is not mentioned. Beg. (as in IvASB 1612):

حمد مرقادیرا که در عرض چهل باغ جهان النج

Copied apparently in the xiii/xix c. (fl. 9-32, written by the same hand, are of machine-made paper), but some skill was shown in the attempt to mislead the readers into a belief that the MS. is an old copy. A seal of Akbar appears on f. 1v, but there is no need to prove that it is forged. The orthography of the MS. is quite modern.

Fl. 47; S 8,5 x 5,75; 6,75 x 3,5; three columns with irregular numbers of lines, each about 1,5 inches long, within jawāl. Or. and Europ. pap. Ind. nast. Cond. tol. good. Bad vignettes.

629.

نخلبندیہ

Nakhlbandiyya.

I 455.

A treatise on the cultivation of various useful plants, composed in 1205/1790-1791, by Ahmad 'Alī b. Muḥammad Khalīl Jaunfūrī, who based it on, or extracted it from, the works of Amānu'l-lah Ḥusaynī, namely the *Shajara-i-nihāl* and *Nuskha-i-kukh-bād* (i.e. plague of caterpillars). There is no regular division into chapters. Beg.

شکر و سیاس بیرون از اندازه (و) قیاس جائعی را النج

Dated the 23rd Dhī Qa'da 1261/the 23rd Nov. 1845, at Cawnpore.

Fl. 27; S 9 x 5,75; 7,25 x 3,75; ll 16, no jawāl. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

630.

(رساله در فلاحات)

(Risāla dar falāḥat).

Ia 116.

A treatise on agriculture, incomplete at the beginning, so that the passages which may have contained the exact title, the name of the author, etc., are lost. The colophon does not give information on these points. The work consists of 12 *bābs* and a *khātima*, dealing with various technical details of cultivation. The introduction and the beginning of the first *bāb* are lost, and the work opens with:

... ذکر در دانسته یا سه دالره زرد یا سرخ بر کون و قوطاس شود الخ

Beg. of the second *bāb* (f. 5v):

بایں دریم در معرفت زراعت حبوب و آنچه تعلق بآن دارد درین ماه
معرفت زمین زراعت و معرفت برز الخ

Dated the 27th Dhī Qa'da 1256/ the 1st Febr. 1840.

Fl. 62: S 5,75 × 4,5; 3 × 2,75; ll 11, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

4. Technology, metallurgy, mechanics, etc.

631.

جواهر الصنائع

Jawāhiru's-ṣanā'i'.

II 529.

An incomplete version of *Majma'u's-ṣanā'i'*, or *Majmū'atu's-ṣanā'i'*, as the book is sometimes also called, dealing with different methods of applied chemistry and alchemy. The date of composition and the name of the real author of this work remain unknown. See IvASB 1621, where references to other catalogues are given. The wording and the sequence of the *bābs* differs from those in IvASB 1621 and EIO 2783. The present copy contains 24 numbered *bābs* and two without numbers. The last two, on evoking *djins* and *parīs* (f. 47v and 48), dealing with demonology, do probably not belong to this work. Beg. as usual:

حمد و سپاس بدیع الاساس مر حضرت صانعی را که الخ

Copied in the beg. of the xiii/xix c.

Fl. 50: S 9,25 × 6; 7,25 × 4,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Numerous marginal notes and glosses.

632.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 232.

Two treatises on the methods to test the quality of swords:

1. (ff. 2-20v). *Ta'idu'l-baṣārat*. A treatise on swords, com-

posed in 1118/1706-1707 (cf. f. 2, where a chronogram is given as (تأیید بصارت). The name of the author is not given, but in the Cambridge copy, described in Br 136, 1, and in No. 633 here, it appears as Nithâr, whose real name was Luṭfu'l-lah, and surname Nuṣratu'l-lah Khân. In the present copy the actual beginning is lost, and the work opens with the versified passage quoted by E. Browne on p. 224 of his catalogue, or on f. 3, l. 13 in No. 633:

این نسخه مسمی است بتأیید بصارت، الخ

2. (ff. 21-24v). *Tamhîdu'l-baṣārat*. Another, shorter, work on the same subject, based on the preceding one. The compiler, who does not mention his own name, calls the author of the preceding work his *ustād*, and must therefore have lived in the first half of the XII/XVIIIc. He compiled this treatise at the request of Muḥammad Hādī b. Fākhir Khān b. Iftikhār Khān b. Aṣālat Khān Ni'matu'l-lahī al-Husaynī al-Harawī. Another copy of this treatise is described under No. 634, 2. It is divided into a *muqaddima*, five very short *bābs*, and a *khātima*. Beg.

الحمد لله الذي اقام بدر الدين بالسيف ... اما بعد ارشد ارجمند
و اسعد بختمند در عملی شرافت الخ

On f. 1v there is a prayer, in *Arabic*, apparently not connected with either of these treatises.

Dated (f. 30v) the 16th Jum. I 1255/the 28th Jul. 1839, copied from a very incorrect original, as explained in the colophon. The figure 1255 has been mutilated in such a way as to give 1155.

Ff. 24 (*bayāḍ* form); S 4,5 × 7; 3,5 × 6; ll 14, no *jadwala*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Additions and notes on the margins.

633.

تأیید البصارة

Ta'îdu'l-baṣārat.

I 452.

Another copy of the same treatise, as No. 632, 1, this time complete. The passage with which the former copy opens is found here on f. 3, l. 13. Beg.

احسان بی پایان رب اکرم الکریمین ... اما بعد ذرة بيمقدار لطف الله
تخلص نثار مخاطب بنصرت الله الخ

Copied in the xiii/xix c. This MS. formed apparently originally a portion of Nos. 627, 634 (I 105).

Ff. 28; S 10,5 × 6; 9 × 3,5; ll 15, within *jadwala*. Or. pap. Ind. nast. Cond. not quite good.

634.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 105.

Another collection of treatises dealing with the quality of swords.

1. (ff. 1v-43). *Barāhīnu's-sawārim* (cf. f. 6), a detailed treatise on swords, by Aḥmad b. Muḥammad (or Mir Muḥammad Khān) b. Ibrāhīm (or Multafit, as given here ملفت, Khān) 'Ālamgīr-shāhī Ni'matu'l-lahī al-Husaynī al-Yazdī (cf. f. 3v); he wrote probably in the middle of the XII/XVIIIc., as he refers to Luṭfū'l-lah, the author of the *Ta'īdu'l-baṣārat* (see above, No. 632, 1), who wrote in 1118/1706-1707. The work is divided into one *muqaddima*, giving some historical anecdotes concerning swords (f. 6v); five *maqālas*, on ff. 14v, 20, 23, 25, 27v, dealing with the qualities of steel, its composition, tempering, shaping, etc.; and a *khātima* (f. 34) on various additional matters. At the end (f. 42v) Muḥammad Shāh (1131-1161/1719-1748) is eulogised. Beg. of the treatise:

حمد بيتد خالق الصباحي را كه صفايه شهره الع

2. (ff. 43v-48v). *Tamhīdu'l-baṣārat* (f. 44). Another copy of the same treatise as described in No. 632, 2. Beg. as usual:

الحمد لله الذي اقام هذا الدين بالسيف الع

Copied in the xiii/xix c.

* Ff. 1v-48v; S 10.5 x 6; 8 x 3.5; II 15, within jadwals. Or, pap. Ind. coarse naat. Cond. rather bad; worm-eaten and repaired.

635.

اداة الكاتب

Adātu'l-kātib.

II 497.

A treatise on the methods of preparation of ink, by 'Abdu'l-lah b. Ḥasan b. Ibrāhīm b. Husayn Kūhdizi Dāmghānī. The author, who apparently was a professional copyist, mentions that when he came to India, he found that it was there impossible to find the good ink and pens, necessary for really calligraphical writing. He therefore wrote his book which is based on reminiscences of the methods used by Sulṭān 'Alī Mashhādī and Majnūn (cf. f. 2), two famous calligraphers of Herat who flourished in the beg. of the X/XVIc. As the latter died about 945/1538-1539, it is possible that the author may have lived in India under Akbar. The work is not divided into separate chapters. Beg.

الحمد لله الذي فضل مداد العلماء ... ميكويد محضر اين رساله الع

Dated the 6th Rab. I 1247/the 15th Aug. 1831.

Ff. 15; S 10.25 x 6; 7.75 x 4; II 11, no jadwals. Or, pap. Ind. naat. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

636.

معيار العقول

Mi'yāru'l-'uqūl.

I 959.

A short treatise on the principles of mechanics, obviously compiled from European works. The author calls himself Abū 'Alī, and does not give the date of composition. The treatise is divided into five *bābs*. Beg.

الحمد لله الذي رفع مقادير أهل الكمال الخ

Copied in the xii/xix c.

Fl. 9; S 8.5 x 6.5; 6.25 x 4; ll 16, no *jadwāl*. Oc. pap. Ind. nast. Cond. tol. good. Worm-eaten. Many drawings. Occasional notes on the margins.

5. *Architecture.*

637.

(رساله در بعض ضارعات آگرا)

(Risāla dar ba'ḍ-i-'imārāt-i-Agra).

I 354.

Apparently a condensed and incomplete version of the same work as the one described in IvASB 1622, dealing with the materials used in the construction of the Tāj-mahall and other buildings, in or near Agra, with a short biographical note on Mumtāz-Mahall, the wife of Shāhjahān. It covers only a small portion of IvASB 1622. Beg.

خلاصه أحوال (sic) بانو بیگم مضاعف بمقتا: محل الخ

Copied towards the beg. of the xiv/xx c.

Fl. 41; S 9.75 x 5.5; 6.5 x 3.5; ll 7, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

6. *Calligraphy.*

638.

رساله منظوم در علم خط

Risāla-i-manẓūm dar 'ilm-i-khaṭṭ.

II 519.

A short versified treatise on calligraphy, comp. by Sulṭān 'Alī (cf. I. 3, bottom) in 920/1514 (f. 11). In the colophon the author is called Sulṭān 'Alī Mashhadi. The latter, a famous calligrapher, died in 919/1513-1514, as stated in R 573. There may be a mistake as to the date of his death in the authorities which Rīm utilised. Beg.

ای قلم تیز کن زبان بیان ' بهر حمد خدای هر تو چمن

Copied in the xii/xviii c.

Fl. 11; S 8.5 x 4.75; 5 x 2; ll 15, no *jadwāl*. Or, Brownish pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Stray notes and quotations at the end.

7. Music.

639.

راگ درپن

Rāg-darpan.

I 407.

A treatise on Indian music, the same as described in EIO 2017, RsBr 71, EB 1847, composed in 1076/1665-1666 (cf. ff. 49 and 55). The author, who styles himself Faqir, or Faqīru'l-lah (cf. f. 2v), apparently intentionally omits his full name. His treatise is divided into 10 *bābs* (the headings are quoted in EIO 2017), and chiefly based on a Hindi work, composed under Mān Sing'h of Gwalior (beg. X/XVlc.), and called مانتوغل (f. 2v), Mankutôhal. Beg. as usual:

حمد و سپاس بقیلیس سر آفریدگارِ انعم

Dated the 3rd Rab. II 1213/the 14th Sept. 1798.

Ff. 56; S 8,5 x 5,25; 6,5 x 3,25; II 14, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Many marginal notes and glosses.

640.

تصفة الهند

Tuhfatu'l-Hind.

I 156.

The well-known work on Indian music, different arts as practised in India, physiognomy, sexual matters, etc., composed some time about 1086/1675-1676, by Mirza Khān (Muḥammad) b. Fakhri'd-Dīn Muḥammad, and divided into a *muqaddima*, seven *bābs* and a *khātima*; see IvASB 1630, where references to other catalogues are given (add RsBr 78). Beg. as usual:

الحمد لله ... أما بعد، جنین (گوید) مست بادۀ هذیان الم

Dated the 6th Rab. I 1254/the 31st May 1838.

Ff. 300; S 11,75 x 8; 8,5 x 4,25; II 16, no jadwala. Bad, green coloured Or. pap. Ind. nast. Cond. still tol. good, except in the beg. and the end, where several folios have crumbled. The paper, apparently under the influence of the dye, has become fragile and in some places discoloured.

10. Magic, alchemy, divination, etc.

1. Interpretation of dreams.

641.

کامل التعبیر

Kāmilu't-ta'bīr.

II 201.

The famous early work on the interpretation of dreams, by Abū'l-Faḍl Husayn (b. Ibrāhīm) b. Muḥammad at-Tiflīsī (this word is here corrupted by the scribe into النعلی); he dedicated it to a prince in Asia Minor, 'Izzu'd-Dīn Qlich Arslān b. Mas'ūd (569-588/1173-1192). See IvASB 1508, where references to

other catalogues are given. It is divided into 16 *faṣls* of which the first 15 form a sort of introduction, and the last one contains a list of dreams with their explanations, in which the subjects of dreams are alphabetically arranged. Beg. as in EIO 2276:

ستایش و ستایش (sic) خدایا که واحد و حمد و قادر است اله

Dated the 15th Ramaḍān, the year is not given. It must be within the limits of 1173-1221/1759-1806, as the intended date was also to be given in the regnal years of Shāh 'Alam.

Fl. 446; 8 —; 7,5 × 3,75; ll 17, within *jadwala*. Or. pap. Margins, of different paper, have decayed and crumbled away. Cond. of the extant part is fairly good. Slightly worm-eaten. Bad vignette.

642.

تعبیر نامه سلطانیه

Ta'bīr-nāma-i-Sulṭānī.

II 202.

The well-known work on the interpretation of dreams, comp. in 763/1361-1362 by Qaḍī Isma'īl b. Nizāmi'l-Mulk Abarqūhī, see IvASB 1509. The present copy contains a quite different preface, in which the dedication to Shāh Shujā', the name of the author, and the list of the authorities, are omitted. Apparently this portion of the book had been lost in the original, from which the present copy was transcribed, and a new preface was 'improvised' by the scribe. Of the first of the two introductory *faṣls*, subdivided into 10 *nuktas*, there are only *nuktas* 1-5 (the last one incomplete). Then follows a lacuna, corresponding to ff. 9-11v of IvASB 1509 (M 46), and from the middle of the first *nukta* of the second *faṣl* the text of both copies coincides up to f. 333, l. 15, of M 46. The present copy, collated with M 46 (which is an excellent old MS., dating apparently from the beg. of the X/XVlc., or the end of IX/XVc.), appears to give the text carelessly transcribed and much modernised. In some places it is obvious that the scribe did not understand what he wrote. The concluding poem here breaks off in the middle, and the scribe has added a concluding *bayt*, extemporised by himself. Beg. of the treatise:

الحمد لله ... سبحانه الله أن قادره که خاک را اله

Copied towards the end of the xii/xviii c.

Pl. 451; 8 9,5 × 6,5; 6,5 × 3,75; ll 15, within double *jadwala*. Brown Or. pap. Coarse Ind. nast. Cond. bad. Pasted over with so-called 'transparent' paper which has rendered many passages illegible.

2. Astrology.

643.

برهان الكفایة

Burbhānu'l-kifāyat.

II 460.

A treatise on astrology, by 'Alī b. Muhammad ash-Sharīf al-Bakrī, the same as the one described in EIO 2270. The date of

composition of the work is not given, and there are apparently no allusions to help to fix it. H. Ethé seems to be right in regarding it as an early work dating probably from the VI/XIIc. It was already a recognised standard treatise on the subject in the end of the VII/XIIIc., and is referred to in *Aḥkāmū'l-a'wām*, written ca. 690/1291, see No 644. The diction of the work, although obviously altered by scribes, still retains many archaic features. The book is also referred to by Hājji Khalifa, II, p. 46, No. 1791. It is divided into 14 principal sections, the first two called *bābs* and the other 12 *burjs* (for their headings see EIO 2270), subdivided into different numbers of minor sub-sections, Beg.

الحمد لله الذي خلق الخلق على غير مثال ... اما بعد مصنف
ابن كتاب على بن محمد النعمان

Copied towards the end of the XII/XVIII c., or in the beg. of the XIII/XIX c.

Pl. 317; S 9,25 x 6; 7 x 4,25; II 15, within *jadwala*. Or. pap. New margins pasted to a number of folios. Ind. nast. Cond. not good. Worm-eaten, repaired, traces of moisture.

644.

احكام الاعوام

Aḥkāmū'l-a'wām.

I 13.

A treatise on astrology, based on several earlier standard works (cf. f. iv-2), by 'Alīshāh b. Muḥammad b. Qāsim al-Khwārizmī, surnamed 'Alā' al-Munajjim al-Bukhārī. He states that in Ramaḍān 688/Sept. 1289, he went on his pilgrimage to Mekka, but apparently had at Baghdad some complicated transactions with Jews, of whose impertinence he bitterly complains. He alludes to one of them as having become a wazīr to the sultan, apparently referring to Rashīdu'd-Dīn. After some anti-Jewish disturbances, which took place the 5th Rab. II 690/the 7th Apr. 1291, and helped him to settle his affairs, he was able to proceed further. The book is divided into two *maqālas*, the first subdivided into four *bābs*, the second into eight.

١ مقالات اول در كيفيت اعمال تسيرات (f. 2v)

٢ مقالات دوم در احكام طالع تحويل و اتباع او (f. 9v)

The present copy is slightly incomplete at the end. Beg.

الحمد لله (sic) العليم الحكيم ... مؤلف ابن كلام و مصنف ابن
احكام العبد الفقير عيشة النعم

Copied in the beg. of the XIII/XIX c.

Pl. 81; S 9,5 x 6,5; 8 x 5; II 25, no *jadwala*. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, dirty, repaired, injured by moisture.

645.

مدخل منظوم

Madkhal-i-manzūm.

I 152.

A very short versified treatise on the propitious hours for the beginning of various undertakings. It has been completed the 1st Jum. II 816/the 29th Aug. 1413, as stated on f. 17:

وقت تاریخ نظم بد ظاهر غره از جمادی آخر
هشصد شانزده ز هجری بود که بنظم این ضمیر فکوت بود

In the beg. (f. 1v) there is a dedication:

بهر تشریف خویش اول این کورم از مدحت جمال الدین
بوالمحمد مصامد احمد که بقدر است برتر از فرقد

If this name belongs to a ruling prince, there was at that time only one with the name Aḥmad, in Gujrat, who reigned in 814-846/1411-1443. But no usual epithets accompany his name which would imply his being a prince. The name of the author is not given (or he may have been called Fikrat, cf. the first quotation?). Beg.

مرد و زن چون سخن ادا نکند تا بغام حق آید (ابتدا) نکند

On ff. 17v-19v, there is another very short versified treatise on the same subject, in *Hindustani*, with the title *Tuhfatu'l-gharā'ib*, ascribed to the authorship of one Mir Qays Mashhādī, apparently the same as the poet mentioned in Spr 278,—Aḥmad 'Alī Beg, surnamed Madārā Beg, son of Mutād 'Alī Beg, who was a pupil of Ḥasrat, and flourished in the beg. of the XIII/XIXc. Beg.

علم پڑھنی کو کوئی پرچی اگر کونسا دن اور وقت ہے بہتر

The first item is dated the 20th Dhi Qa'da/the 15th Febr., and the second one the 9th Dhi'l-Hijja/the 28th Febr. of 1220/1806, copied by Thākurdās pandit.

Fi. 10; 8 7 x 4,25; 5,6 x 2,5; ff. 11, within double jadvāls. Or. pap. Ind. nat. Cond. not quite good. Worm-eaten. A few notes on the margins.

3. Alchemy.

646.

(رسائل در افسیر)

(Rasā'il dar iksīr).

II 460.

Two short treatises on alchemy, apparently by different authors:

1. (ff. 1v-15). *Risāla-i-sirr*. A treatise on alchemy, attri-

buted in the initial lines to the authorship of (Abū Bakr) Muḥammad (b.) Zakariyā ar-Rāzī (d. 311 or 320/923-932). It is probably a modern Persian paraphrase of his *Sirru's-ṣanā'at* (see Brock., I, 235, 13), which is apparently not identical with *Kitābu'l-asrār* (see Brock., *ibid.*), as it is referred to in the text in terms implying its being a separate work (cf. f. 10v: در کتاب اسرار ذکر (نکرده) این). It contains different recipes, etc. Beg.

این رساله سر من تصنیف قدوة السالکین زبدة الواصلین الخ

2. (ff. 15v-33). *Maṭla'u'n-nayyirayn*. Another short treatise on alchemy, the causing hurt to, and the weighing of, spirits, etc. The name of the author and the date of composition are not mentioned. It is divided into nine *bābs*, subdivided into different numbers of *faṣls*. There are only a few references to authorities, mostly apocryphal works. Beg.

رساله مطلع النیرین در صنعت اکسیر و دین گردن انفس و ارواح
و احجار، بدانکه هیچ علمی بهتر و عزیز تر و لطیف الخ

Dated the 5th Rajab 1309/the 4th Febr. 1892, copied by Muḥammad 'Abdu'l-Ḥaqq Muḥālibādī.

Ff. 33; S 9,5 x 6,25; 0 x 3,25; ll 17, no *jadwāl*. Or. pap. Ind. aest. Cond. good.

647.

Risāla-i-ikṣīr.

رساله اکسیر

II 459.

A short treatise on alchemy, apparently an extract from a larger work; it is, however, subdivided into a *muqaddima* and three *maqālas*, as if forming an independent item. The name of the author is not mentioned. There are only very few references to earlier treatises on the subject: The latest appear to be the works of Al-Jildakī ('Alī b. Aydamur b. 'Alī, d. 743/1342, cf. Brock., II, 138-139), his *Al-burhān (fī asrār 'ilmi'l-mizān)*, *Ash-shamsu'l-munīr fī taḥqīqī'l-ikṣīr*, and *Shudhūdh* (f. 8v). Beg. of the treatise:

فصل فی العجائب منها الاکسیر، بیاید دانست که علماء این فن الخ

Copied in the middle of the xii/xix c., by Wālī Muḥammad b. Faḍl-i-dīn (sic).

Ff. 9; S 10 x 5,5; 7,5 x 3,5; ll 18, no *jadwāl*. Europ. pap. Ind. aest. Cond. good. Lower portion of the folios is damaged by white-ants.

648.

Tuḥfa-i-Khānī.

تحفة خانى

II 530.

A treatise on alchemy, sorcery, and special methods to prepare different materials and appliances, composed in the beg. of

930/1523-1524 (f. 1), by 'Alī b. Ḥusayn Wa'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (d. 939/1532-1533), cf. here Nos. 69, 656. The work is divided into two *maqāṣid*, subdivided into different numbers of *bābs*, all very short. It is dedicated to Dürmish Khān (f. 1), governor of Herat (cf. R 98). The author refers in the preface to the work, on which the present one is based, namely to his father's treatise, *Asrār-i-Qāsimī*, on *sīmiyā* and *rīmiyā* (which was transcribed in a secret script, called *'ilm-i-kāshifī*). It was deciphered and condensed by 'Alī b. Ḥusayn at the request of Dürmish Khān. Beg.

الحمد لوليد ... اما بعد، چنین گوید مقیری بضاعت الخ

The last page is occupied with notes on the chaos of different kinds of birds.

Dated 1223/1808, copied by Muḥammad 'Alī-i-Bāqir.

Fl. 14; S 9, 25 × 6; 7.5 × 3.75; ll 15, no *jadwala*. Or. pap. Bad Ind. nast. and *shikasta*. Cond. tol. good. Slightly injured by moisture. A few notes on the margins.

649.

ذخیره اسکندری

Dhakhīra-i-Iskandari.

H 461.

A treatise on alchemy, the preparation of poisons, antidotes, amulets, magical rings, and other useful articles. It is said to have been compiled for Alexander the Great, and its text has been recovered in a monastery at 'Amūriya (?) at its capture by the Abbaside khalif Mu'taṣim. It would be a hopeless task to search for its real author, as there are many similar apocryphal mediæval treatises on the occult sciences, in which stories like this are narrated to throw possible persecutors off the track. It is divided into nine *fanns* (see f. 3v), subdivided into *jaḥls*. There are numerous pictures, illustrating different monsters, constellations, etc. Beg.

الحمد لله (sic) ... منقوست که معنص بالله که یکی از خلفاء عباس

ست بعد از فتح صوریه شنید که اینجا دیرست الخ

Dated the 7th Rāmādān 1212/the 23rd Feb. 1798. Many marginal notes.

Fl. 34; S 9, 25 × 6; 8 × 4.5; ll 17, no *jadwala*. Or. pap. Bad Ind. nast. and *shikasta*. Cond. tol. good. Traces of moisture. Bad illustrations, in Indian style.

4. Demonology and sorcery.

650.

الشامل من البحر الكامل

Ash-shāmil mina'l-baḥri'l-kāmil.

I 507.

A treatise on sorcery, exorcism, demonology, and cognate matters, translated from Arabic. The full title of the work is

Ash-shāmil min al-baḥrī'l-kāmil fī daurī'l-ālam fī uṣūlī'l-ta'wīm wa gawā'idī'l-tanjīm (f. 2v, bottom), or originally (f. 2v, l. 4), *Nuḥḥatu'l-amāq* (here الامات) *yawm ijtīmā'ī'l-akhwān wa't-tilāq*. The author of the original version is Muḥammad b. Ahmad at-Tabbāsī (f. 1v), d. 482/1089; but his treatise was subsequently revised by Abū'l-Barakāt 'Abdu'l-lah b. Muḥammad b. al-Faḍl as-Sā'adī al-Farāwī (an-Nishābūrī), d. 530/1136. See Brock., I, 496; Ahlwardt, No. 5885. Apparently this identical treatise is described in EB 1561, 3, amongst the works of Sakkākī, who may be the author of this Persian paraphrase. The name of the translator is not given in the text. The introduction is left in the original Arabic, and the Persian version begins with the first *bāb*. The Berlin copy contains 32 *bābs*. In the present version, however, only 19 of them are given, corresponding to *bābs* 1-19 of the Berlin MS. Beg.

قال الشيخ الامام الاجل السيد الزاهد ... ابو الفضل محمد بن احمد الخ

Beg. of the first *bāb* (f. 3):

باب الاول في ماهية التعزيم، بدان اسعدك الله تعالى في الدارين كه
تعزيم گرفته شده است از عزم و درست كردن رائي الخ

Copied in the beg. of the xiii/xix c.

Ff. 81: 8 9,75 × 5,25; 7 × 3,75; 11 15, no *jadwals*. Or. pap. Ind. mast. Good, tel. good. Slightly worm-eaten and repaired.

651.

(رساله در تسخيرات)

(*Risāla dar taskhīrāt*).

I 19.

A treatise on demonology, magic, and other occult matters, compiled by Muḥammad b. Sirāji'd-Dīn as-Sakkākī (f. 1v), from the writings of Muḥammad Sirāju'd-Dīn as-Sakkākī, who is occasionally referred to in the text. If the reading Muḥammad son of Sirāju'd-Dīn is not a mistake, the compiler may have been the son of the author; the latter's real name was Abū Ya'qūb Yūsuf b. Abi Bakr Khwārizmī as-Sakkākī (born 555/1160, d. 626/1229), see EB 1560. The treatise itself seems to be identical with that described in EB 1561, 4. On the margins in the introduction its title is added by a different hand as *Ikhtiyārāt*. There are many earlier writers referred to in the text (cf. f. 24), but almost all of them are unidentifiable as this kind of literature is still insufficiently explored.

There is no regular division into *bābs*; many folios are partly

blank, the space probably having been reserved for drawings or tables which have not been executed. Bag.

شكرو سبيلس و سنابس مر خدا برا ... چنین كويد مؤلف این كتاب
محمّد بن سراج الملة والدين السكاكي ... اما بعد از قول امام محمد سراج
الملة والدين السكاكي رحمه الله عليه اكر خواهي كه آذنب را مسطور كنفي النج

Copied in the beg. of the xiii/xiv c. Originally this MS. formed a portion of the same volume in which the preceding MS. was included (No. 650). The end of this copy, transcribed by a different hand, is found on the first folio in that transcript, and can be clearly read inspite of a piece of paper having been pasted over it.

Fl. 53: 8 9,5 x 5; 7 x 3,75; ll 15, no jatwala. Or. pap. Ind. nat. Cond. rather bad. Worm-eaten and badly 'repaired.' A lacuna after f. 4.

652.

كذب در احكام جن

Kitāb dar aḥkām-i-jinn.

III 85

A detailed treatise on the nature, peculiarities, etc., of jinns, based on numerous reliable sources and a great many *ḥadīths*. The authorities which are identifiable, are mostly early writers. The latest seems to be mentioned on f. 87, the *Mukhtasar Ākāmī'l-marjān fī aḥkāmī'l-jānn*, apparently Suyūṭī's (d. 911/1505) abbreviation of the well-known book on demonology by Badrū'd-Dīn Muḥammad Dimishqī (d. 769/1367), cf. Brock. II, 75. The copy itself is dated 978/1570-1571, so that the treatise must have been written some time in the beg. of the X/XVIc. The name of the author does not appear here. As to sources, there is mention of the books of Abū Ishāq b. Bashār, his *Kitāb muḥtadā* (f. 81v); Qaḍī Abū 'Alī Muḥammad b. Husayn Farrā'ī Hanbalī (d. 458/1066), cf. Brock. I, 398 (f. 82); Abū'l-Qāsim Suhaylī ('Abdu'r-Raḥmān b. 'Abdī'l-lah, d. 581/1185), cf. Brock. I, 413 (f. 82); Ibn Abī'd-Dunyā, his treatise *Makā'idu'sh-shayṭān* (ff. 82, 82v, 83v, 90, etc.) and another, *Kitāb ṭawā'in* (f. 100); Muḥammad b. Ja'far b. Sahl Khariṭī (d. 327/938), cf. Brock. I, 154, his book *Hawātīfu'l-jinnān* (f. 82, etc.); *Dala'ilu'n-nubuwat* (probably by Abū Nu'aym Ahmad Isfahānī, d. 430/1038, cf. Brock. I, 362, or Ahmad Bayhaqī, d. 458/1066, cf. Brock. I, 363); Ibn Hazm (d. 456/1064), on f. 85v; Abū Hafs b. Shāhin with his book '*Ājā'ib wa gharā'ib*' (f. 85v); 'Izzu'd-Dīn b. 'Abdī's-Salām, the author of the *Qawā'id suḥrā* (f. 86v); the *Fawā'id* of Sayrafi (Harrānī) (f. 87); the *Ilbā' sunan wa āthār*, by Abū Sa'id 'Uthmān b. Sa'id Dārimī (f. 89); the *Sharḥ Hidāya*, by Abū'l-Ma'ālī b. Manjā Hanbalī (f. 90v); Najmu'd-Dīn Ḥājji Khalīfa b. Mahmūd Kilānī (f. 91v); 'Abdu'l-lah b. Muḥammad Qarshī (f. 94v); Ahmad b. Muḥammad b. Yahyā b. Sa'id Qaṭṭān (f. 95); the *Kitāb irshād*, by Abū'l-Wafā'

'Alī b. 'Uqayl (d. 515/1121), cf. Brock. I, 398 (f. 106v); the *Ta'liqāt*, by Ishaq b. Shāqila (f. 107), etc. Beg.

روایت میکند ابو اسحق بن بشر در کتاب مبتدا باسناد متصل الخ

Copied in, or shortly after, 978/1570-1571, cf. f. 35.

* Fl. 81v-112; S 9,75 × 6; 6,75 × 3,75; ll 21, no *jadwala*. Or. pap. Good nast. of Harāṭī type. Cond. good. Slightly worm-eaten and repaired.

653.

(رسالة ادریس یوسفی)

(*Risāla-i-Idrīs payghambar*).

la 4.

A treatise on sorcery, demonology, amulets, etc., ascribed to the prophet Idrīs. The present copy seems to be incomplete at the beg. and the end. It is divided into 15 *bābs* (as far as this copy contains). Beg. abruptly:

... دیگر عملهای لطیف کردن و این کتاب از ادریس الخ

Copied in 1320/1903-1903.

Fl. 13; S 8,5 × 6; 5,75 × 3,5; ll 10, no *jadwala*. Europ. pap. Ind. nast. Cond. good.

654.

تاریخ نفیس

Ta'riḫ-i-nafis.

II 360.

A short composition dealing with miscellaneous subjects, but chiefly concerning the occult sciences. The author, apparently an inhabitant of Calcutta (cf. f. 2), calls himself Muhammad-i-'Abbās (ff. 2v, 25v). The exact date of composition is not mentioned, but the treatise has been completed after 1284/1867, referred to on f. 18. It is dedicated to Lord Mayo (f. 3). There are also many references to dates slightly earlier than this one. The work is divided into four *bābs*:

۱ (f. 3) در ذکر بعض بلدان و عمارات عجیبه

۲ (f. 10v) در ذکر بعض طلسمات و صنایع غریبه

۳ (f. 15v) در ذکر برخی از نوادر واردات

۴ (f. 21v) در ذکر بعضی از نواید نکات

Beg. of the work:

الحمد لله الذي هو على كل شيء محيط الخ

Copied towards the end of the xiii/xix c.

Fl. 30; S 12,25 × 7,75; 10 × 4,5; ll 15, no *jadwala*. Europ. pap. Ind. nast. Cond. not good. Traces of moisture, the right hand lower corners of the folios are torn away.

655.

(مجموعه)

(Majmū'a).

II 411.

A collection of short treatises on different matters, chiefly connected with occultism:

1. (ff. 1v-8). *Tuḥfatu'l-mulūk*. A brief collection of maxims dealing with the ethics of administration. It seems to be a version of the same treatise as the one described in EB 1241, 45, 1465, and 1466. It is divided into 40 very short *bābs*. Beg.

بعد حمد ایزد نکند اندک زمین و زمان الم

2. (ff. 9v-15v). *Ṣad paud-i-Luqmān*. The well-known collection of magic and ethical maxims, ascribed to the legendary sage, Luqmān; cf. 1vASB 1526, 1, where references to other catalogues are given, and above, No. 366. In this copy a special preface is added, probably by the scribe himself, dedicated to Maharaja Dulip-Sing'h, for whom this copy was prepared. Beg. of the preface:

حمد بیحد و سپاس بیحد مر کرد نگری را سرور الم

3. (ff. 16v-32v). *Risāla dar qiyāfa*. A treatise on physiognomy, dedicated to the same Dulip-Sing'h. Beg.

حمد و سپاس بیقیاس مر آن کبریا را سرور که الم

Dated 1263/1847, or 1294 of the Saravat era, copied by Malik Sayfa'd-Dīn (who is probably also the editor of these treatises).

Fl. 32; 8 8 x 5; 6 x 3.5; ll 9, within jawāla. Europ. pap. Ind. mast. Cond. good. Bad vignette.

5. *Cabbalistic meaning of letters.*

656.

حرز الامان من فتن الزمان

Hirzu'l-amān min fitanī'z-zamān.

I 331.

A treatise on the cabbalistic meaning of the letters of the alphabet, the mystical Coranic letters, names of God, etc., by the well-known 'Alī b. Ḥusayn al-Wā'iz al-Kāshifī, who used the *takhalluṣ* Ṣafī (d. 939/1532-1533), and is better known as the author of the *Rashahāt*. Ḥājjī Khalīfa (III, p. 43, No. 4467) ascribes it to the authorship of Kāshifī himself. This is probably not quite correct, because the work clearly shows Shi'ite tendencies on the part of the compiler, which better suit the son of the famous Sunnite divine than himself. It is divided into five *maqālas*, each being subdivided into five *bābs*:

۱ (f. 4) در بیان صفات و خواص حروف و ذکر شرایط و اداب عامه
و خاصه که رعایت آن در اعمال این کتاب لازم است

- ۲ (f. 43) در خواص حروف ثمانیه و عشرون
 ۳ (f. 92) در خواص اعداد حسنی
 ۴ (f. 150v) در خواص آیات قرآنی
 ۵ (f. 185) در خواص سورة قہالنی

Beg. of the treatise:

الحمد لله الذي انزل الكتاب مشتملا على غرائب خواص حروفه الخ

On ff. 213v-228v, there is a kind of appendix (*Risāla dar khawāṣṣ-i-hurūf-i-mufrida*), containing a brief review of the cabbalistic and magical properties of letters, in the *abjad* arrangement. It is slightly incomplete at the end, and there are no indications as to its connection with the preceding work, or the name of the author, etc. Beg.

این رساله ایست مشتمل بر خواص حروف مقدره الخ

Dated (f. 213) the 6th Sha'bān (12)34 (3—almost entirely crossed), i.e. the 31st May 1819, copied by Nawwāb Ḥasayn 'Alī Khān son of Shujā'u'd-Dawla (seems somewhat strange).

Ff. 228; S 10,25 × 6,5; 7 × 4,25; ll 13, within double jadwals. Europ. pap., hand-coloured. Ind. nast. Cond. tol. good, but paper begins to crumble. Bad vignette. Several seals on f. 1. Several drawings in the last item. A lacuna after f. 196; after f. 200 the order is: ff. 202, 201, 203, etc.

6. *Jafr*.

657.

رموز الاسرار

Rumūzu'l-asrār.

II 334.

A treatise on divination by *jafr*, and the cabbalistical meaning of letters. The name of the author (?) appears in the form of 'Ibādū'l-lah Ithnā-'asharī (f. 2, bottom), but is rather suspect. The latest of the identifiable persons mentioned in the text appears to be Sayyid 'Alī Hamadānī (d. ca. 780/1384), cf. f. 23. Beg.

احصای ثلثا سزاور معصی است که لسان حرف الخ

Copied in 1240/1824-1825.

Ff. 29; S 9 × 5,75; 6,25 × 3,75; ll 13, no jadwals. Coloured Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Space is reserved on several folios, apparently for intended illustrations.

658.

سرائر تکسیر

Sarā'ir-i-taksīr.

I 486.

A treatise on divination by *jafr*. The name of the author and the date of composition are not given. The title as above appears in the concluding lines:

... اینست سرائر تفسیر د لای باقی الحمد فیز برینمغوال علمباست در

مطلوبات این فن النجم

Apparently no definite authorities are referred to, so that the date of composition cannot be estimated even approximately. Beg.

بدان آیدک الله تعالی که علماء جعفر مدت برکنهم بتتبع بسیر النجم

Dated the 12th Shu'ban 1104/the 18th April 1693.

Fl. 19; S 9,5 x 5; 6 x 2,75; ll 14, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins, and a few notes on the last folio.

7. *Raml*.

659.

زبدۂ رمل

Zubda-i-raml.

II 386.

A complete copy of the same versified work on *raml*, from which a fragment has already been described in IVASB 551. That extract corresponds only to f. 1v-f. 6v, l. 12, of the present copy. The name of the author does not appear; the date of composition is here also given as 706/1306-1307 (f. 2v). Beg. as in the Society's transcript:

هر کرا عقل زاہر باشد، کا او سر بسر ہنر باشد

Copied in the end of the xiii/xix c. The date is written at the end by a different hand as 1229 Bikramī (?), i.e. approximately 1872 A.D.

Fl. 47; S 11 x 8,75; 8 x 3,5; ll 15, within jadwala. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. Many notes and glosses on the margins.

660.

(رسالہ در رمل)

(Risāla dar raml).

Ia 229.

A treatise on *raml*, by Nāṣir (or Nāṣiru'd-Dīn) b. Muḥammad b. Haydar Rammāl Shīrāzī, who wrote it for Sayyid Husayn b. 'Alī al-'Alawī. The date of composition is not given, but the work must have been of rather early origin (not later than the X/XVIc.), because it is mentioned by Ḥājji Khalifa (vol. II, p. 244, No. 2701); he calls it *At-tuḥḥal fī'r-raml*, and states that it is divided into four, not two, *maqālas*, as given in this copy. Beg.

الحمد لله الذي لم يزل ولا يزال ولا يتغير الحال النجم

The work seems to be incomplete in this transcript.

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Fl. 25; S 9,5 x 6; 7 x 3,75; ll 22, no jadwala. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture and repairs, dirty. Many marginal notes.

661.

انوار الرمل

Anwāru'r-raml.

I 85.

A detailed book on divination by *raml*, by 'Abdu'l-lah Shirwānī, the same as the one described in EIO 2287. The date of composition is not mentioned, and there are great difficulties in its determination. Although a number of authorities are referred to by the author, they are unidentifiable or cannot be dated. The work is divided into a *muqaddima*, two *maqālas*, and a *khātima*. It contains a great number of tables. Beg.

شکرت سپاس بیدعد و قیاس انوریدگار پرا جل جلاله که الخ

Dated the 8th Rab. II 1216/the 18th Aug. 1601. Numerous notes and emendations on the margins. Stray notes at the end.

Fl. 117; S 8,25 x 5,25; 7 x 3,75; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by moisture. A seal on f. 1.

662.

(رساله در رمل)

(Risāla dar raml).

Ia 161.

A short versified treatise on the principles of astrology and rules of divination by *raml*. The title of the book, the name of the author, and the date of composition are not mentioned. There is no introduction, and the treatise begins abruptly:

در بیان عدد آنلاک، اول از هیات فلک کویم، پس باحکام اختران پویم.

Copied towards the end of the xii/xviii c.

Fl. 28; S 7,25 x 4,25; 5 x 3,5; ll 14, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture, slightly worm-eaten. Notes on fly-leaves.

X. VARIA.

1. *Bibliography.*

663.

ترجمة كشف الظنون

Tarjuma-i-Kashfu'z-zunūn.

I 184.

A translation of the famous bibliographical work of Hājji Khalifa, or, to give him his real name, Muṣṭafā b. 'Abdī'l-lah, surnamed Kātib Chalabī, d. in Dhū'l-Hijja 1068/Sept. 1658. The original Arabic text has been repeatedly printed and lithographed in Cairo (1274, etc.) and in Constantinople (1310, etc.); the critical edition and Latin translation by G. Fluegel, seven vols., Leipzig, 1835-1858 (Or. Transl. Fund), is to be re-edited shortly. In the present translation there is no preface by the translator, and it begins with the Persian paraphrase of the original doxology:

بهترین نطق که ظاهر می شود انوار الطالع النجم

It ends with the passage found in vol. VI, p. 510 of Fluegel's edition. There is no colophon.

Copied in the xii/xix c. At the end there is a seal dated 1253/1837-1838, which may belong to the scribe.

Pl. 561; S 9,23×5,75; 7×3; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

2. *Proverbs.*

664.

مجمع التمثیل

Majma'u't-tamthil.

III 26.

A collection of Persian proverbs, by Muḥammad 'Alī Halba-rūdī (هلبه رودی, usually Jabalrūdī), who composed it at Golconda in 1049/1639-1640. This is an earlier version of a larger work on proverbs of the same author, called *Jāmi'u't-tamthil*, see EIO 2209, Pr 325, R 773, *Mélanges Asiatiques*, vol. V, p. 522, etc., which was composed in 1054/1644-1645. The proverbs are given here in alphabetical order, under the first letter of the first word in each proverb. Beg. abruptly:

اما بعد، گوشه نشین دیار بیوجوسی محمد علی هلبه رودی الخ

Copied apparently in the beg. of 1207/1794, no other items in the same *majma'u'a* (cf. f. 184), in Calcutta.

* Pl. 161v-177; S 8,5×5,5; 6,25×4; ll 19, no *jadwala*. Or. pap. Ind. shikasta and nast. Cond. not quite good. Worm-eaten and repaired.

3. *Works of Christian missionaries.*

665.

مرآت القدس

Mir'ātu'l-quḏs.

II 164.

A biography of Jesus Christ, based on the New Testament, comp. in 1602, at Agra, by Geronimo Xavier (d. 1617). It is exactly the same version as the one described in IvASB 1635, slightly different from the usual one, see EB 364, R 3, Gotha C. 57, Dorn C. 243-246, cf. also H. Blochmann, Proc. A.S.B., 1870, pp. 138-147. Beg. as in IvASB 1635:

پس از ستایش آفریدگار دو جهان و تمجید شافع درماندگان الهی

Copied in the beg. of the xiv/xx c.

Ft. 70; S 9.75 × 6.25; 7 × 3.5; II 15, within jadwalā. Europ. pap. Ind. nat. Cond. good.

666.

داستان احوال حواریین

Dāstān-i-aḥwāl-i-Ḥawāriyān.

III 436.

Biographies of the Apostles, also written by Geronimo Xavier, for Akbar, apparently in 1609. See IvASB 1636, EB 365; cf. R 3; also H. Blochmann, in the Proceedings of the A.S.B., 1871, pp. 138-139. This copy does not contain the usual preface, and is incomplete; it opens abruptly with the biography of St. Peter:

داستان من بیدار نخستین خلیفه حضرت عیسی الهی ... من بیدار از

و بعد میبود است از توبه بیت سائده الهی

The biographies begin: St. Peter, f. 1v; St. Paul, f. 40v; St. Andrew, f. 104v; St. Jacob, f. 149v; St. Simon (?), f. 191; there are several lacunae, and in several biographies the introductory passages and headings have been omitted.

Copied in the beg. of the xiv/xx c.

Ft. 257; S 9 × 5.25; 7 × 3.5; II 15, within jadwalā. Europ. pap. Ind. nat. Cond. not good. Paper is decaying.

667.

ترجمه زبور

Tarjuma-i-Zubūr.

III 182.

A translation of the Psalms, dedicated apparently to Nādir (1148-1160/1736-1747), whose name is written in gold on f. 2v, and on f. 3v, where it appears in the form of نادر درانی. ظل سبحان و نادر درانی. It was compiled at Isfahān (cf. f. 3v), but the translator does not

mention his own name. This version is different from the one described in Bl 1. Beg. of the preface:

حمدی که عذابیان قدسی زبلی الخ

Beg. of the translation (f. 4v):

خوشا مردی که پیروی نکرد مشورت ستمگاران الخ

A calligraphically written copy, dating from the beginning of the xiii/xix c. A seal dated 1221/1806-1807 may have belonged to the first owner. Notes in English, on f. 1, by G. Meyer, "the gift of N. B. Edmonstrong," etc.

Fl. 119: 8 10 × 0,25; 0,75 × 3,5; ll 14, within double jadwals. Europ. pap. Calligraphical Persian nast., vocalised. Cond. not good. The jadwal lines, in gold, have 'cut' through the paper. Good vignette and marginal painting.

4. *Chronograms.*

668.

مجموعه تواریک

(Majmū'a-i-tawārikh).

Ia 213.

A collection of chronograms for every year between 3 and 1200 AH. Some years, in the beginning, have very many equivalents, but later on, only one or two are given. There is no preface, no colophon, no indication as to the date of compilation. Beg.

۳ اب آب یا ۴ ابا جا الخ

Copied in the xii/xviii c. A seal on f. 1 is dated 1169/1755-1756. Other seals of later date are found on the last folio.

Fl. 54: 8 9 × 5; 7,25 × 3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

5. *Political pamphlets.*

669.

شلتاقیه

Shaltāqiyya.

I 93.

A pamphlet dealing with complaints against the oppression and injustice of the volunteers (تازیان) and militant darwishes of the troops of Allah-Quli Sultān (ff. 303, 306, 309v, etc.) and Ma'sūm 'Alī Beg (f. 302). They were apparently stationed in various towns of Gilān and Māzandarān, and their discipline was very loose. The author does not mention his real name, but calls himself Mullā Mir Qārī Gilānī. The date of composition is not given; the work was most probably written under the later Safawides. In the beginning there is a heading:

رساله شلتاقیه که در شلتاقات مذکور میشود تالیف مولانا ملا میر قاری

کیلانی رحمه الله علیه

Beg. of the treatise :

ای در هوی مبر تو ذرات کبذات ، واقف نه از کمال ذات تو هیچ ذات ، الخ

Copied in the beg. of the xiii/xix c.

* Fl. 299-324v; S 11×6,5; 8×4; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

670.

تنبيه الغافلين و هداية الظالمين

Tanbihu'l-ghāfilin wa hidāyatu'z-zālimin.

II 413.

A short work, apparently a kind of statement of claims to some landed property, by Ḥusayn b. Ḥaydar 'Alī al-Mūsawī an-Nisābūrī al-Kantūrī (f. 29), who wrote in 1233/1817-1818. The exposition of the case occupies only a minor portion of the volume (ff. 29-31v). It begins abruptly with *أما بعد الخ*, and some space is left blank before it. It is therefore not quite clear whether this portion is a continuation of the main part of the MS. (ff. 1v-28v), containing a kind of lengthy *dībācha* full of eulogies to different noblemen and princes. Beg.

الحمد لله المرشد الدليل ... أما بعد ، ير صاحب دكان مولات صغير الخ

Copied in the middle of the xiii/xix c. Many marginal notes.

Fl. 31; S 11×6,75; 8×4,75; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

6. Commentaries on Arabic poetry.

671.

شرح غزل متنبی

Sharḥ-i-ghazal-i-Mutanabbī.

III 108.

A detailed commentary on a single *ghazal* of Mutanabbī, or Abū Tayyib Aḥmad b. al-Husayn, d. 354/965 (cf. Brock. I, 86-87), chiefly explaining its peculiarities under the headings of prosody, poetics, versification, etc. The author, Amīru'd-Dīn Khān, surnamed Muftī Amru'l-lah Khān (cf. f. 2), wrote it in order to submit it to several British officials, interested in Oriental studies, such as Robert Keyle (f. 2), Colebrooke (f. 2v), etc., in May 1810 (f. 2), at Calcutta. Cf. also R 25, where another work, on law, by the same author, is described. Beg.

غزل سرلی غزلیان کلدان (sic) فصاحت بتوصیف مانعی الخ

Copied in the beg. of the xiii/xix c.

Fl. 42; S 9×6,75; 6,25×3,75; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few glosses on the margins.

7. Scrap-books.

672.

(مجموعه)

(Majmū'a).

Ia 55.

A scrap-book, containing fragments of different works, written by different hands and on different papers.

1. (ff. 1-2). Fragments, in *Arabic*, on religious matters.

2. (ff. 3-7v). Extracts from various Arabic works, on grammatical and other subjects. Some of them are ascribed to Muhibbu'l-lah al-Bihārī (d. 1119/1708, cf. Brockelmann, II, 420), as on f. 7, etc.

3. (ff. 8v-14v). *Ḥadiqatu'l-masā'il*. A short treatise on prayer and fasting, by Ghulām Imām. The date of composition is not given. The work is divided into five *bābs*. There is a lacuna between ff. 8 and 9, corresponding to the greater portion of the first *bāb*, and the beginning of the second. Beg.

الحمد لله ... و بعد ' ميگوید احقر انام غلام امام كه الخ

4. (ff. 15-17). *Ma'rifaṭu'l-madhāhib*, a short treatise on the '73' sects of Muhammadanism, in *Arabic*; the name of the author is not mentioned. It is divided into seven *bābs*. Beg.

الحمد لله الذي المادي للمعتقين الحافظ عن طريق الضالين الخ

5. (ff. 18-24v). (*Ta/sīr-i-ba'd-i-āyāt*). A commentary on seven verses of the Coran, by Muḥammad Amīr. The date of the composition is not given. Beg.

نحمدك و نستعين بك و نصلى ... اما بعد ' فيقول العبد الخ

6. (ff. 25-45v). *Mir'ātu'l-muḥaqqiqīn*. The same short treatise, on theosophical matters, divided into seven *bābs*, as described in IVASB 1345, 2. The name of the author is not mentioned here. Beg.

حمد بيعد و ثنای بی عد حضرت ذوالجلال را الخ

The first half copied in the end of 1285/1869 (f. 17); the second (6) is dated the 5th Sha'bān 1277/the 16th Febr. 1861 (f. 45v).

Fl. 45; S 9.5 x 6; different numbers of lines. Fl. 1-24, Or. pap. Ind. nast.; ff. 25-45, Europ. pap. Bad careless Ind. shikasta. Cond. tol. good. Repaired, folded, etc. Marginal notes on several folios.

673.

(مجموعه)

(Majmū'a).

III 117.

A scrap-book, containing extracts and fragments mostly of religious contents: several *sūras* from the Coran (ff. 1-21);

several efficacious prayers (ff. 21v-44v); magical names of 'Abdu'l-Qādir Jilānī (ff. 46-52v); *Shamā'il-nāma* (ff. 52v-57v); prayers, incantations (*afṣūn*), on ff. 57v-78v. A brief version of *Koka-shastar* (ff. 78v-89); again a prayer, a short versified *jāl-i-haft kaviākib* (ff. 89v-92v); more magical prayers with explanations (ff. 92v-98v); magical quatrains, prayers, tables, a *fath-nāma*, rules to cut cloth, and to put it on (versified, ff. 112v-113), more prayers and notes of magical and astrological contents (ff. 98v-125).

Copied in the xiii/xix c.

Fl. 125; S 8×5.25; 5.25×3; ll 9, no jadwala. Or. coloured pap. Incl. narr. Cond. tol. good.

674.

(مجموعه)

(Majmū'a).

II 248.

A scrap-book containing fragments in prose and verse:

1. (ff. 1-3). Serappy notes and poetical quotations.
2. (ff. 3v-18v). *Nān-u ḥalā'ā*. The well-known Sufi poem by Bahā'u'd-Dīn Muḥammad b. Husayn al-'Āmilī (d. ca. 1030/1620-1621), see IvASB 722 (add RsBr 55, p. 49), cf. above, No. 462, 10. Beg. as usual, with a short preface in prose:

اما بعد حمد الله على انضاله و الصلوة والسلام على اشرف الخلائق الخ

3. (ff. 19-26v). Fragments of *mathnawī* poems, in praise of Muḥammad, his Mi'rāj, etc.

4. (ff. 27-45v). *Lawā'ih*, by Jāmī, see above, Nos. 432, and 462, 14. Beg. as in those copies.

5. (ff. 46-49). Fragments of *mathnawī* poems.

6. (ff. 50v-52v). A fragment of the same poem, ascribed to 'Aṭṭar, as described above, No. 462, 11.

7. (ff. 54-69v). *Mathnawī-i-Bū 'Alī Qalandar*, the well-known poem, ascribed to Sharafu'd-Dīn Bū 'Alī Qalandar Pānīpat'hī (d. ca. 725/1325), see R 668, Spr 565, Bk 124, often lithographed in India. Cf. above, No. 318. Beg.

میرجا لی بلبل باغ کهن ' از گل رعنا بگو یا ما سخن

At the end there are some serappy quotations.

8. (ff. 70-77). A short treatise of Sufi contents, beg.

الحمد لله الواحد بذاته ... اما بعد سبب تالیف الخ

9. (ff. 77v-81v). *Dhikriyya*, also called *Risāla dar tarīqa-i-Naqshbandiyya*, by Jāmī, see above, No. 462, 15. Beg. as in that copy.

10. Extracts: from a *mathnawī* poem, the title of which is not given (ff. 82-85v); from Jāmī (ff. 86-93); from the *Būstān* (ff. 94-97).

11. (ff. 98-99). A short extract from the *Sharḥ-i-Sufarū's-sa'ādāt* by 'Abdu'l-Haqq Dihlawī, see IvASB 1002.

12. (ff. 102-117v). More poetical scraps, mostly from Rūmī's *Mathnawī*.

13. (ff. 118-170v). Fragment from a prose work (here only *faṣl-i-siyūm*), dealing with praises of Muḥammad, and divided into 12 *na'is*.

14. (ff. 170v-183v). Poetical extracts, chiefly from the *Manṭiqū't-tayr* of 'Aṭṭār (see above, No. 205), etc.

Transcribed in the beg. of the xiii/xix c.

Ff. 183; 8 8,5 × 5,5. Different papers, handwritings, etc. Cond. rather bad: worm-eaten. Several folios are left blank.

675.

(مجموعه)

(Majmū'a).

II 203.

A collection of short works and fragments of different contents, in Persian and Hindustani.

1. (ff. 1-17v). A treatise on architecture, in *Hindustani*, incomplete. The title of the work and the name of the author are not mentioned. Beg.

حمد بیتد لور تغلی بیعد سزاوار درگاه اله

2. (ff. 19-35v). *Nafsiyya* (as it is called in the colophon, f. 35v). A work in bombastic ornate prose, in Sufic strain, attributed to the authorship of 'Urfī (cf. above, No. 256), to which is prefixed a long flowery preface, eulogising 'Urfī and other poets. It was 'arranged' by the editor in 1137/1724-1725 (cf. f. 26, where the chronogram is given as ترتیب داد نادانی) the name of the compiler does not appear. Beg.

حمدی که نخستین پایه اش معراج دانشمندان اله

Beg. of the original treatise (f. 26v):

حمدی که از نهایت شایستگی منزله اله

Dated the 26th February 1891, copied by Kana'la' (7).

3. (ff. 36-37v). A short *mathnawī*, with the heading *Shuḡūn-i-zāgh-u dūrāj*, in *Hindustani*, and a fragment, apparently from the famous counsels of Luqmān, cf. above, No. 655, 2.

4. (ff. 38-43). *Risāla-i-mu'ammā*. A treatise on logogriphs, ascribed to the authorship of Galen (!). Beg.

بدانکه معما مشتق از تعمیمه است و تعمیمه النح

5. (ff. 147-171v). A fragment of a large treatise on divination by *jafr* and on the cabbalistic meaning of letters. It is divided into several *qisms*.

6. (ff. 172-178v). A fragment dealing with the Hindu system of astronomy.

7. (ff. 179-187v). Apparently a continuation of the treatise on *jafr*, 5 in this note.

Copied in the xiii/xix c.

* Fl. 1-43 and 147-187; S 11,5 × 6,75; 9 × 4,25; II ab. 17, no *jadwals*. Or. and Europ. pap. Ind. nast. Cond. tol. good.

8. *Parody*.

676.

(لغت ملا در پیاز)

(*Lughat-i-Mullā Dūpiyāza*).

II 137.

The well-known parody on Arabic dictionaries, dealing with common words, satirically explained, by Mullā Dūpiyāza, famous humorist of Akbar's time. Cf. R 256 and IVASB 935, 9. Beg.

الغدا خوالی نعما در دکانه او هیچ ملت را مانع نیست النح

Copied in the xiii/xix c.

Fl. 5; S 6,5 × 4; 4,25 × 2,5; II 10, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

9. *Translations from Sanskrit and Indian vernaculars*.

677.

ترجمه مہا بھارت

Tarjuma-i-Mahābhārata.

II 161.

A translation of the Mahābhārata, different from the well-known version prepared in Akbar's time (cf. IVASB 1695, where references to different catalogues are given). This translation was probably prepared by a Hindu, judging from the epithets of respect added after the names of Hindu deities. There is no indication whatever as to the name of the translator or the date of composition. It seems that the beginning as given in the MS. is not genuine, and the greater part of the preface has been lost. Of the 18 *parbas* into which the work is divided, the first begins apparently on f. 2, but there is no special heading; II on f. 137v; III on f. 168v; IV on f. 263v; V on f. 288v; VI on f. 336v; VII on f. 377v; VIII on f. 422v; IX on f. 457v; X on f. 476v; XI on f. 481v; XII on f. 489v; XIII on f. 531v; XIV on f. 534;

XV on f. 641v; XVI on f. 657v; XVII on f. 667v; XVIII on f. 670v. Beg.

آبر بخش چشمه سار سخن ، آشنای محیط بی سرو بی *

Beg. of the translation (f. 2, l. 12):

بیت خوانان کلیسای دانش بدیعگونه النعم

The only colophon which is dated in this volume is found on f. 262, and gives 1008 of the Samwat era, or approximately 1851, as the date of copying.

Fl. 673; 8 15 × 7.75; 9 × 5.25; ll 20, within double jadwala. Or. pap. Ind. nast. Cond. good. More than a dozen bad illustrations in gaudy colours, of no artistic value at all.

678.

سر اکبر

Sirr-i-akbar.

II 154.

The well-known translation of the Upanishads by Dārā-Shikūh, who started it in Kashmir in 1050/1640-1641 and completed it at Dihli on the 6th Ram, 1067/the 18th June 1657 (cf. f. 380v). See IVASB 1708 where references to other catalogues are given. The present copy contains apparently the full version, and the number of Upanishads translated here is 52, according to the colophon. Beg. as usual:

حمد ذاتی را کہ نقطہ باد بسم اللہ در جمیع کتب ساموی النعم

Dated 1026 of the Samwat era, i.e. approximately 1869 A.D.

Fl. 381; 8 14 × 8.5; 9.25 × 4.25; ll 15, within double jadwala. Or. pap. Ind. nast. Cond. good. Very bad double page initial vignette.

679.

The same.

II 153.

A fragment of the same work, see No. 678, containing only a small part of the beginning of the book, in an abbreviated version. A badly written copy, beg. as usual, see the preceding No. A list of Upanishads with incidental notes is given on ff. 1-2 (here marked 2 and 3).

Copied in the xii/xix c.

Fl. 120; 8 8.5 × 5.75; 6.75 × 4.25; ll 14, no jadwala. Brownish Or. pap. Bad Ind. nast. and shikasta, often without diacritical dots. Cond. tol. good, but rather bad in the beg. Traces of moisture. Notes on the margins.

680.

ترجمہ جرک ہشت

Tarjuma-i-Jūg-bashisht.

II 158

A translation of Yogavāsishtha, prepared under orders of Dārā Shikūh, the same as described in EIO 1972-1974, Br 35, 2.

Pr 1021, and IvASB 1700 (the copy described there is incomplete at the beg., which corresponds to f. 2, l. 5 of the present one). It was written in 1066/1656. Beg. as usual :

ستایش تمام لیلش نثار حضرتست که ذرات اکوان النج

Dated the 23rd Ram. 1150/the 22nd Febr. 1767, in a town called Amināgarh (امینار گڑھ). The first half of the volume is written by different hands.

Fl. 132 : S 8 × 4.25 ; 6.5 × 3 ; ll 15, no jadwala. Or. pap. Ind. shikasta, different hands. Cond. tol. good, except in the beginning. A portion of f. 1 has been torn away.

681.

مجمع البحرین

Majma'u'l-bahrayn.

III 180.

A treatise on Hindu theosophy, compared with Muhammadan Sufism, chiefly explaining different technical terms. The author is the same Muḥammad Dārā Shikūh; he completed it in 1065/1654-1655 (f. 20). See R 828, 841, Aum 140. Beg.

بذم آنکه لو نامی ندارند ... حمد موقوف یگانگی را که النج

At the end (ff. 20v-34v) there are several extracts from translations of different Upanishads and other Sanskrit works.

One of the extracts, mentioned just above (see f. 24) is dated the 18th Nov. 1871. The volume is written throughout by the same hand.

Fl. 34 : S 9.75 × 6.75 ; 7.25 × 4.25 ; ll 17, no jadwala. Or. pap. Bad Ind. nast, and shikasta. Cond. good. A few notes on the margins, some of them in Gurmukhi characters.

682.

ترجمہ راماین

Tarjuma-i-Rāmāyan.

III 81.

A translation of the Rāmāyana, by Gopal, son of Sṛī Govind (گوپال بن سری گوپند), who completed it in 1092/1681 or 1097/1685-1686, as given in the chronogram on f. 119v : کلام جان فزایی. See Bl 222, 'رام اوتار', although the other two copies give 'رام اوتار', Aum 140, cf. EIO 1903, where a bibliography of European works on and editions of the original is given. Beg.

همه اغازها در اندک ایام ، بذم رام می یابد سرانجام ، حمد و ثنای

بیحد سزاوار آنکه جمیع ذرات النج

Dated the 16th Shawwāl 1184 (the twelfth year of Shāh 'Alam's reign), i.e. the 2nd Febr. 1771, at Allahabad, copied by one پیر پاکر کول کشمیری.

Fl. 119 : S 7.75 × 5.25 ; 5.5 × 3.5 ; ll 14, no jadwala. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, repaired, traces of moisture. A few glosses on the margins.

683.

The same.

II 155.

Another copy of the same translation, see No. 682. Beg. as in that transcript.

Dated Kashmir, 1927 of the Bikramī era, i.e. approximately 1870 A.D. The same appearance as of Nos. 678, 689.

Ff. 130; S 14,25 × 9; 10 × 5,25; ll 13, with an additional column on the margins: double jadwāl. Or. pap. Ind. nast. Cond. good. Bad vignette.

684.

The same.

II 159.

Another copy of the same work. Beg. as in No. 682. This transcript seems to be the most complete of the three.

Dated 1945 of the Bikramī era, i.e. ca. 1888 A.D.

Ff. 263; S 9 × 6,5; 6,75 × 4; ll 15, no jadwāl. Grayish Or. pap. Ind. nast. Cond. good.

685.

معراج القلوب

Mufarriḥu'l-qulūb.

II 408.

The well-known Persian rendering of the Hitopadesa, compiled by Tāj Muḥammad Muftī al-Malikī (f. 2v, top), and dedicated to some local prince or nobleman, Shaykh Bahā'u'd-Dīn Nadīmu'l-lah (f. 2). The date of composition is not known. See IvASB 1709, where references to other catalogues are given (add RsBr 198). Beg. as usual:

حمد و سپاس بیقیاس مر حضرت شاهي را که از جمله بندگان الخ

Dated the 13th Šafar 1240/the 6th Oct. 1824.

Ff. 133; S 8 × 5,25; 6,5 × 3,5; ll 13, no jadwāl. Or. pap. Vulgar Ind. nast. Cond. good.

686.

(ترجمه کوک شستر)

(Tarjuma-i-Kūk-shastar).

Ia 233.

A versified paraphrase of the well-known *Koka-shastra*, on sexual intercourse. Cf. IvASB 1703-1705 where references to other versions are given. The beginning is apparently lost, and although there are *bismillas* on ff. 1 and 3, these are not real beginnings of original sections. The greater part of the text has an interlinear Hindustani translation. On f. 21 begins a prose work, on the same subject, partly in Persian and partly in Hindustani, apparently consisting chiefly of also extracts from the *Koka-shastra*. Beg. of the versified treatise:

زنی بدمغی خوی اهو بود شش انگشت کلبرک از وی فیل

Beg. of the Hindustani portion :

دوڑی مہتر سلیمان بر تخت شاہی الخ

Copied in the end of the xiii/xix c.

Fl. 31; S 11 × 7.5; 9 × 5.5; ll 8, no jādvals. Europ. pap. Ind. nast., rather immature. Cond. rather bad.

687.

ترجمہ خلاصہ دھرم شاستر

Tarjuma-i-khulāṣa-i-D'harm-shāstar.

ll 160.

A condensed paraphrase of some Hindu book on customs and rites, similar in contents to the famous laws of Manu (cf. Pr 1029, where a Persian paraphrase of that book is described), with which, however, it apparently is not identical. There is no preface of the translator, and his name, the date of composition, etc., do not appear. The work is divided into several *bābs*, of which only the beginnings of the II (f. 6), and III (f. 14) are marked:

باب دوم، در مذاہب ہر جہاں طایفہ بصورت مختلف

باب سیوم، در ذکر اطوار و اوضاع عورت و اقسام زن و مرد و فرزند

Beg. of the work :

این ترجمہ خلاصہ دھرم شاستر است کہ مطالعہ اش یاہل عقد از عمہ بہتر است موجب اکامی دھرم و رفائی لاراین برتر، راویان اخبار ہندوستان چنین روایت الخ

Copied in the end of the xii/xviii c.

Fl. 32; S 8.25 × 6; 7 × 4.5; ll 21, no jādvals. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. A few marginal glosses.

688.

ترجمہ بہاکوت پران

Tarjuma-i-Bhāgawat-purān.

III 99.

An abbreviated paraphrase of nine *skandhas* (out of the original twelve) of the *Bhāgavata purāna*, apparently the same one as described in EIO 1953, where it is attributed to the authorship of Fayḍi, and is treated as a translation of only the tenth *skandha*. The name of the translator is not mentioned. Beg.

ای ہندو ہزار عالم از شوق تو مست ... راویان اخبار ہندوستان کہ

پوران عالم اللہ نشان الخ

Dated the 9th Dhi Qa'da of the 21st year of 'Ālam Shāh's reign, or 1103/18th Nov. 1770.

* Fl. 1v-106v; S 8.25 × 5.5; 7 × 4; ll 20, no jādvals. Brownish Or. pap. Very bad Ind. nast. and shikasta, often without dots. Cond. tol. good. Stray notes and quotations on fly-leaves.

689.

ترجمہ بھاگوت پوران

Tarjuma-i-Bhāgawat-purān.

II 163.

A translation of the *Bhāgavata purāna*, different from No. 688 here and from EIO 1954. It seems not to be abbreviated, and contains all 12 *skandhas*. The name of the translator is not mentioned. Beg. of the introduction:

این پوران فیض ترجمان شری میا بھاگوت نام الہی

Beg. of the translation (f. 5v):

آغاز پرہم اسکند در بیان مفصل ساختن یاس منیشر الہی

Dated 1927 of the Samwat era, or ca. 1870 AD. The style of the MS. is exactly the same as that of Nos. 678, 683, 690.

Fl. 417; S 14 × 8.5; 9.25 × 4.25; II 15, within double jawals. Or. pap. Ind. nast. Cond. good. Bad double page frontispiece.

690.

ترجمہ وشنہ پوران

Tarjuma-i-Wishna-pūrān.

II 162.

A Persian paraphrase of the *Vishnu purāna*; the name of the translator and the date of compilation are not given. It is apparently the same version as described in EIO 1956, EB 1318-1319, etc. The translation is supposed to be literal (cf. f. 2). In the present MS. there is an introduction, containing a *florist* of the *hikāyats*, not given in the India Office copy, beg.

حمد ذاتی کہ ذات و صفاتش از ادراک عقول و اوہام الہی

Beg. of the translation (f. 2v, bottom, marginal column):

پراشر بمیتوری آغاز کرد کہ ای میتوری آنچه الہی

Dated (see L 154) 1927 of the Samwat era, i.e. ca. 1870 AD., in Kashmir. The same appearance as of No. 678, 683, 689.

Fl. 154; S 14 × 9; 10.25 × 5; II 15, and an additional column on the margins; double jawals. Or. pap. Ind. nast. Cond. good. Bad vignette.

691.

The same.

III 156.

Another copy of the same translation, beg. as in the preceding transcript, No. 690.

Dated the 25th Nov. 1874 (or 1931 of the Samwat era), copied by Kāshī Rām.

Fl. 147; S 9.75 × 6.75; 7.5 × 4.25; II 15, within jawals. Or. pap. Bad Ind. nast. and shikasta. Cond. good.

692.

ترجمہ کرم بباک

Tarjuma-i-Karm-bibāk.

III 99.

A condensed paraphrase of the *Karma-vipāka*, dealing with retributions of sins and rewards of virtues after rebirth, in the form of a dialogue between Bharat and Bhṛgu Rishi (here بهرگ رگھو). The name of the compiler is not mentioned. Beg.

در ترجمہ کرم بباک، چہین اوردہ اذ کہ روزی بہوت از بہرگ رگھو الہ

Dated the 27th Rajab 1188 (the 17th of Shāh 'Ālam's reign), i.e. the 3rd Oct. 1774; an extremely bad copy.

* Fl. 107-122; S 8,25 × 5,5; 7 × 3,75; ll 17, no fadwala. Or. pap. Bad careless Ind. shikasta. Cond. tol. good. A few glosses on the margins. Stray notes on the last leaf.

693.

بہکت اوربسی

Bhakt-Urbasi.

II 157.

A Persian paraphrase of the *Bhakt-Mālā*, by Lal-Ji, composed in 1162/1749 (f. 4v, bottom), by one of the disciples of the former, Lal-jīw-dās. Cf. G. Grierson, *The modern vernacular literature of Hindustan*, 1889, p. 87. It is a translation from Hindi, with explanations of difficult passages. The work is subdivided into minor sections, containing different legends, but apparently there is no regular original division. Beg.

دھن دھن شی (سری) لالچیلصاحب دھن دہال الہ

Dated the 21st Dhl Hija of the 41st (?) year of Shāh 'Ālam's reign, i.e. 1218/ the 26th May 1799, copied by Rāy-Sing'h son of Kriyānī (?).

Fl. 145; S 9 × 6; 7,25 × 4,5; ll 15, no fadwala. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and repaired. A few marginal glosses. Notes on f. 1 and at the end.

694.

III 165.

The same.

Another copy of the same work, more modern, but more clearly written. Before the beginning as in the preceding copy there is a line:

منکھرجن پوتھی بہکت اوربسی کرت لالچی داس صاحب جیو

Dated 1801 of the Samvat era, or 1834 AD.

Fl. 528; S 10,25 × 6; 7,25 × 3,75; ll 17, no fadwala. Brown Or. pap. Ind. coarse list. Cond. good.

APPENDIX.

Works which for various reasons have not been described in their proper places.

1. *History.*

695.

صحيح صادق

Ṣubḥ-i-Ṣādiq.

III 114.

The *first* volume of a large work on general history, by Muḥammad Ṣādiq b. Muḥammad Ṣāliḥ al-Isfahānī al-Āzādānī, who begun his work in 1041/1631-1632, and finished it in 1048/1638-1639 (cf. f. 2, bottom). For his biography see R 775; another copy of the same first vol. is described in EB 102; extracts from the third vol. are mentioned in R 889; another copy in Bk 471-475; cf. also Elliot, *Hist. of India*, vol. VI, p. 453. The present copy is incomplete at the end, and out of the eight *maṭla'a's*, into which it is originally divided, it contains only five: I, the prophets (f. 4v); II, the Persian kings (f. 142); III, sages (f. 194); IV, the life of Muḥammad (f. 241); V, his immediate successors (f. 319). In this transcript there is a general preface, in *Arabic*, which is apparently not found in the Bodleian copy. Beg. of this preface:

الحمد لله خالق الارواح قالى الصديق ... وبعد، فيقول العبد الم

Beg. of the first vol. (f. 3):

اول نامه نام بادشاهي شايد ... وبعد، چنين گويد سر كشته الم

Copied in the beg. of the xiii/xix c

Pl. 326; S 12 x 9; 9,25 x 5,5; ll 16, no *jadwala*. Or. pap. Ind. coarse mast. Cond. tol. good. Worm-eaten and repaired.

696.

آئين اكبرى

Ā'in-i-Akbarī.

III 181.

The well-known description of India under Akbar, by Abū'l-Faḍl 'Allāmī, see IVASB 127. Beg. as usual:

ای همه در پرده زمان را تو الم

Dated the 10th Dhū'l-Qa'da of the 15th year of Shāh 'Ālam, or 1217, i.e. the 13th March 1603.

Pl. 479; S 13,75 x 9,25; 10,5 x 6; ll 21, within double *jadwala*. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten.

697.

(معارف جسونت سنکھ)

(Muḥārība-i-Jaswant Sing'h).

III 32.

A short extract from some large work on Indian history dealing with the story of Aurangzib's expeditions against the rebellious Jaswant Sing'h, in the beg. of 1069/1658; cf. Elliot, *Hist. of India*, VII, pp. 216-237. The title of the original work from which the extract has been taken, is not mentioned. Beg.

ذکر معارف عساکر اقبال با راجہ جسونت سنکھ بد سکال النج

Copied in the beg. of the xiii/six c. (in the colophon the date is given as 1099/1687-1688, which is impossible).

Fl. 28; S 10 × 6,25; 6,75 × 3,5; ll 16, no *jadwals*. Gr. pap., new margins of Europ. pap. Bad Ind. shikasta. Cond. not good. Traces of moisture. Stray notes on the last folio.

698.

واقعات عالمگیری

Wāqī'āt-i-Ālamgīrī.

III 138.

A history of the first five years of Aurangzib's reign, the same as IVASB 159. The name of the author is not mentioned here, and it is not otherwise known for certain. Beg. as usual:

ابو المظفر محی الدین محمد اورنگ زیب بہادر النج

Dated Lucknow, Muharram 1327/Febr. 1690. Transcribed from a copy dated Ramaḡān 1171/May 1758, by Muḥammad 'Arif Šiddīqī.

Fl. 59; S 13 × 8,25; 10 × 5,5; ll 15, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

699.

(عبرتنامہ)

(Ibrat-nāma).

III 143.

Memoirs dealing with the events which took place between the death of Aurangzib and the death of Farrukh-siyar (1118-1131/1707-1719). The work is apparently identical as to its subject with EIO 392, but most probably has undergone some alterations at the hands of the editor. At the beginning there is no preface, only a few lines which probably have been added by the scribe, and the narrative begins with the events of 1118/1707:

چون مرزا محمد بن معتمد خان بن دیانت خان در ضمن روز نامہ
و تذکرہ احوال خود تقریباً مختصری از وقایع عہد سلاطین عظام از روز وفات
حضرت عالمگیر تا روز شہادت حضرت فرخ سیر مرقوم ساختہ بودند ہندہ راقم
واقعات مذکور را از ان کذاب علیحدہ میفریسد تا بر جویندگان اخبار سلاطین بلا
تلاش و تردد واضح و آلیح شود، وقایع سال یکہزار و یکصد و ہزۃ ہجری النج

Mirzā Muḥammad b. Mu'tamad Khān b. Diyānat Khān is also the author of a larger work on Indian history, the *T'a'rikh-i-Muḥammadi*, completed in 1190/1776, cf. R 895.

Copied in the middle of the xiii/xix c. (apparently by Qurū Hārīdī, who transcribed Nos. 34 and 47, above, as the handwriting is identical).

Pl. 131: S 8,25 x 5: 6 x 3,25; ll 12, no *jadwala*. Or. pap. Bad, stumbling Ind. nast. Cond. tol. good. Slightly worm-eaten.

700.

(رسالہ در تاریخ ہندوستان)

(Risāla dar ta'rikh-i-Hindūstān).

III 52a.

A brief note on the struggle which followed the death of Aurangzib in 1118/1707. It may be an extract from a larger work on the history of India, but here no reference to it is given. A flowery and bombastic preface contains no indication as to the name of the author. The beginning is illegible.

A bad, almost entirely mutilated copy, dating from the beg. of the xiii/xix c. The upper part of the folios is damaged by moisture and repairs.

Pl. 8: S 9,25 x 6: 7,5 x 3,5; ll 19, no *jadwala*. Or. pap. Ind. nast. Cond. bad.

701.

تیمور نامہ

Tīmūr-nāma.

III 148.

An incomplete copy of a simplified version of the famous *Zafar-nāma* of Sharafn'd-Dīn 'Alī Yazdī (see above, No. 17). The abbreviator does not mention his own name or the date of compilation. There is no division into chapters, or years; the text is full of misspellings of the proper names, etc. On many pages a line or more is left blank and marked with تصویر کی جگہ ہی apparently because there were illustrations in the original copy. The transcript is incomplete at the end. Beg.

بموجب حکم جہانمطاع مسودہ اوراق جز شرح احوال النعمان

The text of the history begins abruptly, without any heading, on f. 2.

Copied probably some ten years ago.

Pl. 179: S 13 x 8: 9,25 x 5,25; ll 15, within *jadwala*. Europ. pap. Ind. nast. Cond. good. A few marginal notes. Ugly title-page and vignette.

2. Biography: (a) Poets.

702.

حدائق الشعراء

Ḥadā'iqu'sh-shu'arā'.

III 122.

An alphabetical *tadhkira* of Persian poets and a bulky anthology of poetical extracts, compiled by Mirzā Amīr Beg

Banārasī, who used the *takhalluṣ* Amīr (he does not mention his name in the usual places, but refers to himself in the list of poets, f. 22v). He was an employée of Sa'adat 'Alī Khān, ruler of Lucknow (1212-1229/1797-1814) and continued in this service till the time of Muḥammad Amjad 'Alī Shāh (1258-1283/1842-1847), who is abundantly eulogised here (f. 2v, etc.). The present work was begun as early as 1211/1796-1797 (f. 4v), at the request of Zafarū'd-Daula Faṭḥ 'Alī Khān Kaptān (ff. 4v, 22v), and completed (cf. ff. 6v, 853) the 7th Sha'bān 1262/the 31st July 1846. Several princes are eulogised on ff. 3-4v. The author also refers to the poets whom he met at Lucknow: Muḥammad Husayn Qatīl (cf. above, p. 68, 18); Inshā'a'l-lah Khān, with the *takhalluṣ* Inshā; Muḥammad Hayāt Bīṭāb; Ghulām Muḥammad Fa'iq (cf. above, No. 182); Ghulām Hamadānī Maṣḥafī (cf. Spr 182-183, d. 1243/1827-1828); Muḥammad Fakhīr Makīn (cf. above, p. 67, bottom); Mushrif Ṣuḥbatī. On ff. 5-6v he gives a list of his authorities which may be interesting from the bibliographical point of view, although there are a number of obvious errors:

1. *Atashkoda*, by 'Abdu'l-lah 'Abbāsī (?), with the *takhalluṣ* Adhar (well-known; the name of the author is usually given as Luṭf 'Alī Beg, d. ca. 1200/1786).
2. *Tadhkira-i-Araf-khānī*, by Yusuṣū'd-Daula Mirzā Muḥammad Ja'far Āṣaf Khān, with the *takhalluṣ* Ja'far, a wazīr of Jahāngīr (d. 1021/1612-1613, cf. R 117-119, and IvASB 41).
3. *Aṣṣū-i-Masūḥī*, by Muḥammad Kāzīm Qumī, with the *takhalluṣ* Sāhib, or Masḥū'l-bayān (apparently an Indian poet of the end of xi/xvii c., cf. above, p. 55, No. 2017).
4. *Tadhkira-i-Amīr Shāhī*, of Mīr 'Alī Shīr Nawāī (apparently his famous *Majlis-i-nawā'is*, comp. in 890/1491).
5. *Bihārīstān-i-nukhan*, by Muḥammad Saḥīm Tūmī, with the *takhalluṣ* Bihār (apparently different from another *tadhkira* with a similar title, which was completed in 1104/1780, by 'Abdu'l-Hayy Khān, but was originally composed by 'Abdu'r-Razzāq, cf. R 1925).
6. *Bayān-i-sh-shar'arī*, an album of poetical quotations compiled by Darā-Shikūh.
7. Another *bayān*, by Ḥazīn.
8. *Tadhkira-i-toḥṣu'l-nash'ar*, by Jānānān, or Maṣḥar, d. 1195/1781, cf. IvASB 875.
9. *Tuḥfa-i-Sāmī*, by Sām-Mirzā, the well-known work, see RS 103.
10. *Tuḥṣu'l-ahḍāb*, by Abū'l-Ḥasan Khān, with the *takhalluṣ* Āḡahī.
11. *Tuḥṣu'l-arḍāb*, by Sirājū'd-Dīn 'Alī Khān Arzū (the authorship of Arzū seems rather doubtful; perhaps the title of the work is wrongly given).
12. *Tuḥfa-i-Rashīdī*, by 'Abdu'r-Rashīd Husaynī al-Madanī, with the *takhalluṣ* Rashīdī, d. after 1089/1658-1659, the author of the famous *Parhang-i-Rashīdī* (cf. above, No. 543).
13. *Tuḥfa-i-Yūsufī*, by Muḥammad Yūsuf, with the *takhalluṣ* Bīrang, who compiled it for Ibrāhīm 'Adīl Shāh (987-1035/1579-1626).
14. *Tadhkiratu'l-ahḍāb*, by Muḥammad Maḥmūd, with the *takhalluṣ* Damīrī (cf. above, p. 69, No. 19).
15. *Tuḥṣu'l-faṣīḥī*, by Faṣḥū'd-Dīn Auṣārī, with the *takhalluṣ* Faṣḥī (d. 1046/1636-1637), cf. IvASB 735.

16. *Tadhkirat-i-Nasirī*, by Muḥammad Naḡirū'd-Dīn, with the *takhalluṣ* Naḡir.
17. *Tadhkirat-i-nu'āṣirīn*, by Ṣā'ib (d. 1088/1677-1678), apparently an anthology, compiled by him at the request of Shāhjahān.
18. *Jawāhir-i-awār*, by Jalālū'd-Dīn al-Bayhaqī al-Hāshimī, with the *takhalluṣ* Aḥmadī, see above, No. 429.
19. *Hadīqat-i-sh-shu'arā'*, by Mirzā Ḥasan Nawwāb Zafarū'd-Daula Zafarū'l-Jah Khān, a wazīr to prince Dāniyāl, son of Akbar (d. 1013/1604-1605).
20. *Khudādat-i-ni'mat*, by Mullā Ni'matū'l-lah Kashmīrī, with the *takhalluṣ* Ni'mat.
21. *Tadhkirat-i-Dawlat-Shāhī*, by Nawwāb Dawlat Khān Qāqshālī, with the *takhalluṣ* Dawlat, son of Bakht-Shāh Samargandī (apparently the well-known *tadhkirat* of Dawlat-Shāh, cf. above, No. 49).
22. *Rauḍat-i-sh-shu'arā'*, by Sharafū'd-Dīn 'Alā'u'l-Mulk Birlās Jaghatā'i, with the *takhalluṣ* Sharaf, the wazīr of Sultān Iqā-Khān (probably Abaqā-Khān, the Mongol, who ruled in 663-680/1265-1282).
23. *Rauḍat-i-ahbāb*, by 'Alī Taqī, with the *takhalluṣ* Naqī.
24. *Rauḍat-i-arbāb*, by Kamālū'd-Dīn Maḥmūd Kirmānī, with the *takhalluṣ* Khwājā (highly doubtful, perhaps it is his *Rauḍat-i-anwār*, IvASB 570, 3).
25. *Riyāḍat-i-sh-shu'arā'*, by 'Alī Qulī 'Abbāsī, with the *takhalluṣ* Walīh (see above, No. 57).
26. *Riyāḍat-i-ashiqīn*, by Badrū'd-Dīn Hīlāl (doubtful: perhaps this is an anthology called *Riyāḍat-i-ashiqīyā*, by Muḥammad Ṣādiq Kūhgilā'i, see R 737).
27. *Tadhkirat-i-'Ālam Khānī*, by Nawwāb Khān 'Ālam Khān.
28. *'Araḍat-i-sh-shu'arā'*, by Taqīyyū'd-Dīn Muḥammad Ḥusaynī (Aḥadī), with the *takhalluṣ* Taqī, cf. IvASB 733 and Spr 95.
29. *Faḍāyat-i-arbāb*, by Sa'dū'd-Dīn, with the *takhalluṣ* Sa'd.
30. *Kā'ib-i-irfān*, another *tadhkirat* by the same Taqī Aḥadī, see 28.
31. *Kalīmāt-i-sh-shu'arā'*, by Muḥammad Aḥdāl Sarikhūsh (see IvASB 221).
32. *Kalīmāt-i-sh-shu'arā'* (? the last word is illegible), by Sayyid Muḥammad, with the *takhalluṣ* Shur'a, who compiled it at the request of Bābūr.
33. *Gulzar-i-Fīrāt*, by Mu'izzū'd-Dīn Mūsawī Khān Fīrāt, cf. IvASB 800.
34. *Majālis-i-ushshāq*, by Mullā 'Abdū'l-Khālīq, with the *takhalluṣ* Sumar-dar.
35. *Majālis-i-arbāb*, by Sayyid Muḥarak-'Alī Khān, with the *takhalluṣ* Maḥḥāsh (cf. above, p. 45, No. 1218).
36. *Majma'u'l-bahrayn*, by Amānū'l-lah Khān, with the *takhalluṣ* Amān, Amānī, or Amānū'l-lah (d. 1047/1637-1648).
37. *Majma'u-sh-shu'arā'*, by 'Imādu'd-Daula Tāhir Khān Wahīd (d. ca. 1120/1708-1709).
38. *Majma'u'n-nuṣfā'is*, by Mullā Muḥammad, with the *takhalluṣ* Asrī.
39. *Makhrūṣat-i-gharā'ib*, by Aḥmad 'Alī Ḥāshimī and Muḥammad Ḥusayn Qaṣī (comp. in 1218/1803-1804, see for a complete list of its contents EB 305).
40. *Mir'āt-i-lhijāl*, by Shīr Khān b. Muḥammad Amjad Khān Lūḍī, with the *takhalluṣ* Khākān (see IvASB 223).
41. *Mu'nis-i-Jān*, by Muḥammad Jān Muqarrab Khān with the *takhalluṣ* Ghurbatī (perhaps for Ḥasan Muqarrab Khān, who died in 1050/1646-1647).
42. *Mir'āt-i-ashiqīn*, by Mirzā Maḥmūd, with the *takhalluṣ* Qamrī.
43. *Muntakhabat-i-ash'ar*, by Mirzā Aḥmad Ḥasan, with the *takhalluṣ* Khāsh-tar.
44. *Makhrūṣat-i-baḥr*, by Zaynu'l-'Abīdīn Dāniḥmand Khān b. Yamīnī'd-Daula Mirzā Jā'far, etc., with the *takhalluṣ* Dāniḥ (apparently xi/xvi c.).
45. *Tadhkirat-i-Muḥammad Shāhī*, by Imām Qulī Khān, with the *takhalluṣ* Aṣarūh (?).

46. *Muntakhabu'sh-shu'arā'*, by Mihr 'Alī Khān, with the *takhalluṣ* Sarmast.
 47. *Nakhlīstān-i-fikr*, by Muḥammad Nāṣir, with the *takhalluṣ* Nāṣir-i-Khusraw (?).
 48. *Nadventu'd-dhakkā'ir*, by Ghiyāthu'd-Dīn Muḥammad with the *takhalluṣ* Khiyāl, a descendant of Muḥammad Bāqir Dāmād (beg. xii/xviii c., cf. above, p. 44, No. 1162).
 49. *Nus'hatu't-tabā'ir*, by Ṣalābat Khān, with the *takhalluṣ* Sayyid.
 50. *Nasā'im-i-shamīmā*, by Nūru'd-Dīn, with the *takhalluṣ* Shamīmī.
 51. *Nafā'isu'l-ma'ādhir*, by 'Alī'u'd-Dawla (Qaswīf, who wrote in 973-982/1565-1575, see R 1022).
 52. *Hidga-i-Sayf*, by 'Alī'u'd-Dīn, with the *takhalluṣ* Sayf.
 53. *Tadhkira*, by Abū Ṭālib Khān Lmdanī (d. 1221/1806-1807).
 54. *Raudatu'l-ashbāh* (?), by Muḥammad Lāhūrī, with the *takhalluṣ* Fā'iq.
 55. *Riyāḍu'l-'ashāqīn*, by Riyāḍu'd-Dīn, with the *takhalluṣ* Riyāḍī.
 56. *Zubdatu'l-ash'ār*, by Muḥammad Hāshim, with the *takhalluṣ* Hāshimī, son of 'Imamatu'llah Bukhārī.
 57. *Ṭaghā' (u'sh-shu'arā')*, by Mirzā Yalyā Khān, with the *takhalluṣ* Yalyā (apparently the same as mentioned on p. 62, No. 2514, who died in 1160/1747).

The majority of these works are apparently merely albums of poetical quotations, not real biographical treatises, and their attribution to early authors like Nāṣir-i-Khusraw or Khwājā, etc., is fictitious or conjectural. The most remarkable feature of this list is the absence of mention of many well-known modern *tadhkiras*. Some titles, given above, excite doubts as to their correctness. One work, mentioned on the margins of f. 5v was omitted in the list above because its title is illegible.

The work is divided into several sections, as follows:

1. An alphabetical list of the names of 2609 poets, with very few biographical details and quotations from their poetry (ff. 8-166v). It is divided into 31 *ḥadīqa*, each corresponding to one of the letters of the alphabet. The first poet is Ābrū, the last Yūnus (Muḥammad Yūnus Khān Abhari).

2. On the correct forms of the titles and surnames of kings and poets, in 30 *shajaras* (ff. 166v-183), in alphabetical order. The heading is:

سی شجره در محبت القاب و اقوام پادشاهان و شاعران

3. On the correct forms of geographical names (ff. 183-217), divided into 31 *dauha*, each corresponding to a letter of the alphabet. The heading appears as:

سی و یک دیوچه در محبت اسمای بلاد و مواضع و قصبات و قرا و دهات هفت اقلیم

4. On names of kings, in two *thamara*, the first on ante-Islamic kings of Persia, the second on Muḥammadan dynasties, chronologically arranged (ff. 217-229v). The heading:

دو ثمره در اسمای پادشاهان

5. On seven dialects of Persian (ff. 229v-230), in seven *nakhlās*: Harawī, Sagzī, Zāwulī, Sughdī, Darī, Pahlawī, Fārsī, containing nothing beyond the usual legendary definitions. The heading:

هفت نخله در بیان هفت زبان فارسی

6. The largest portion of the volume, ff. 230v-853, is occupied by a huge anthology, from a great number of poets. The quotations are arranged in the same style as in the *diwāna*, according to the alphabetical order of the final letters of the rhyming syllable. The names of the authors are added against each verse, on the margins. The anthology is divided into 30 *natiḡas*, each corresponding to one letter of the alphabet. In the beginning of every *natiḡa* an index of rhymes is given.

Beg. of the preface of the work:

الحمد لله الذي نور قلوبنا بأشراق شارق العلوم الخ

An incomplete copy of the same work, in the Imperial Library at Calcutta, is described at the end of the *Arabic* catalogue of the Būhār collection, pp. 529-530.

At the end of the present volume, ff. 853v-856, there is added, apparently written by the same author, the text with explanations of the well-known ornate *qaṣida* by Qiwāmi (VI/XIIc.), translated by E. G. Browne, in the second volume of his *Lit. Hist. of Persia*, pp. 47-76. The heading:

قصيدة در مدح سلطان قزل ارسلان تصنیف ملا قوام الدین صمگانی
المشهور ملا قوامی مطرزی (نظری ؟) الخ

Beg. as usual:

لی ملک را هوای قدر تو یلر، ری ملک را ثنای صدر تو کمر،

The copy is apparently an autograph, with many emendations, additions, etc., in the text and on the margins. Most probably the date, mentioned above, the 7th Shā'ban 1262/ the 31st July 1846, is also the date of MS. itself. A *ḡhrist*, on nine folios, is added at the beginning. Further there is a vocabulary of rarer words, Persian and Arabic, continued on the margins of ff. 1v-3.

Ff. 859: S 8,5 × 8; 9,5 × 5; li 23, no *jadwala*. Or, pap. Ind. nast. Cond. good.

(b) *Sufis and divines.*

703.

شعرات عینی الحیوة

Rashahāt 'ayni'l-ḡayāt.

III 113.

Another copy of this well-known work, see above, No. 69. Beg. as in that transcript.

Copied apparently in the beg. of the xiii/xix c. (there is a date, but it is illegible).

Ff. 465: S 8,5 × 8; 6,5 × 4,25; li 15, no *jadwala*. Europ. pap. Ind. nast. Cond. not good. Worm-eaten. Emendations on the margins.

704.

(رياض الأولياد)

(Riyāḍu'l-awliyā'?).

II 194.

Biographies, with some details of their teachings, of several Sufic shaykhs who lived in Khorasan in the IX and X/XV and XVI centuries, together with a long account of ancient prophets, Muhammad, etc. The title as given above, appears on the fly-leaf; the author's name is given there also as Mu'īnu'd-Dīn Minbarī (?). In the text apparently neither the title nor the name of the author are mentioned. The work must have been composed towards the end of the X/XVIc., because the author calls himself a pupil of Muḥammad Balkhī, a local saint, who died the 10th Rab. I 979/the 2nd Aug. 1571 (cf. f. 141v).

In this volume the first portion (f. 1v-45) deals with the ancient prophets, and begins:

الحمد لله ... اما بعد، علمي لحديث و خبر از مستحضران
و مستغبران النعم

There are no direct indications whether it does or does not form a part of the main work; no information whatever is given as to the title, the name of the author, etc.

The second part (f. 45v) begins:

حمد بیغایت و شکر بی نهایت مر آن پادشاهی را که النعم

It opens with a long laudatory narrative concerning Muhammad, the first khalifs, early Sufis, etc. Gradually the author comes to the Persian mediaeval Sufic shaykhs, but unfortunately exactly this most interesting section is very summary. The principal shaykhs who are referred to here, are:

Radiyyu'd-Dīn 'Alī Lālā, d. 642/1244-1245 (f. 109).

Abmad Jūrḡānī, d. 669/1270-1271 (f. 109).

Nūru'd-Dīn 'Abdu'r-Rahmān Isfara'īnī Kīsarqī (vii/xiii c.) (f. 110).

Burhānu'd-Dīn Sāgharchī (vii/xiii c.) (f. 110v).

Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī, d. the 22nd Rajab 736/ the 6th March 1336 (f. 114v).

Mahmūd Mazdaqānī (f. 115).

Sayyid 'Alī b. Shihābī'd-Dīn Hamadānī, d. at the end of 786 or beg. of 787/1385 (f. 115v).

Ishāq b. 'Alīshāh Bayyūn (?) Khuttalānī (executed at Balkh in 826/1423) (f. 116v).

Muhammad Nūrhaksh Shultān Kashmīrī, d. 869/1464-1465 (f. 110v).

'Abdu'l-lah b. 'Abdu'l-Ḥayy b. 'Alī Shustarī Barzishābādī (Tūsī), of the ix/xv c. (f. 120).

Nūru'd-Dīn 'Abdu'r-Rahmān Baghdādī Kīsarqī Isfara'īnī (also the same time) (f. 120v).

Rashidu'd-Dīn Muḥammad b. Shaykh-i-'ulamā al-Isfara'īnī al-Bīdāwāzī (the author of the *Miṣbūḥ*, cf. IvASB 602, comp. in 852/1448-1449; also of a *Sharḥ-i-Qulshan-i-rūz*, *Kūsh-i-Dawūd* (r, etc.), d. in the end of the ix/xv c. (f. 123v).

Shāh 'Alī b. Muḥammad Isfara'īnī Bīdāwāzī (a pupil of the preceding one) (f. 124v).

Muhammad b. Jalālī'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, d. at Khwārizm in 937/1530-1531 (f. 127).

Muhammad az-Zāhid al-Jāmī al-Balkhī b. Abī Bakr b. Muḥammad b. Abī Sa'īd b. Khaḥḥī'l-lah al-Jāmī, born in 899/1493-1494, d. the 10th Rab. I 979/the 2nd Aug. 1571 (f. 132v). His life in Balkh and Badakhshān, his spiritual progress and teachings, are narrated in detail, up to his death (f. 141v, where several chronograms are given). His poetry is discussed, with many specimens (ff. 142-152v and 156-164v, with the *takhalluṣ* Muḥammad); the remaining part is occupied with different Sufic topics.

Many Sufic works are quoted or referred to, especially the *Paṣlu'l-khiṭāb* of Muḥammad Pārsā (cf. IvASB 1218); *Anīsu'l-āshiqīn* of Mir Sayyid 'Abdu'l-lah Barzishābādī; *Sharḥ-i-Shamā'ilu'l-hadiqa*; *Asrārū'n-nuḡta* (f. 122), by Sayyid 'Alī Hamadānī; a commentary on it, by the same 'Abdu'l-lah Barzishābādī, also his *Mu'nīsu'l-nushshāq*, and many others.

All these shaykhs had intimate connections with the Naqshbandīs of Turkistan, and many of them flourished in the provinces now forming the north-western corner of Afghanistan.

Copied towards the end of the xi/xvii c.

Ff. 159; 8 9 x 6,25; 6,5 x 4,25; ff. 15, no jadwals. Brownish Or. psp. Ind. ms. Cond. not quite good. Worm-eaten, repaired, traces of moisture. Stray notes on f. 1.

705.

رساله در فضیلت علم و علما

Risāla dar faḍīlat-i-'ilm wa 'ulamā.

I 93.

A short treatise, by Muḥammad Muqīm al-Husaynī al-Astrābādī (cf. f. 10), dealing with the spiritual advantages of (theological) learning; eulogies of some famous Shī'ite divines, and especially a eulogical biography of Muḥammad Bāqir Dāmād, who died ca. 1046/1636-1637. The work has most probably been compiled after 1052/1642, as Shāh Ṣafī (f. 21v) is referred to as already dead. Beg. (f. 14):

الحمد لله ... اما بعد، بدان ایدگ الله تعالى ده علم الهی

At the beg. (ff. 8-14), there is a fragment of Sufic and psychological contents, without a proper title or the name of the author.

At the end, on ff. 22-23, there is a short letter of Sufic contents, ascribed to Afḍal Kāshī (cf. above, No. 416), beg.

مدد تائید الهی از کار و اندیشه مخدومی الهی

Copied towards the end of the xii/xviii c.

* Ff. 5-23; for measurements, etc., see above, No. 416.

3. *Geography.*

706.

هفت اقلیم

Haft iqlīm.

II 433.

The well-known work on geography, and biographies of literary men, by Amīn Ahmad Rāzī, who completed it in 1002/1594 (cf. f. 2v). See IVASB 282 where references to other catalogues are given. The first *iqlīm* begins here on f. 3; II on f. 10; III on f. 29v; IV on f. 158; V on f. 393; VI on f. 451v; VII on f. 466v. Beg. as usual:

خرد هر کجا کز جی آرَد پدید، ... اما بعد، چنین گوید محضر این
مقالات ... آمین احمد رازی الن

Copied in the xiii/xix c. (perhaps the date 1248/1832-1833, which appears next to the initial *bismillāh* is the date of copying).

PL 469; S 11,5 x 7,25; 8 x 4,5; II 21, within double *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Comparatively few glosses on the margins. Bad vignette.

4. *Anecdotes, tales, etc.*

707.

دلگشا

Dilgushā.

II 407.

A collection of anecdotes, by Wāys Beg Fīrat (f. 2), who compiled it in 1039/1629-1630 (cf. f. 2, where a chronogram is given as 'کتاب دلگشای بزم ارا'). Its chief object is probably to provide facetious reading, but occasionally there are also didactic stories. It is divided into ten *fasls*:

- ۱ (f. 2 bis) در بیان ادب و مروت و معدلت پادشاهان و امیران
- ۲ (f. 30) در بیان بعضی از حکایات فرج بعد از شدت
- ۳ (f. 62) در بیان حکایات متفرقه که از هر کتاب انتخاب نموده و از هر کس شنیده الن
- ۴ (f. 103) در ذکر قواست و لطیفه قاضیان و واعظان و تعبیرات پسندیده معبران و احکام برگزیده منجمان الن
- ۵ (f. 124v) در احکام عجیبه از علم غریبه شانه بینان
- ۶ (f. 132) در بیان سخنان با رتبه دیوانگان و احوال درویشان الن
- ۷ (f. 149) در حکایات زنان عاقله و سخنان بموقع و لطایف الن
- ۸ (f. 193v) در بیان کارهای ابلهان و سخنان ساده لوحان الن
- ۹ (f. 237) در ذکر سخنان کران و کوران و عوران الن
- ۱۰ (f. 256) در بیان خراست حیوانات و کارهای آنها

Beg. of the treatise:

حمد و ستایش معبودی که آفرینش جان و جهانیان را

Dated the 11th Dhī'l-Qa'da of the 16th year of some prince's reign, most probably of Shāh 'Ālam, i.e. 1188 (cf. an equivalent, in red ink, added on the margin), or the 13th Jan. 1775; copied by Muḥammad Fāḍil Kātib Kāshānī.

Fl. 284; 8 9.75 x 6; 6.5 x 3; ll 17, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Stray quotations on the fly-leaves at the end. Seals, crossed.

708.

مظہر العجائب

Mazharu'l-i-jāz.

III 129.

An interesting collection of anecdotes with a didactic and especially religious tendency, in a strongly Shi'ite spirit. They are taken from real life in Persia and India, in the second half of the XI/XVIIc. The author, Mahdi, with the *takhalluṣ* Wāṣif, narrates many events from his own experience, or from what he heard from others, in which the Divine Will, or help through intercession of the Imams, were manifested. The value of these anecdotes consists in the circumstantial descriptions of life in Persia (Balkh, Isfahān, etc.), or in India (chiefly Bijāpūr), about the years 1090-1097/1679-1686, to which the reminiscences of the author chiefly refer. The style is rather inflated, with many poetical passages, *ghazals* and *mathnawīs* in praise of the Imams.

As stated on f. 7v, the book is divided into a *fātiḥa*, two *mazhars*, and a *khātima*, but in fact only the *fātiḥa* is properly marked (f. 8). The other sections have no special headings, and it is not clear whether the work is complete in this copy, or not. Beg.

اول کردہ نقطہ کہ بکشد قلم ... نامیہ فرسانی خامہ بدایع نگار الم

At the end there are some stray notes and quotations, mostly of religious contents, on the fly-leaves (ff. 165-169v).

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Fl. 164; 8 9.5 x 6.25; 7 x 3.25; ll 12, within double jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

709.

وقایع معاصرو حیدرآباد

Waqā'i-i-muḥāṣira-i-Ḥaydarābād.

III 171.

Another copy of the well-known satirical story of the siege of Goleonda, by Nī'mat Khān 'Āli, see above Nos. 111-112. Beg. as usual.

Dated 1602 of the Samwat era, or approximately 1845 AD.

Fl. 61; 8 9.5 x 5.25; 6.5 x 3; ll 15, no jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. A few marginal notes and glosses.

710.

قصہ حاتم طی

Qiṣṣa-i-Hātim-i-Ṭayy.

III 127.

Another copy of apparently exactly the same version of the story of Hātim Ṭayy as the one described above, No. 114. It begins in the same way as in that MS., but is shorter.

Dated the 17th Ramaḡān 1194/the 16th Sept. 1780, at Lucknow (?).

Fl. 115: S 8.5 × 5.5; 7.75 × 4; ll 17, within jadhwa. Or. pap. Ind. nast. and shikaata. Cond. not quite good. Worm-eaten. Traces of moisture.

5. Ornate prose, epistolography, etc.

711.

منشآت برهمی

Munsha'āt-i-Brahman.

III 128.

The well-known work on epistolography, by Chandarbhan Brahman (d. 1068-1073/1657-1663), see IvASB 368, where references to other catalogues are given (add RaBr 248). Beg. as usual:

چون از عنفوان شباب این برهمی عقیدت کیش اله

Dated the 21st Safer 1068/the 6th Jan. 1667; copied by 'Abdu'l-Ṣamad (b.) Farīd. Several seals, dated 1122, 1129 A.H.; some more of them, erased. Stray notes on the first leaf.

Fl. 69: S 9 × 6; 6.35 × 2.75; ll 15, no jadhwa. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

712.

بسائین اللغة

Basātinu'l-lughat.

I 109.

A *farhang* and a commentary on Abū'l-Faḍl 'Allāmī's famous *Mukātabāt* (cf. above, No. 132), by Muḥammad Sa'd (or, as on f. 1v, Sa'dī), who compiled it in 1081/1670-1671 (cf. f. 208, where the chronogram is given as *تبرهنکی است تادر*), see IvASB 355. The work is not very detailed; it is arranged so as to follow the original text, explaining its difficult expressions. Beg.

سپس بیقیاس داور بیهمال را که صغانت اله

Copied by Diyānata'l-lah b. Muḥammad Ma'qūm, at Calcutta, in the beg. of the xiii/xix c.

Fl. 208: S 8.25 × 5.5; 6 × 3.5; ll 13, no jadhwa. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten and badly repaired. Traces of moisture.

713.

جامع القوانين

Jāmi'u'l-qawānīn.

III 173.

Another copy of the same collection of epistolary forms as described above, see No. 146. Beg. as in that transcript.

Dated 1906 of the Samwat era, or approximately 1846 AD.

Fl. 61: 8 8×5; 6×3.25; ll 11, no jadwals. Europ. bluish pap. Ind. nast. Cond. bad. Leaves have stuck together under the influence of moisture. Fl. 67-68 are left blank.

714.

انشاء بدايع

Inshā-i-badāyī.

III 104.

Epistolary models, collected and arranged by Din Dayāl of Faṭhpūr, near Lucknow (cf. f. 1v), an employee under a local nobleman Muḥammad Ardashīr (f. 1v, died in 1150/1737-1738, cf. f. 2v); he completed it in 1154/1741-1742 (cf. f. 29, where a chronogram is given as چد نسخہ یکتا). It is divided into two *jaḥls*, the first (f. 3) on petitions, and the second (f. 15v) on miscellaneous letters. The headings of these *jaḥls* are not properly marked in the text. Beg.

بعد از حمد سپاس قادریکه بیکرمزدم قدرتش الم

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c.

Fl. 29: 8 9×5.75; 7.5×4; ll 15, no jadwals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Dirty. Traces of moisture. Interlinear and marginal emendations.

715.

عجائب و غرائب

‘Ajā’ib wa gharā’ib.

Ia 180.

A large collection of models of descriptive ornate prose, or specimens of bombastic style extracted from different histories. The author does not mention his own name in the preface; in the colophon he is called Siyālkūtī Māl; he wrote in 1171/1757-1758 (f. 3). The title is given, as above, in the colophon (cf. R 1025, XIX). This work has also another title, *Ṣiḡāt-i-kā’ināt*. See R 1006, 1089, etc. It is divided into a great number of *ṣiḡats*, each dealing with a special subject and consisting of extracts from various works in ornate prose; a *fiḥrist* is given on fl. 4-8v. Beg.

حمد سخن افرونی که دلهای عجب باطن را الم

Dated the 25th Rajab 1242/the 22nd Febr. 1827.

Fl. 244: 8 10.25×6.5; 7.5×4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Notes on the margins and on the last leaf.

716.

گلشن حسن

Gulshan-i-ḥusn.

III 94.

Allegorical love stories, in an exceptionally tedious bombastic style, being a paraphrase of a Hindi story composed by Kabir (?) Sing'h, a Rajput, of Benares. The translator does apparently not mention his own name, but states (f. 20) that he has finished the work in 1181/1767-1768. There is a very lengthy preface, and the story itself begins on f. 20v. Beg. of the preface:

شکر سپاس ہی قیاس مر حضرت ہی نیاز کریم الخ

Dated the 20th Ramaḍān of the 16th year of شاه نازی, or 1183 of the Faḡlī era, i.e. most probably the 16th year of Shāh 'Alam, or 1188, or the 3rd Dec. 1774, at Calcutta, copied by Husayn-'Alī Husaynī.

Ff. 243; S 8,75 × 6,25; 6,75 × 4,25; ll 12, no jadvālā. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

717.

(مجموعه در انشا)

(Majmū'a dar insbā).

II 118.

A collection of epistolary models, by different authors:

1. (ff. 1-16). *Inshā-i-Nis'mati*, by Nis'matu'l-lah Banī Isrā'īl. The date of composition is not given. The treatise is divided into 24 *ruq'as*, which represent different forms of epistles. Beg.

الحمد لله ... بدو درگاه بلا اشتیاء خیر خواہ نعمت الله الخ

2. (ff. 16v-105). *Inshā-i-Harkaran*, see above, No. 141 and IvASB 363. The copy appears to be complete. Beg. as usual:

بعد از حمد و ثنای حضرت ایزد متعال ذوالجلال الخ

Dated the 14th Jum. 1 1186/the 13th Aug. 1772, at Sad'hūr; copied by Muhy'ū-d-Dīn b. Qādir Walī.

* Ff. 1-105; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jadvālā. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

718.

صحت الفاظ

Ṣiḥḥat-i-alfāz.

II 368.

A manual of Persian grammar, stylistics, epistolography, and numerous additional matters, such as brief sketches of geography, history, eras, prominent poets, names of animals, etc., etc. The author, Faḡl-Imām b. Muḥammad Arshad Khayrābādī, wrote it to give little-educated people a chance to acquire learning in a short time. The work has apparently been composed about 1223/1808-1809, as this year is several times referred to (ff. 36v, 115),

in terms which imply its being still current at the time of composition. The work has apparently been divided into a number of *bābs*, but here the headings of only the fourth (f. 65v) and fifth (f. 72) are given. Much space has been reserved, apparently to be filled up in red ink, but remains blank. Fl. 159v-160 are also left blank. Beg.

سپس بیقیاس مبدعی را جلت قدرته که آدمی را بدانش النعم

Dated June 1835, at Shāhjahānpūr.

Fl. 182; S 8,5 × 5,75; 6,25 × 4,75; ll 13, no *jadwala*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

719.

وجیز الانشاء

Wajīzu'l-inshā'.

III 134.

A collection of epistolary models, by Lachhī-rām (cf. f. 2). The book had not been finally arranged at the time of his death, in 1233/1817-1818; this has been done by one of his disciples, Dyānd'hān (دیاندهان) (f. 53v), who completed it shortly afterwards (he gives a chronogram for 1233/1817-1818, یافت از اطف). It consists of specimens of private epistles, written in highly bombastic style. Beg.

دست یابی بکده تزاران معرکه سخن دانای النعم

Dated the 29th Shawwāl of the 23rd year of Muḥammad Akbar's reign or 1245, i.e. the 23rd April 1830, copied by Rām Narāyan.

Fl. 59; S 10,75 × 6,5; 8 × 4,5; ll 15, within double *jadwala*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Sīzay notes and quotations on fly-leaves at the beginning and end.

720.

مرصعکار

Muraṣṣa'-kāṛ.

III 168.

A small collection of epistolary forms, composed in 1234/1818-1819 (cf. f. 8, where a chronogram is given as گل گلزار سخنوری), by Qāsim-'Alī b. Tālī-mand (f. 7v, top). The title as above appears on f. 7. The work is divided into two *bābs*: the first (f. 8) deals with letters addressed to the representatives of different professions. The second (f. 37v) gives reports of accidents, accounts of journeys, and miscellaneous minor communications. Beg.

انشای رنگارنگ و املاى هوش و فرهنگ النعم

Copied in 1906 of the Samwat era, or approximately 1848 AD.

Fl. 88; S 8 × 5; 5,5 × 3,25; ll 9, within double *jadwala*. Europ. pap. Ind. nast. Cond. good. Bad vignette.

721.

(مجموعه در انشا)

(Majmū'a dar inshā).

III 155.

Two works on epistolography, both of modern origin:

1. (ff. 1v-60v). *Muraṣṣa'-kār*. The same work as described above, No. 720, slightly incomplete at the end. Beginning as in the former copy.

2. (ff. 61v-174v). (*Inshā-i-Siyālkūtī*). A collection of epistolary forms, containing no references to any particular person or any date, by Andarphān (اندزهبان), surnamed Siyālkūtī. The exact title of the work and the date of its completion are not given. Beg. abruptly:

اکثر اوقات یزان معنی رس سخن آشنا الم

3. (ff. 174v-201v). Epistolary specimens, apparently extracted from different works, the titles of which are not given. Several folios have been left partly or entirely blank.

Copied towards the end of the xiii/xix c.

Ff. 201; 8.9 x 6; 6.75 x 3.25; ll 11, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. good. Marginal notes and glosses.

722.

انشای منظومه

Inshā-i-manẓūma.

III 166.

A collection of versified epistolary forms, composed in 1247/1831-1832 (cf. ff. 91-91v, where several chronograms are given for this date, the first being *منظومه بدر*). The name of the compiler is not explicitly mentioned; perhaps it cannot be found simply because the copy is illegible in many places. The title as above is given on f. 3v, bottom. Beg.

بنام دبیری جهان بیمثال که شد دفتر دهر زر ... الم

Copied towards the end of the xiii/xix c., with sticky ink, so that the whole of the copy has become illegible due to folios having stuck together.

Ff. 99; 8.5 x 6.75; 6.5 x 4.75; ll 10, no *jadwāl*. Europ. pap. Ind. nast. Cond. hopelessly bad. Occasional additions on the margins.

723.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

II 308.

Two short works in ornate prose and a collection of poems:

1. (ff. 1v-13) *Bihār-i-a'ẓīm*. Another copy of the same treatise as No. 166, 1. Beg. as in that transcript.

2. (ff. 13v-21v). *Bihār-i-a'ẓam*. Another copy of the same

work as the one described in No. 166, 2. Beg. as in that transcript.

3. (ff. 25-31v). *Ash'ār-i-Shams*. A short collection of *ghazals* by one Shams, who may be identical with the author of the *Bihār-i-a'zam*. The poems are in Persian and Hindustani, not arranged in the usual alphabetical sequence. Beg.

محمد رونق آئینه دل جمال حق ز رویش کشت حاصل

Many alterations, by the same hand. The copy may be an autograph.

Transcribed (the first two items, see f. 21v) in 1260/1852-1853.

Ff. 31 (ff. 22-24 are blank); S 7,5 x 6; 5,5 x 3,25; ll 13, no *jadrals*. Europ. pap. Ind. nast. Cond. good.

724.

بهار معنی

Bihār-i-ma'nī.

III 160.

A collection of epistolary models, in highly bombastic ornate prose, by Andarjīt D'hīr (اندر جیت دھیر, f. 4v), of Makudr (مکودر),¹ who composed it in Lucknow (f. 5). There are apparently no dates or references to historical persons. The letters are almost all private, there are no documents. Judging from the style, the end of the XII/XVIIIc. may be suggested as the period to which the work belongs. Beg.

جوهر تیغ زبانمائی نغمه پردازان انجمن صورت الغ

Transcribed by Bahā'u'd-Dīn, in 1900 of the Samwat era, or approximately 1943 AD.

Ff. 133; S 5,75 x 4; 4,75 x 2,75; ll 9, within *jadrals*. Or. brownish pap. Ind. nast. Cond. good.

6. Poetry.

725.

مخزن الاسرار

Makhzanu'l-asrār.

III 158.

The famous poem of Nizāmī, see IvASB 466, 1. Beg. as usual:

هست کلید در کنج حکیم بسم الله الرحمن الرحیم

At the beginning there is one leaf containing the preface to a work on *inshā*, by Barān Nat'h Multānī, called *Inshā-i-dilgushā'i*, beg.

حمد بے حد و سپاس بے حد (و) بے حد مرذات مقدس الغ

Dated the 2nd Ramaḍān 1254/the 19th Nov. 1838; copied by Khayr Shāh b. 'Alīdīn-Nabī Shāh.

Ff. 70; S 11 x 6,25; 8 x 3,75; ll 17, no *jadrals*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

¹ Probably Nikodar, Jullundur district.

726.

اسکندر نامہ

Iskandar-nāma.

III 172.

The *second* part of the famous poem of Nizāmī, see above, No. 201. Beg. as usual. Slightly incomplete at the end.

Copied in the xiii/xix c.

Fl. 88; 8 7 × 4; 5.75 × 2.75; ll 16, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture.

727.

منتخب الشرح سکندر نامہ

Muntakhabu'sh-shurūḥ-i-Sikandar-nāma.

III 106.

A modern commentary on Nizāmī's *Sikandar-nāma* (cf. above, No. 200), compiled by Badr-'Alī 'Azīmābādī and Mīr Husayn 'Alī Jaunpūri, apparently in the beg. of the last century. The work has been lithographed in Calcutta in 1812 (and reprinted several times since). It explains every verse; there is no preface and the work begins:

الحمد لله ... خدایا جهان پادشاهی تو راست ... لفظ خدای الهم

Transcribed apparently from a lithographed copy, and dated the 25th Šafar 1239/the 27th March 1843.

Fl. 263; 8 11 × 7.25; 8.75 × 4.5; ll 16, no jadvāls. Or. pap. Ind. nast. Cond. good. A few marginal notes.

728.

مفتاح المعالي

Miftāḥu'l-ma'ānī.

I 969.

A commentary on the *Mathnawī* of Jalālud-Dīn Rūmī, comp. in the middle of the XI/XVIIc., by 'Abdu'l-Fatīḥ al-Husaynī al-'Askarī, see IVASB 508. The *first daftar* begins on f. 2v; the *second* on f. 55; the *third* on f. 91; the *fourth* on f. 126; the *fifth* on f. 163; the *sixth* on f. 209. Beg. as usual:

حمد و ستایش ذاتی را که بمقتضای احییت ان اعرف الهم

Dated Rab. II 1094/April 1683.

Fl. 280; 8 7.5 × 5; 5.25 × 2.5; ll 19, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not good. Badly worm-eaten.

729.

بوستان

Būstān.

III 167.

Another copy of this famous work, see above, No. 213, 2. Beg. as usual.

Copied in the end of the xii/xviii c.

Fl. 190; 8 7.25 × 4.25; 4.75 × 2.75; ll 11, within double jadvāls. Or. pap. Ind. nast. Cond. not good. Traces of moisture, some pages are discoloured. Marginal notes in the beginning. Bad vignette.

730.

گلستان

Gulistān.

II 307.

Another copy of this famous work of Sa'di, see above, No. 212. Beg. as usual. The present copy contains a number of bad modern illustrations (on ff. 4v, 15v, 26, 35, 49, 66, 82v, 100, 112v, 123v, 125v).

Copied in 1902 of the Samwat era, or approximately 1845 AD., by Tūta Rām Brahman Keshmiri.

Fl. 179: 8 10,5 × 5,25; 7,5 × 3,75; ll 12, within double jadwals. Or. pap. Ind. nast. Cond. bad. Dirty. Bad vignette. Ornamental margins on ff. 1v-2.

731.

The same.

III 162.

Another copy of this famous work, see above, No. 730. Beg. as usual. At the end several poems, in *Hīndī*, are given.

Dated 1253/1839-1840.

Fl. 86: 8 9,25 × 5,5; 6,75 × 3,5; ll 15, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Dirty. Traces of moisture.

732.

The same.

III 120.

1. Another copy of this famous work, see above, No. 730, beg. as usual.

2. At the end, ff. 113-161, there is an incomplete copy of the *Hazār mas'ala-i-Naṣārā*, or a thousand questions put by Christians to Muḥammad. Cf. IvASB 1008-1012. The work is incomplete at the beginning and opens with:

دیگر خبر ده مرا کہ چون از آن درخت خورد الخ

The first item is dated (f. 112v) the 9th Ramaṣān 1260 (?), i.e. the 22nd Sept. 1844. The second, written by quite a different hand, was transcribed about the same time; here only the date of the month, the 16th Dhī Qa'da, is given.

Fl. 161: 8 8 × 5,5; 6,75 × 3,75; ll 14-15, no jadwals. Or. and Eur. pap. Ind. nast. Cond. not quite good. Worm-eaten. Occasional marginal notes.

733.

(مجموعه)

(Majmū'a).

II 409.

Two versified works, very popular in India:

1. (ff. 1-21v). (*Manẓūma dar lughat-i-Hīndī*). The well-known versified vocabulary of Hīndī terms, explained in Persian. It is usually attributed to the authorship of Khusrāw Dihlawī, and

has been often lithographed in India. See IvASB 1743. Beg. as usual :

خالق باری سر جن ہزار، واحد ایک ہوا کرتا،

2. (ff. 22-45v). *Karīmā*. The most popular didactic poem of Sa'dī, see above, No. 216.

Copied towards the end of the xii/xviii c.

Fl. 45; 8 6,25 x 4,25; 5,25 x 2,25; ll 9, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

734.

دیوان قاسم انوار

Dīwān-i-Qāsim-i-anwār.

II 246.

Poems of the well-known Sufic author, Sayyid Mu'īnu'd-Dīn 'Alī, with the *takhalluṣ* Qāsim or Qāsimī, and surname Qāsim-i-anwār (d. 835-837/1431-1434), see IvASB 601. The present copy is incomplete at the beginning and at the end; it opens with :

گردگرا ملکا پادشہا دیانا، تو کہ بیچونی ر من جون ترا جون دالم،

which is the third *bayt* in the *ghazal* which usually appears as the first in the *dīwāns* (IvASB 601, f. 1, l. 3). After the usual alphabetically arranged series of *ghazals*, there are given :

Tarjī'banda (f. 192), beg. as usual :

بیا ای عشق عالم سوز ہی تم، قدم ہر چشم من نہ خیر مقدم،

Qif'as (f. 196v), beg.

ہزارش رحمت حق ہر روان باد، کہ نمے قول او ہر طوطا ابرار،

Quatrains (f. 201), beg.

ای جان جہان جان دلبر کیل،

می دل ہمہ روح دار نی و بی میل،

Mathnawīyyāt (f. 204v), beg.

ان کریمی کہ جود او عامست، و اہب دین ولی و اسلامست،

ff. 208-215v, containing several *ghazals* rhyming in می, must be placed between ff. 187 and 188.

A very good copy dating from the x/xvi c.; many lacunae.

Fl. 215; 8 9,75 x 5,75; 6,6 x 3,23; ll 15, within jadwals. Good Or. pap. Herati nast. Cond. rather bad. The MS. was badly injured by white ants, and is repaired. Traces of a good vignette.

735.

تصفه الاحرار

Tuḥfatu'l-aḥrār.

III 159.

Another copy of the same famous poem of Jāmī, as described above, No. 237. It has a preface, in prose, beg. as in that copy, and the poem itself begins in the usual way on f. 2.

Dated the 1st Sha'bān 1253/the 31st Oct. 1837; copied by Khayr Shāh. Many interlinear explanatory notes.

Ff. 55; S 11 × 6,25; 8 × 3,75; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. good.

736.

یوسف زلیخا

Yūsuf-u Zulaykhā.

III 164.

The famous poem of Jāmī, see IVASB 612, 21; cf. above No. 238. Beg. as usual:

الهی غنچه امید بشای ' کلی از روغن جاوید بلمای '

Dated 2131, i.e. apparently 1231/1816. Marginal and interlinear notes and glosses. Notes and quotations on the fly-leaves.

Ff. 122; S 9,5 × 5,5; 7 × 3,25; ll 17, no *jadwala*. Brownish Or. pap. Ind. nast. Cond. tol. good.

737.

دیوان آصفی

Dīwān-i-Āṣafi.

III 119.

Another copy of the dīwān of Āṣafi Harātī (d. ca. 923/1517), see above, No. 243. It contains *ghazals*, beg. as in No. 243, alphabetically arranged, and a few *qit'as* and quatrains at the end.

Copied towards the end of the xii/xix c.

Ff. 111; S 8 × 5,5; 6,25 × 4,5; ll 11, no *jadwala*. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, traces of moisture, paper is decaying. Stray notes on fly-leaves.

738.

دیوان نظیری

Dīwān-i-Nazīrī.

III 126.

The well-known dīwān of Muḥammad Husayn Nishāpūrī who used the *takhalluṣ* Nazīrī (d. ca. 1021/1612-1613), the same as described above, No. 262. It contains *ghazals*, alphabetically arranged, beg. as in No. 262, and quatrains, beg. (f. 221v):

لی از تو موز نگر هر جا کوری ' زیب از تو دهد بعایت هر عوی '

(The quatrain which is placed first in No. 262 is here the second).

Dated 1160/1747; copied by Muḥammad Ishāq Ridāwī Mashhadī.

Fl. 237; S. 6.25 x 4; 4.5 x 2.5; ll 13, no *jadwals*. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten.

739.

دیوان ظهیری

Dīwān-i-Zuhūrī.

III 124.

Poems of Zuhūrī, whose original name was Nūru'd-Dīn Muḥammad Turshizī (d. 1025-1027/1616-1618), see IvASB 716, cf. above No. 139. This copy contains only his *ghazals*, alphabetically arranged. Beg. as in IvASB 716:

آنکه خواهد داشت فردا رحمتش دیوان ما

کشته و غش آفتاب مطلع دیوان ما

Copied in the beg. of the xii/xviii c.

Fl. 430; S. 8.25 x 4.5; 6.5 x 3.25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Stray notes on f. 1.

740.

دیوان برهمی

Dīwān-i-Brahman.

III 170.

Poems of Chandarbhan Brahman of Patyāla, d. ca. 1073/1662-1663, see IvASB 762, consisting of an alphabetical series of *ghazals*, and a number of quatrains at the end:

Beg. of *ghazals* (f. 10), as usual:

ای برتواز تصور دهم و گمان ما، ای درمیان ما و برون از میان ما

Beg. of quatrains (l. 68v):

ما را جو بعال خود شد اساکردی، از خار گل وز قطره دریا کردی

At the beg., on ff. 1v-9v, there is a fragment in ornate prose.

Copied in the xii/xviii c.

Fl. 71; S. 8.75 x 5.75; 6.75 x 4; ll 14, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good.

741.

دیوان صایب

Dīwān-i-Ṣāyib.

III 161.

Another copy of this popular dīwān, in an abbreviated version. At the end, after the last alphabetical *ghazal*, two more

poems, each with different rhymes, are given. Beg. as usual, see No. 274. No preface.

Dated the 7th Dhī'l-Qa'da 1139 (the 20th of Muḥammad Shāh's reign), i.e. the 26th Febr. 1738; copied by Muḥammad 'Arif of Ibrāhīmābād, called Sūd'hra (سودھرا).

Fl. 133; S 16 × 6; 8.25 × 4; ll 15, within *jadwala*. Or. pap. Ind. nast. Cond. good.

742.

The same.

III 137.

Another copy, incomplete at the end, breaking off at the poems rhyming in *dāl*.

Copied in the xiii/xix c.

Fl. 133; S 9.75 × 6.75; 7.25 × 4.25; ll 17, no *jadwala*. Or. pap. Ind. *shikasta*. Cond. tol. good. Emendations on the margins.

743.

(اشعار مظہر علی)

(Ash'ār-i-Maẓhar-'Alī).

III 100.

Poems of Maẓhar 'Alī 'Alā'ī Bihārī, a disciple of 'Alā'u'd-Dīn Chishtī Sandilī (cf. ff. 39, 57). There are no dates or references to historical personages. The name of the author is given only in the colophons; his *takhalluṣ* does not appear in the text. The present copy contains:

I. (ff. 1-49v). (*Mathnawī*). A small imitation of Rūmī's famous poem, consisting of short *dāstāns* and *ḥikāyats*, in Sufic strain, beg.

ای علامہ الدین شیبین داستان * باز گوزان بینشانی با من نشان *

2. (ff. 50-54v). *Tarjīb-band*, also in Sufic strain, beg.

ای دیدہ بہ بین کہ حضرت یار * برداشت نقاب را ز رخسار *

3. (ff. 54v-60v). A few short *mathnawīs*, *rubā'īs*, and *qaṣīdas*.

At the end there is (ff. 61-62) a letter from Ḥakīm Ni'matu'llah to the author, and the latter's reply to it.

Dated (cf. ff. 40v, 54v) Shawwāl and Dhī'l-Qa'da 1219/Jan.-Febr. 1805; copied by Bakhshish 'Alī.

Fl. 62; S 8 × 4.5; 6.5 × 3; ll 13, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. A few marginal additions and emendations.

744.

(مجموعه)

(Majmū'a).

III 121.

A collection of commentaries by Muḥammad Sa'd, who flourished towards the end of the XI/XVIIc., on several famous poetical compositions; there are also some other works.

1. (ff. 1v-37). *Sharḥ-i-Yūsuf-Zulaykhā*. A brief commentary on Jāmi's famous poem dealing with the story of Joseph, cf. IvASB 612, 21. The author calls himself simply Sa'd (f. 1v), without any surnames. Beg.

الحمد لله ... اما بعد: فقير سعد ملتزم سخن سنجان الم

2. (ff. 40v-157). *Basātinn'l-lughat*. Another copy of the same *farhang* to the *Mukātabāt* of Abū'l-Faḍl, as described in No. 712. The date of composition is here given as 1080/1689-1670 (cf. f. 157 where the chronogram appears in the form of *فرهنگ کیست نادر* written *فرهنگیست نادر*). Beg. as in No. 712.

3. (ff. 160v-255v). *Sharḥ-i-Diwan-i-Hāfiz*. A commentary on the *diwān* of Hāfiz, cf. above, No. 229, by Muḥammad Sa'd, who composed it in 1100/1688-1689 (cf. f. 255v, where a chronogram is given as *بیان غزل*). Beg.

بعد از ادای ثناء حضرت دادار بی همال ... اما بعد: محمد سعد
مشهور ضمیر سنجان الم

4. (ff. 261v-286). *Farhang-i-Diwan-i-Badr-i-Chāchī* (cf. above, No. 226), by the same Muḥammad Sa'd. Beg.

حمد بیحد و مدح بیحد صانعی را که غریب اشعار را ... بعد خدا مسود
این اجزا محمد سعد گوید الم

5. (ff. 292v-386). *Gulistān*. Another copy, see above, Nos. 212, 213, 730-732. Beg. as usual.

6. (ff. 387v-397). *Farhang-i-Gulistān*. A brief *farhang* to the *Gulistān*, without the author's name. It is apparently the same as the one described in IvASB 932, 2. Beg.

رضا خوشنودی، جزا پاداش، استسقا طلب نوشیدن الم

The first four items have been copied by Fayḍu'l-Jah of Chāchra (چچرز) who wrote in 1174/1760-1761 (cf. f. 157); the second part was written by Muḥammad 'Ashiq b. Didār Muḥammad, of Raḥā; on f. 386 he gives the date as the 16th Rab. II 1199/the 20th Febr. 1785.

Fl. 397; S 8.75×6; 7×3; ll 15, no *jadwāl* (on some folios the lines are written diagonally). Or. pap. Ind. nast. and *shikasta*. Cond. tol. good. Slightly worm-eaten. Stray notes on the margins and fly-leaves. Several folios are left blank between each item.

745.

(مجموعۂ اشعار)

(Majmū'a-i-ash'âr).

III 152.

Extracts from different poets, in Persian and Hindustani.

1. (ff. 31v-49v). Several poems of Nizâm, mostly of religious contents, with Shi'ite tendencies. There were many poets who used this *takhalluṣ*; the present extracts contain no chronograms or references to historical persons. There are: a *tarjībānd* in praise of 'Alī; a short *mathnawī* of religious contents, and several *qasidas* and other poems. Beg. of the first poem:

ای تو بر مدر خلافت مصطفی جانشین، الخ

2. (f. 50). A short extract from the *Nawtarz-i-murassa'*, by Mir 'Aṭā Husayn Khān (end of the XII/XVIIIc.).

3. (ff. 50v-69). Scrappy poetical quotations, in *Hindustani*, from different authors, apparently intended to illustrate some rules of poetics.

4. (ff. 69v-76). *Muntakhab-i-diwān-i-Maḥzar*. A number of *ghazals* by Maḥzar, who is probably different from the one referred to in IVASB 702. The poems are not arranged alphabetically and there are apparently no references to any historical persons. Beg.

بیلی رفتن بلران از این جهان رفتم، بزرگ سیه بد نصرتیک دیگران رفتم،

One of the entries (f. 67) is dated 1193/1779. Other parts date probably from the same time.

* Ff. 31v-76; 8 8 x 6; 7 x 3,5; II 23, irregular; no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Many marginal additions and notes.

Pashtu poetry.

746.

دیوان رحمان

(Diwān-i-Rahmān).

I 392.

One of the numerous versions of the diwān of 'Abdu'r-Rahmān, a Mahmand of the Ghoriya Khel, with the *takhalluṣ* Rahmān, who died in 1123/1711-1712. See BI 1076-1077. There are in the beginning several *ghazals* in praise of God, the Prophet, etc. All others are Sufico-lyric poems, without any dates, dedications, etc. They are arranged in the usual alphabetical order. Beg.

گوره هس کردگار بی رب خما، چه صاحب د کل اختیار بی رب خما،

Copied by Muhammad 'Alim Wilāyatī, in the beg. of the xiii/xix c.

Ff. 90; 8 8,25 x 6; 7 x 4; II 18, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Traces of moisture.

7. *Theology.*

747.

مطلع الأنوار

Maṭla'u'l-anwār.

I 950.

The well-known history of Muḥammad and his early successors, entirely based on tradition, also dealing with the legends about the foundation of the Ka'ba, and with eschatology, etc. The author, 'Afīf b. Nūr Kāshānī, wrote in the X/XVc. See IvASB 62, where references to other catalogues are given. The work is divided into 21 *faṣls*. Beg. as usual:

الحمد لله ... ضعيف تروى بذلك حصرت رباني النعم

Dated the 19th Dhī'l-Hijja 1186/the 13th March 1773; copied by Ḥamid b. 'Abdī'l-Majīd.

Fl. 171; S 8,25 x 5,5; 6,25 x 3,25; ll 13, no *jadwals*. Or. brown pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins, and on the fly-leaves at the beginning and end.

748.

عجائب القصص

'Ajā'ibu'l-qisāṣ.

III 97.

A collection of legends concerning the prophets, from Adam to Muḥammad. The author calls himself (f. 2v) 'Abdu'l-Wāḥid b. Muḥammad al-Muṭṭī, but does not mention the date of composition. The work cannot have been compiled earlier than the X/XVc., as in the list of authorities (ff. 2v-3) there occur many works of the IX/XVc., and the latest of them seems to be the *Mawāhib-i-'Alīyya* of Kāshifī (cf. IvASB 959), which was completed in 899/1493-1494. See EIO 597, where the headings of the 20 *bābs*, into which it is divided, are given. Beg.

الحمد لله الذي بعث النبيين مبشرين ومنذرين النعم

Dated the 18th Rab. II 1197 (the 24th year of Shāh 'Ālam's reign), i.e. the 23rd March 1783.

Fl. 306; S 8,5 x 5,75; 7 x 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

749.

مناقب مرتضوى

Manāqib-i-Murtaḍawī.

III 96.

The well-known biography of 'Alī b. Abī Ṭalīb, based on the familiar legends, by Muḥammad Ṣalīḥ al-Ḥasanī (or Husaynī) at-Tarmidhī, with the *takhalluṣ* Kāshfī, who d. in 1061/1651 (f. 1v), see above, No. 375. The present copy is slightly incomplete at

the beg. and end; it opens with f. 2, l. 7 of No. 375, and ends apparently on f. 413 of that copy.

Copied in the xiii/xix c.

Fl. 310; S 9,75 x 6; 7,5 x 3,5; ll 17, no jadwala. Or. pap. Ind. nast. Cond. sol. good. Slightly worm-eaten. Towards the end of the volume the left upper corners of the folios are torn away.

750.

شرح کافي

Sharḥ-i-Kāfī.

III 95.

A Persian paraphrase of and commentary on the famous Shi'ite theological work, *Al-Kāfī fī 'ilmi'd-dīn*, by Muhammad b. Ya'qūb b. Ishāq al-Kulaynī (or Kalīnī), who d. in 328/939 (cf. Brock. I, 187). The present copy contains only a portion of the section on faith, کتاب الایمان و اتقفا, beg. with the end of the 91st bāb. The commentator gives his name in the colophon as Khalīl b. al-Ghāzī al-Qazwīnī (wrote ca. 1070/1659). The date of completion of the work is given as the 1st Jum. II 1068/the 6th March 1658. For another portion of the same work see Ahlwardt, 1858. Beg. abruptly:

... پس استاد بر سر ما ساعتی تا کوش کذا الله

Copied in the beg. of the xiii/xix c.

Fl. 252; S 9,35 x 7; 7 x 4,5; ll 20, no jadwala. Or. grey pap. Ind. nast. Cond. good. Slightly worm-eaten.

751.

ترجمه مکرم الاخلاق

Tarjuma-i-Makārimu'l-akhlāq.

III 74.

A Persian translation of the Arabic treatise on the style of life suitable for a true Shi'ite, as based on the example of the Prophet and the Imams. In the beginning of the translation the author of the original is called Abū Naṣr Ḥasan b. Abī 'Alī Ṭabarsī, (f. 3), but in the preface of the translator (f. 2) his name is given as Raḍiyyu'd-Dīn Abū Naṣr b. Abī 'Alī Faḍl Ṭabarsī. It cannot be determined whether these two are identical. For Raḍiyyu'd-Dīn Ṭabarsī, the well-known Shi'ite divine, d. 548/1153, see Brockelmann, I, 405. This work is referred to in the *Kashf ul-ḥuṣūḥ* (p. 548, No. 3086); the author is there also identified with Raḍiyyu'd-Dīn Ṭabarsī, on the authority of Majlisī. The Persian paraphrase has been written for Mir 'Alī Shīr b. Sayyid 'Abdī'l-lah b. Mir 'Abdī'l-Karīm al-Māzandarānī (f. 2), and was completed the 8th Sha'bān 1061/the 27th July 1651 (cf. ff. 351v, 352, where a chronogram is given as *بر گرفتیم چو سرز جویب فکر شد عیان از مکرم*

(اخلاق). The translator is 'Alī b. Ṭayfūr al-Bisṭāmī (cf. above, No. 442 and IvASB 1108, 1115). Beg. of the preface:

ای نام تو عفوان کذاب لخلق ... اما بعد، چنین گوید بنده خالکسار
و ذره بيمقدار الخ

Beg. of the translation (f. 2v):

سپس بيقين من معبودبرا كه يكتاست در ذات الخ

At the end there are some notes of religious contents, dealing with some *ḥadīths*.

Dated the 17th Safar 1070/the 29th Aug. 1665.

Pl. 352; 8.9 × 5.25; 6.5 × 3; ll 22, no *jādwala*. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten, traces of moisture. Marginal notes and additions.

752.

(رسائل علي حزين)

(Rasā'il-i-'Alī Ḥazīn).

I 93.

Several short treatises of religious contents, by Muḥammad 'Alī Ḥazīn (see above, Nos. 55, 298, 299), in Persian and in Arabic:

1. (ff. 150v-161). *Tahqīq-i-ma'ād-i-rauḥānī*, on the theological and mystical meaning of the doctrine of resurrection, based on appropriate *ḥadīths*, etc., cf. Bk 407 (p. 233). Beg.

وله الحمد في الآخرة ... و بعد، در اشارت بلذات و الم الخ

2. (ff. 161-167). *Jawāb-i-su'ālāt-i-sā'il*, apparently by the same Ḥazīn, although the name of the author is not explicitly given. It is a series of replies to different questions concerning the application of the rules of the Shi'ite *fiqh* to local conditions of life in India. Beg.

سوال، چه ميگويم ايند علمي نرفته محقق اماميه الخ

3. (ff. 357-359). *Shajarat-u'l-Tūr fī sharḥ āyatī'n-Nūr*. A commentary, in Arabic, on the Coranic verse XXIV, 35, by the same Ḥazīn, at Mashhad, in 1140/1727-1728 (cf. f. 359). Beg.

نصمدك يا نور الذور و نور افوق كل نور الخ

4. (f. 359v). *Al-lama'at mir'ālī'l-lah fī sharḥ āyat Shahada'l-lah*. A brief note by the same Ḥazīn on the meaning of the verse III, 16, of the Coran, also in Arabic, beg.

الحمد لله الهم الحمد و الشكر لوالهيب الشكر الخ

It was composed at Ardabīl, prior to starting on his journey to Khorasān, in 1136/1723-1724.

5. (ff. 360-363v). *Sharḥ-i-ba'd-i-āyāt*. A short treatise explaining the meaning of the Coranic verse V, 8, as well as some others, in brief, apparently by the same Ḥazīn, beg.

الحمد لله وسلام على عباده الذين اصطفى الخ

6. (ff. 364-364v). Several short letters (*ruq'as*).

Copied in the end of the xii/xviii c.

* Fl. 150-167 and 357-364v; for measurements, etc., see No. 416.

753.

سراج القلوب

Sirāju'l-qulūb.

I 964.

One of the numerous versions of the questions concerning different points connected with the story of creation, the legendary ages, eschatology, etc. Here the author of the replies is 'Alī, the Imām, and the contents are arranged in 44 *bābs*. The name of the real compiler is not given. Cf. IvASB 1008-1012 and 1770 where references to other catalogues are given. Beg. abruptly:

از امير المؤمنين علي عليه السلام وديكر اصحاب سوال کردند ايشان
از حضرت رسول معلم شنیده بودند جواب دادند و این کتاب را سراج
القلوب نام زیاده شد الخ

Copied in the beg. of the xiii/xix c.

* Fl. 155-217; S 11 x 6,25; 8 x 3,75; 11 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal notes.

8. *Sufism*.

754.

مفلجات عبد الله انصاري

Munājāt-i-'Abdu'l-lah Anṣārī.

I 93.

The well-known invocations to God, by 'Abdu'l-lah Anṣārī (d. 481/1088), see IvASB 1153, and above, Nos. 442, 461 (2). Beg. as usual.

Copied in the end of the xii/xviii c.

* Fl. 146-150; for measurements, etc., see above, No. 416.

755.

امعات

Lama'āt.

III 169.

The well-known Sufic work of Fakhru'd-Dīn Ibrāhīm b. Shahrīyār Hamadānī, with the *takhalluṣ* 'Irāqī, see above, No. 418. Beg. as in that copy.

At the beg. there is a copy of a petition.

Dated 1083/1672-1673, or 1729 of the Samwat era.

Fl. 35; S 8,75 x 5,75; 6,75 x 3,5; 11 14, no *jadwals*. Or. pap. of different colours. Ind. nast., different hands. Cond. tol. good. Notes at the end.

756.

مکتوبات احمد منیری

Maktûbât-i-Aḥmad Munyarī.

III 105.

The famous collection of Sufic epistles of Sharafu'd-Dīn Aḥmad b. Yahyā Munyarī (d. 782/1380-1381). This is the so-called *first* collection, compiled by a disciple of the saint, Zayn Badr 'Arabī, in 747/1346-1347. See EIO 1843, where the headings of all the letters are given. Cf. IVASB 1205-1208, and above, No. 425. Originally the collection contained 100 letters, but the present copy is incomplete at the end and breaks off with the 79th epistle. Beg. as usual:

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوند پرا الح

Copied in the xiii/xix c.

Fl. 278; S 8,75 x 5,75; 6 x 2,75; ll 16, no jadwala. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Traces of moisture. Marginal glosses and emendations.

INDICES.

(For explanations and list of abbreviations
see Preface).

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Names of Persons.

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INDEX VIII.

List of MSS. containing paintings or drawings.

27 (*mediocre*); 91 (*astronomical drawings*); 105 (*mediocre*); 106 (*mediocre*); 108 (*bad*); 214 (*bad*); 240 (*mediocre*); 340 (*bad*); 656 (*drawings*); 677 (*bad*); 7.

INDEX IX.

List of MSS. containing vignettes ('*inwāns*).

(a) *Good.*

26, 65, 104, 106, 207, 225, 236, 240, 251, **253**, 292, 375, 411 (*and decorated margins*), 431, 667, 734.

(b) *Mediocre.*

0, 11, 40, 133, 187, 204, 224, 332, 344, 397.

(c) *Bad.*

27, 37, 100, 105, 108, 156, 186, 200, 205, 206, 214, 216, 227, 229, 237, 245, 248, 275, 280, 291, 293, 318, 320, 323, 301, 382, 400, 406, 409, 418, 485, 488, 491, 494, 499, 500, 581, 582, 596, 641, 655, 656, 677, 683, 690, 701, 706, 720, 729, 730, 739.

(d) *Full page 'inwāns.*

14 (*mediocre*); 64 (*very good*); 244 (*mediocre*); 334 (*mediocre*); 678 (*bad*); 680 (*bad*).

INDEX X.

List of calligraphically written MSS.

64, 66, 136, 213, **224**, 227, 234, 235, 236, 243, 253, 260, 398, 405, 411, 430, 667.



ADDITIONS AND CORRECTIONS.

(a) Additions.

No. 93. Further information concerning the biography of the translator may be found in a paper by N. Martinovich, The life of Mohammad Paolo Zaman, the Persian painter of the XVIII century, *Journal of the American Oriental Society*, vol. 45 (1925), pp. 100-109. It appears that it was 'Abbās II, not 'Abbās I, who sent him to Rome. Soon after the enthronement of Aurangzib he returned to Persia, embraced Islam again, and worked as a painter at Isfahan. His full name was Muhammad Zamān b. Ḥājji Yūsuf Kirmāni. To him belongs the authorship of a medical work, *Ḥadīqa-i-'ulām*, described in B1 806, written by him at Isfahan, probably during the later period of his life.

No. 207. The first two books of the *Mathnawī* have been edited by R. A. Nicholson as vol. IV (New Series) of the *Gibb Memorial Series*, 1925.

No. 227. To the bibliography of the *Dīlqushā* (9), add: A Christensen, Remarques sur les facettes de 'Ubayd-i-Zakāni, avec des extraits de la *Risāla-i-dīlqushā*, *Acta Orientalia*, vol. III (1924), pp. 1-37.

Nos. 332 and 333. A collation with MS. R 30 of the older Arabic collection in the Society's library enables us to identify these two volumes as the first and the second halves of the *Tafsīr-i-Zakānī*. The *nishā* of the author is there given as *ad-Darī*, and it is difficult to decide whether this is an emendation of the scribe, or whether the *nishā* *ad-Darwājaki* is the result of a corruption of the passage:

...الدري ولما حكى في تفسير كلام الله ... = ... الدري (سي) وا (ما) حكى في تفسير...

No. 417. The *Fihl mā fihl* has been briefly reviewed by R. A. Nicholson, The table talk of Jalalu'ddin Rumi, in the Centenary number of the *Journal of the Royal Asiatic Society*, 1924, pp. 225-232. It appears from this paper that the lithographed Persian edition of the work was unknown to the author. References to two other copies in Indian libraries are given there.

No. 462 (7). After a reference to IvASB 1345 (2), add: "and also further on in this Catalogue, No. 672 (6)."

No. 472. After "Darwish Muhammad," add: "who was probably identical with the scribe of No. 412 above. Both MSS. were apparently originally parts of one volume."

No. 647. After *Shudhūd*, add: *see, i.e. Shudhūr, or Shudhūr-ih-dhahab*, a versified Arabic work on alchemy by 'Alī b. Mūsā al-Andalusī, d. 673/1274, *see* Brock. I, 313).

Nos. 665 and 666. Concerning other works of Gerónimo Xavier *see* in the paper by E. D. MacLagan, The Jesuit missions to the emperor Akbar, in the *Journal of the Asiatic Society of Bengal*, vol. 65 (1896), pp. 38-113, especially pp. 110-113, where the older bibliography is given. A special study of the origin of the *Aḥwāl-i-Hawāriyūn* has been published by Rev. H. Hosten, in his *Fr. Jerome Xavier's Persian Lives of the Apostles*, *Journ. of the As. Soc. of Bengal*, vol. X, 1914, pp. 65-84.

No. 672 (6). After the reference to IvASB 1345 (3) add: "See also above, No. 462 (7), in this Catalogue."

(b) Alterations in library marks.

During the printing of this volume the following library marks have been changed:—

III 49 (No. 144, on p. 127) is changed into	III 50.
I 443a (No. 180, on p. 149) „ „ „	III 152.
I 575 (No. 194, on p. 155) „ „ „	III 131.
I 575a (No. 196, on p. 159) „ „ „	I 575.
II 223a (No. 207, on p. 197) „ „ „	III 130.
I 341 (No. 343, on p. 249) „ „ „	III 133.

c. *Misprints.*

- p. 27, l. 12. For II 443 read II 444.
 p. 36, l. 10 (No. 585). For Izadyār read Izadyār.
 p. 40, l. 24 (No. 1349). For Isfahānī read Isfahānī.
 p. 48, l. 13 (No. 1496). For Sa'fdu'd- read Sa'fdu'd-
 p. 53, l. 12 (No. 1874). For Isfāhānī read Isfāhānī.
 p. 53, l. 49 (No. 1894). For Mashhādī read Mashhādī.
 p. 62, l. 8 (No. 2477). For 'Alī, Qulī read 'Alī-Qulī.
 p. 64, l. 22 (No. 29). For 'Imatī'l-lah read 'Imatī'l-lah.
 p. 70, l. 16, second column. For 66 read 68.
 p. 83, l. 4, fr. bot. For 'Alam read 'Alim.
 p. 96, l. 23. For بورتو read بورتو.
 p. 119, l. 16. For Mudtarr read Mudtarr.
 p. 127, l. 22. For III 49 read III 50.
 p. 144, l. 20. For rhetorica read rhetorica.
 p. 149, l. 32. For I 443a read III 152.
 p. 158, l. 13. For I 575 read III 131.
 p. 159, l. 14. For I 576a read I 575.
 p. 160, l. 3, fr. bot. For Hāfīz read Hāfīz.
 p. 188, No. 263, heading. Read Khams-i-Qasim.
 p. 195, l. 10. For کیت read کیت.
 p. 197, l. 2. For II 223a read III 130.
 p. 197, No. 288, heading. Read Mukhtār-i-wāḥidīn.
 p. 200, No. 287, heading. Read Kulīyyā-i-Ta'thīr.
 p. 209, l. 22. For Faqrū'l-lah read Faqrū'l-lah.
 p. 223, l. 34. For Mu'ammayāt read Mu'ammayāt.
 p. 239, l. 24 (No. 549). For Sar'at read Sar'at.
 p. 249, l. 18. For I 341 read III 133.
 p. 275, l. 3, fr. bot. For الاتباع read الاتباع.
 p. 283, l. 3, fr. bot. For Lat-i read Lat-i.
 p. 285, l. 7. For خط read خط.
 p. 285, l. 3, fr. bot. For Khīrāqī read Khīrāqī.
 p. 286, No. 413, heading. Read Fawā'id-i-salikhin.
 p. 335, l. 24. For Christi read Ghishti.
 p. 345, l. 9. For maqādir read maqādir.
 p. 363, l. 13. For ۱۲۲۳ read ۱۲۲۳.
 p. 371, l. 6. For Sa'd-i-Sulaymān read Sa'd-i-Sulaymān.
 p. 387, l. 35. For ابن read ابن.
 p. 401, l. 15. For astronomica read astronomical.
 p. 415, l. 11. For اکتو انما از اکتو ترا از ... read اکتو انما از ...
 p. 433, l. 3. For composab read composed.
 p. 452, l. 2. For Bistān read Bistān.
 p. 462, l. 1. For Mu'tamid read Mu'tamid.
 p. 463, l. 36. For Tadhkira-i-ta'fīf-i-ash'ar read Tadhkira-i-ta'fīf-i-ash'ar.
 p. 469, l. 11. For آمین read آمین.
 p. 493, l. 10. For حضرت read حضرت.
 p. 487, l. 6, fr. bot. For Al-lama'at read Lama'at.





N.C.

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